

PRASTHANIK-TRYI
OR
THE THREE-FOLD VEDANT

Vol. I—Twelve Chief Upanishads.

Vol. II—Bhagwat Gita.

Vol. III—Brahma Sutra.

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THREE-FOLD VEDANT

Vol. I—Twelve Chief Upanishads containing

- (1) Ishavasya, (2) Kena, (3) Kathaballi, (4) Mundak,
(5) Mandokya, (6) Swetashvatara, (7) Prashna,
(8) Aitareya, (9) Taittiriya, (10) Kaushitaki,
(11) Chhandogya and (12) Brihadaranyaka.

With English (simple and verbal) translation, with explanatory notes on important and difficult passages and References to the Gita and the Brahma Sutra which are based on the Upanishads as their source, together with an Introduction of eleven subjects.

By R. C. VIDYARTHI.

List of references and their abbreviations

Full Name	Abbreviation
1. Ishavasya Upanishad	... Isha.
2. Kena „ ...	... Kena.
3. Kathaballi „ ...	... Kath.
4. Mundaka „ ...	... Munda.
5. Mandokya „ ...	... Mando.
6. Swetashvatara „ ...	... Sweta.
7. Prashna „ ...	... Pra.
8. Aitareya „ ...	... Ait.
9. Taittiriya „ ...	... Tai.
10. Kaushitaki „ ...	... Kau.
11. Chhandogya „ ...	... Chhand.
12. Brihadaranyaka „ ...	... Brih.
13. Rig Veda ...	... Rik.
14. Yajur Veda ...	... Yajur.
15. Sama Veda ...	... Sama.
16. Atharva Veda ...	... Atharva.
17. Upanishad ...	... Up.
18. Bhagwat Gita ...	... Gita.
19. Brahma Sutra ...	... B. S.
20. Compare with ...	... Cf.

ERRATA LIST

Page	Subject	Chap. Sec. Verse	Wrong	Correct
45	Kath.	1-2-15	Akshara	Goal
84	Mandukya	3	21	19
84	"	"	5	3
90	Shweta	I-9	—	(of actions)
106	"	IV-22	Horses	Heroes
109	"	V-12	It is	Its
110	"	VI-4	Unite	Unites
112	"	VI-11	—	+ Witness
142	Aitareya	I-3-12	Sutra	Suture
153	Taitariya	I-5(vi)	Five-fold	Four-fold
154	"	I-6(ii)	Prachagya	Prachinyogya
162	"	II-6	Knowing	Unknowing
168	"	Note	Thee	The
170	"	II-10(ii)	Projection	Protection
184	Kaush.	II-5	सायमन्नं	संयमनं
192	Kaush.	Note	Brahma	Prana
199	"	III-5	Prana	Smell
255	Chhand.	II-23-2 i.e.	Brahma	Austerity
274	"	Note	—	+ Same as in Brih. I-1-1
364	"	Note	Without forms and qualities	With qualities and without qualities
385	Brih.	Subject-matter	Supreme	Supporter
387	"	"		(5) Gayatri
387	"	"	(5) Prana	(6) Prana
387	"	"	(6) Panchagni	(7) Panchagni
426	"	II-2-4	Vishwamitrya	Vishwamitra

List of the Introduction Subjects

1. Veda.
2. Upanishad.
3. Brahma.
4. Jiva or the Embodied Self.
5. The body or the World.
6. The three paths after death.
7. Past Karma (or Action).
8. Creation and Dissolution.
9. Action path and Knowledge path.
10. Gods and Demons.
11. The Upanishad philosophy.
12. Acknowledgement.

INTRODUCTION

I. *VEDAS*

Veda means knowledge. The *Vedas* are considered to be of divine origin, and have existed from eternity, and the *Rishis* (or sages), to whom the *Vedas* are assigned, are the inspired seers who saw (or heard) them direct from the Supreme Lord. There are four *Vedas*, viz., *Rig Veda*, *Sama Veda*, *Yajur Veda* and *Atharva Veda*, and each *Veda* consists of four parts as *Sanhita*, *Brahmana*, *Aranyaka* and *Upanishads*.

The *Rig Veda Sanhita* is a collection of songs and praises of various gods. It is the oldest and most important of all the *Vedas*, and is the father of *Sama Veda*, *Yajur Veda* and *Atharva Veda*, and its verses are called *Richas*.

The *Sama Veda Sanhita* contains songs of praise of various gods, such as *Agni*, *Sun* and *Soma* (or *Moön*), etc., and most of its hymns are selected from *Rig Veda* and they are sung at sacrifices and other auspicious occasions.

The *Yajur Veda Sanhita* deals with sacrificial rites, their performance and fruits of such sacrifice worship (or heaven). It has two branches called white and black *Yajur Veda*. Its *mantras* and verses are called *Yajus*.

The *Atharva Veda Sanhita* treats of medicines, military arts, magic, crafts and other miscellaneous

The *Brahmanas* deal with sacrificial rites and rituals for householders.

The *Aranyakas* deal with *Brahma*-knowledge and meditation for those living in forests and practising austerity, charity and sacrificial actions for attainment of knowledge.

The *Upanishads* are secret knowledge of *Brahma* for the *Sannyasees* withdrawing from the world and dwelling in and knowing *Brahma*.

The *Sanhitas* and *Brahmanas* treat of *Karmakanda* (action) as *Upasanas* (worship for attainment of some desired objects), while the *Aranyakas* and the *Upanishads* deal with meditations without attachment and for attainment of knowledge and merging in *Brahma*.

The *Vedas* (including *Sanhitas*, *Brahmanas*, *Aranyakas*, and *Upanishads*) are said to comprise one lakh (100,000) *mantras* altogether, of which 80,000 deal with *Karmakanda* (or sacrificial action), 16,000 with *Upasanas* (or worship with some desire), and 4,000 alone with the knowledge of the realization of *Brahma*.

II. UPANISHADS

The *Upanishads* are called *Vedanta* as they form the end or concluding portion of the *Vedas*. They are the *Jnyanakanda* and treat of the *Brahma*-knowledge. Like the *Vedas* they are also called *Shruti*, as they are regarded to be the heard or revealed word of the Supreme Lord to the ancient sages living in forest on alms, practising austerity and

ments of sense objects. The renunciation of worldly pleasures, called *Vairagya*, conduces to peace, tranquillity and calmness, and the sages leading such life of godliness and asceticism amidst scenes of natural beauty and grandeur cannot but feel inspired by divine spirit and filled with the highest emotions of the realisation of the ultimate reality and oneness with the Supreme Self. That is the ideal of the *Vedanta* or *Brahma*-knowledge as revealed to the sages of old, and the *Upanishads* contain such pouring of the heart and whisperings of the divine sages which is beyond the mortal eyes, ears and other senses, and comprehended only through the mind and intellect purified by divine grace and the eye of knowledge for good of the universe and salvation of the mankind. It is the highest, the noblest and the most sacred truth revealed by the classical and sublime scripture of the divine origin.

The words, expressions and terms used in all the *Upanishads* have the same meaning and significance such as *Atma*, *Prana*, *Prakriti*, *Maya*, *Karma*, *Jiva*, *Jagat*, *Mukti* and *Bandhana*; but *Brahma* is the subject-matter of all the *Upanishads*, and all describe Him equally and to the same effect.

The treatment of subjects is not methodical and connected, but rather loose and scattered, and there is plenty of verbosity and repetition.

There is no evidence about the period of their composition, as to when and where they were written and brought into being.

There are many *Upanishads*, but the chief and

belong to one or the other of the four *Vedas*. Thus *Aitareya* and *Kaushitaki* belong to the *Rig Veda*; *Kena* and *Chhandogya* to the *Sama Veda*; *Ishavasya*, *Kathaballi*, *Swetashwatara*, *Tattariya* and *Brihadaranyaka* to the *Yajur Veda*, and *Mundaka*, *Mandukya* and *Prashna* to the *Atharva Veda*. Six of the *Upanishads* are in verse, and six in prose. *Kathaballi*, *Mundaka* and *Swetashwatara* form the basis of the *Gita*, while *Chhandogya*, *Brihdaranyaka* and *Kaushitaki* are the groundwork of the *Brahma Sutra*.

Vedanta-knowledge at first rested with the Brahmanas alone, but was subsequently taught by the Kshatriyas to the Brahmanas as RAIKWA and JANAKA, etc.

Upanishad means secret knowledge of *Brahma* which is to be kept concealed and taught to a worthy person, such as son or disciple, and not to an unworthy person as declared by *Mundaka*. VI-13, *Swet.* VI-22 and *Brih.* VI-3-12.

Brahma-knowledge is attained only through a worthy teacher dwelling in *Brahma* and knowing *Brahma* as declared by *Mund.* II-12, *Prash.* I-1, *Chhand.* VIII-11-13 and *Brih.* II-11-14.

Practising austerity, charity, works (or sacrifice), study of *Vedas*, living in loneliness and on alms, renouncing the desire of sons, family, home and wealth, etc., as declared by *Kena*. IV-8 and *Chhand.* II-23-1.

The *Upanishads* teach different *Vidyas* of different names and forms for meditation of Supreme attributes, for the attainment of knowledge and Supreme Goal as *Akshara Vidya*, *Udaetha Vidya*,

Dakṣa Vidya, *Bhuma Vidya*, *Sandilya Vidya*, and *Gayatri Vidya*, etc., which are described in *Chhandogya*, *Bṛihadaranyaka* and other *Upanishads*.

III. *BRAHMA*

Brahma and *Atma* mean and signify the same; and thus *Brahma* is *Atma* and *Atma* is *Brahma*. The one is the source and essence of the body. *Brahma* is known as the embodied and the inner life and Self of all beings. *Brahma* is the creator, supporter and destroyer of all, and the inner Self and essence of the Universe and thus *Brahma* is the *Atma* or the Self and essence of all beings.

Om, Sun, *Prana*, Mind, Ether, Speech, Eye and Ear, etc., are the symbols and represent *Brahma* or *Atma*, and meditation on such symbols and great attributes of the Lord leads to knowledge and Supreme Goal.

He is the absolute unity and identical with the self. He is the one without another, and he is the highest of all. He is all-pervading, all-knowing and all-powerful. He is the mover and controller of all the senses of which the gods are the presiding deities.

Brahma is beyond all and cannot be comprehended through mind, senses and intellect, but he is realized only through knowledge.

On attainment of *Brahma*-knowledge, one is liberated from the bondage of birth and death for ever, and there is no return to the world again.

He is of subtle nature and of twofold form, as

As *Saguna*, *Brahma* is the manifestation of all this world of various names and forms; and as *Nirguna*, *Brahma* is without qualities, and he is best described as “*Neti, Neti*” (or this is not, this is not), as indicated by *Tai.* II-7, *Chhand.* VI-2-1 and *Brih.* II, III, and IV. Both the characters can be equally attained with devotion and meditation. It is very hard and difficult to realize and understand the unmanifested form of *Brahma*, but it can be attained through pure mind and intellect with devotion and meditation or with knowledge and unattachment. Then the liberated Self and *Brahma* become one and the same and there remains no difference between them as “I am *Brahma*” (*Brih.* I-4-10), “Thou art the *Sat* and its essence” (*Chhand.* VI-9-7 and *Brih.* III-7-3) and “This is *Brahma*.” For the attainment of the manifested and unmanifested character various meditations are described at a great length in *Chhandogya*, *Brihad-aranyaka* and other *Upanishads*.

Brahma is threefold as *Jiva*, *Jagat* and the Supreme Lord; and he is also fivefold as consisting of food, *Prana*, mind, knowledge and bliss.

He is the rewarder of all action fruits and impartial to all, but he is pleased with and grants his grace by meditation, devotion and unattachment.

As from a lump of clay all that is made of clay is known, as from an ingot of gold all that is made of gold is known, so when this self as *Brahma* is known, everything else is known.

Brahma is *Sat* (or truth), *Chitt* (or knowledge) and *Ananda* (or bliss).

IV. *JIVA* OR THE EMBODIED SELF

The *Jiva* is of the character of *Brahma* as *Sat*, *Chitt* and *Ananda*. In its embodied state it keeps its separate identity, but on release it merges, and then becomes one and the same with *Brahma*, and there remains no difference between the two. Therefore, the Self (*Jiva*) is neither separate from *Brahma* nor many-fold. It is deluded owing to enjoyment of qualities of pleasure and pain, and then assumes and changes bodies on account of its past actions.

The fruits of actions lead to birth and death, going and coming. Being endowed with qualities, it becomes the doer of actions and enjoyer of pleasure and pain.

The *Jiva* should follow both *Vidya* and *Avidya* (or action and knowledge) for attainment of success in the world and immortality in the other. Either action or knowledge alone is of no use, but rather leads to delusion and bondage.

The *Jiva* (or embodied person) is endowed with mind, senses and intellect, and is the ruler and enjoyer of the qualities. The senses are controlled by the mind, mind by the intellect and the intellect by the Self, and there can be no knowledge and Supreme Goal without the control of mind.

The *Jiva* cannot know *Brahma* through senses, mind and intellect, but it can realize Him through mind and intellect purified through meditation and knowledge, and who thus realizes Him is freed from darkness and attains to immortality.

The *Jiva* has four states of dreaming, waking, deep sleep and *Turia*. In dream state the senses are merged in mind, and that (*viz.*, mind) alone sees, hears, smells, touches, tastes and knows all that it has seen, heard, etc., in the waking state. In the waking state the senses are active and perform their functions. In deep sleep the mind merges in the Self, takes rest and feels the bliss of the Self. In the *Turia* the *Jiva* is in the state of *Samadhi* and becomes one with the Supreme Self.

The *Jiva* has three births, one from the mother, second by begetting a son, and third by departing after death, and taking birth with another body. The *Jiva* is possessed of 16 *Kalas* (or parts) and meditation on such parts leads to knowledge of *Brahma*.

The *Jiva*, on attainment of knowledge, is liberated from delusion of the world, and freed from the body and past *Karmas*, and acquires the true form of *Brahma*.

V. THE BODY OR THE WORLD

The world consists of all beings—moveable and immoveable, and is formed from elements, senses and faculties of intellect, mind and egoism.

The moveable or animate beings are all animals, men, gods, birds and insects, etc. The immoveable or inanimate beings include all material or inorganic things as metals, stone and earth, etc.

Worldly objects and pleasures are perishable and of no value, and they should be discarded by devo-

tion to the Lord, self-control and unattachment, whereby one attains to knowledge and Supreme Goal

Prakriti is the supreme power of the Lord. It consists of three qualities *Sattwa*, *Raja* and *Tama*, and is formed from the tri-partition of fire, water and earth, and it is the cause of the world consisting of only names and forms which are ever perishable and changing.

The *Prakriti* is called *Maya* by *Swetashwatara*. It is nature, and the divine power of the Lord, is subordinate, but co-existing with Him and creating all under His supervision and control.

He first created the earth and gods for their protection and then he created food and water for their maintenance.

Subtle body is composed of subtle elements and forms the seed of the new body. Gross body dissolves at death and the subtle body departs with the embodied Self.

Causal body consists of impressions of the past *Karmas* from which the *Prana* is formed, which nourishes the body and being divided fivefold as *Prana*, *Apana*, *Samana*, *Vyana*, and *Udana*, it controls the sense organs. *Prana* performs breathing, *Apana* excretion, *Samana* digestion of food, *Vyana* circulation of blood and *Udana* is for the departure of Self through the head.

The body or the world is *Mayavada*, that is, delusive or untrue and without essence. It has no reality and substance, and simply appears as shadow in a mirror or water which has no existence outside that mirror and water.

While *Brahma* is true, eternal and bliss, the world has no such characters, but is subject to modifications, and merely appears and disappears like a dream. The Lord is of two-fold character as *Sat* and *Asat* or *Saguna* and *Nirguna* (or manifested and unmanifested). The world is also of the form of the Lord, but it is mere appearance and manifestation and has no substance and reality of its own, while the Lord is true, real and ever exists. The manifested but unreal form of the world is due to the delusive *Maya* which constantly appears and disappears.

VI. THE THREE PATHS AFTER DEATH

There are three paths for the *Jiva* to depart after death. The first is the *Pitri* path by which the *Jiva* after death departs through smoke, etc., through performance of actions with attachment and reaches the moon where it enjoys happiness according to its good actions and on their exhaustion returns to the world again for rebirth.

The second is the godly path by which the *Jiva* departs through light, etc., through performance of actions without attachment and knowledge, and on reaching the moon it passes on to the sun and there a super person conducts him to *Brahma* where it attains to liberation and does not return to the world again.

The third is the *Asuri* (or ungodly) path by which evil-doers go to hell and suffer torments for their misdeeds and they return to the world for rebirth as beasts and insects, etc., and sink lower and lower still.

These three paths are described at length in *C'hhandogya* and *Brihदारanyaka* and are also referred to by *Prashna* as well as *Kaushitaki*.

VII. PAST KARMA (OR ACTION)

One attains to good and evil births according to the qualities of his past actions (or *Karma*). The performers of good actions attain to happiness, and of evil deeds to punishment and tortures. The *Karmas* are of three kinds: *Prarabdha* (or commenced) that are ripe and ready for operation, *Sanchit* (or accumulated) that are to remain in store for some future time, and *Kriamana* (or being performed in the present life, but their nature and kind is not known).

The *Prarabdha Karma* is the cause of forming the body and its pilgrimage, and on its exhaustion there is death. On the *Sanchit Karma* turning in *Prarabdha*, there is rebirth with another body and existence.

So long as all the *Prarabdha Karma* is not destroyed, there is no release for the *Jiva* from bondage of birth and death. On release or liberation, the subtle body and all *Karmas* are destroyed, and there is no return to birth and death again. The release is attained by knowledge and devotion through the grace of the Lord.

The *Karmagati* (or action path) is all-pervading and inexorable and beyond the control of beings. It is to be borne and suffered by all, and cannot be overcome and averted by anyone.

By taking birth in the human world, one is afforded an opportunity of winning the grace of the Lord by exerting with meditation and devotion, and thereby acquiring knowledge and obtaining liberation and Supreme Goal, when all the *Sanchita Karmas* are destroyed and new ones are not formed.

Karmagati or effect of the past actions is not overcome by the embodied self that remains deluded and bound by it, but on attaining release and knowledge the *Jiva* (or individual Self) becomes Supreme Self himself, and is then not effected and bound by past action, as indicated by *Chhand.* VIII-1-5, and thus, the Self is bound by the *Karma* in the embodied state, but is freed and not bound in the released state.

VIII. CREATION AND DISSOLUTION

The phenomenon of creation and dissolution, birth and death, manifestation and unmanifestation, coming and going or transmigration of the Self is the assuming, discarding and changing of bodies by the self through the qualities of nature and *Karma*.

The *Jiva* (or performer of actions), on departing from the body, passes through smoke, night, dark fortnight and southern solstice, and goes to the moon, and there enjoys the fruits of his past actions and then returns to the world again through ether, air, fire, water and earth, and ultimately becoming the seed is placed by man into the woman and dwelling in her womb for 9 or 10 months assumes different forms and shapes according to his qualities

and is then born as men or beasts, etc., according to his past actions.

The seekers of knowledge proceed by light, day, bright fortnight and northern solstice, and reach the sun and from there they attain to *Brahma* through devotion and knowledge, and there they experience the highest bliss and happiness and do not return to the world again.

The action and knowledge paths under the names of godly and ungodly paths or bright or dark paths are described at length in *Chhandogya* and *Brihdaranyaka* and are also referred to by *Prashna* and constitute an important subject of *Vedanta*.

The creation and dissolution take place at the beginning and end of each *Kalpa* called as the day and night of *Brahma* when all the beings of the same names and forms are manifested and unmanifested, and this evolution and dissolution goes on for ever.

IX. ACTION PATH AND KNOWLEDGE PATH

The term action implies devotion and worship of the Lord by performing which the mind and intellect are purified and on the purification of the mind and intellect one attains to knowledge and realisation of the Supreme Self and that leads to liberation, Supreme Bliss and Supreme Goal. *Brahma* or the Supreme Lord is of two-fold forms as manifested and unmanifested, the one (*viz.*, the manifested form) can be seen and understood by the mind and senses, but the unmanifested form is incomprehensible and can

be realised only with the eye of knowledge aided by devotion and meditation of the name and form of the same. The devotion and meditation are described at length in *Chhandogya* and *Brihadaranyaka Upanishads* which are very important.

Verses 9 to 11 of *Ishavasya* and I-1-7 of *Yoga Vasistha* describe the nature and the distinction of the action and knowledge paths, and say that both action and knowledge are indispensable and necessary and no one can attain to success by following the one and discarding the other.

X. GODS AND DEMONS

The subject of gods and demons is very popular with the *Upanishads* and all of them treat of it in one form or another. Both of them fight together for supremacy over one another.

The gods are at first overcome and defeated on account of their attachment to sense objects as pleasure and pain, but they attain to victory and Supreme Goal on their taking refuge in *Prana* (as Self) and renouncing attachment of desires.

The struggle between gods and demons is the battle of life constantly raging between embodied self and bodily forces of sense objects (pleasure and pain), attachment with which leads to delusion and bondage; while unattachment and renunciation to knowledge, liberation and Supreme Goal.

Man should, therefore, ever keep this battle of life before his eyes, and by overfacing and overcoming it, attain to success and victory by performing all

actions without desire of action fruits, *viz.*, pleasure and pain of sense objects.

Unattachment is acquired by control of mind and senses through meditation and devotion of the Lord, but one unable to control the mind and senses cannot attain to any success and happiness in this life and the other.

XI. THE UPANISHAD PHILOSOPHY

In the *Vedas* both ritual and philosophy are found to be mixed together and that while *Brahmanas* teach only sacrificial rites, the *Upanishads* deal with the philosophy of *Brahma*-knowledge.

The nature of *Brahma* is the main theme of the *Upanishad* philosophy, and the knowledge of self seems to be the key of the whole universe, as by knowing that (self) all else becomes known. The chief doctrines of *Upanishad* philosophy are as follows:—

- (1) that *Brahma* is the Supreme Reality;
- (2) that *Brahma* is one without another;
- (3) that *Brahma* is the sole cause of the creation, maintenance, and destruction of the world;
- (4) that the whole universe is of the character of *Brahma*;
- (5) that *Brahma* is the self within us;
- (6) that *Brahma* is this Self (*Atma*) and the Self is *Brahma*;
- (7) that I am *Brahma*;

- (8) that thou art the self ;
- (9) that *Brahma* is of two-fold forms as manifested and unmanifested or as *Saguna* and *Nirguna*, viz., with qualities and without qualities;
- (10) that *Jiva* is subject to the enjoyment of the qualities as pleasure and pain, but on attainment of knowledge he is liberated and then attains to his true form as the Self;
- (11) that the *Jiva* after death departs by the two *Daivi* and *Pitri* paths;
- (12) that the seekers of knowledge depart by the *Daivi* path and after passing through the sun's rays they reach *Brahma* and do not return to the world again;
- (13) that the performers of actions go by the *Pitri* path, but after enjoyment of some happiness they return to the world again;
- (14) that the evil-doers go to hell and suffer torments and they return to the world again and are born as beasts and insects, etc.; and
- (15) that the *Jiva* by meditation and devotion of the Lord attains to His knowledge and is liberated from the bondage of birth and death.

XII. ACKNOWLEDGMENT

The commentaries and translations (both English and Hindi) that have been mostly consulted are noted below :—

- (1) Babu Zalim Singh's 10 *Upanishads* in Hindi, published by Nawal Kishore Press, Lucknow.
- (2) Gorakhpur Gita Press 10 *Upanishads* in Hindi by Lala Ghanshyam Dass Jalan and others.
- (3) *Upanishads* by Prof. Max Muller in English in the *Sacred Books of the East*, Vol. I, published by the Oxford University Press, London.
- (4) Twelve Principal *Upanishads* in English by Raja Rajendra Lal and Prof. Cowel, published by Theosophical Publishing House, Madras.
- (5) *Chhandogya Upanishad* in English by Mahamahopadhyaya Dr. Ganganatha Jha, published by V. C. Seshachari Ayar, Madras.
- (6) *Brihdaranyaka Upanishad* in English by Swami Madhavanandan, published at Advait Ashram, Mayavati Press, Almora.
- (7) Philosophy of the *Upanishads*, by Prof. Dussen in English, published by T. T. Clark, Edinburgh.

- (8) Philosophy of *Upanishads* in English by
Prof. R. D. Ranade and printed by
Jagaddhitechu Press, Poona.

All these books are in accordance with the Shankaracharya School of thought which is followed by most of the scholars and *pandits* of India. The compiler acknowledges with gratitude the material help derived by him in the work from these great authors and public benefactors.

Gita Bhavan,
AGRA.

R. C. VIDYARTHI.

ISHA UPANISHAD

Subject-matter :—This Upanishad belongs to the Yajur Veda and teaches that the Lord is all-pervading and supporter of all. One should perform actions without desire of action fruits. Mere action or knowledge alone does not lead to supreme goal but both of them lead to Brahma and supreme goal. The sun, Prana, and fire, etc., are to be meditated upon as symbols of Brahma for the attainment of Brahma and liberation from the bondage. This Upanishad contains 18 verses, but there are no chapters and sections in it.

ॐ ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥१॥

1. The Lord pervades all this world that wakes. Enjoy what he has given, and do not desire the wealth of others. Cf. Gita, IX-4.

i.e., The Lord pervades and supports all beings in the world. One should be content with the internal self and should not desire external objects. This verse teaches the meditation of *Samovarga* (or all-pervading) Brahma who is the cause of all.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतः समाः ॥

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

2. One should desire to live here for hundred years verily by performing action. There is no other way than this for thee. The action does not bind man. Cf. Gita, III-8 and XVIII-5; B.S., III-4-7.

i.e., Good actions as sacrifice and charity are enjoined by the scriptures and they cause no bondage if performed without attachment as worship of the Lord. Without performing some action even body and life cannot be maintained.

असुर्या नाम ते लोका अन्वेन तमसावृताः ॥

तास्ते प्रेत्याभिगच्छन्ति ये कै चात्महनो जनाः ॥ ३ ॥

3. They are called ungodly worlds covered with blinding darkness, and there go after death those persons who are the slayers of the self. Cf. Gita, VI-6 and XIII-28.

i.e., Persons not controlling the self (mind, etc.) are called the slayers of the self, and they attain to ungodly worlds by taking low births as insects and beasts, etc.

अनेजदेकं मनसो जवीयो नैनहेवा आप्नुवन्पूर्वमर्शात् ॥

तद्भावतोऽन्यानत्येति तिष्ठत्स्मिन्नपो मातरिक्षा दधाति ॥ ४ ॥

4. The one (Self) is immovable, but faster than mind; the other gods (or senses) do not reach it, as it goes before them. Though standing still, it goes beyond others. It stays and the air and water (or Pranas and life) move about (do their action). Same as in Kath. II-21 and Sweta. III-19, Cf. Gita, XIII-14.

i.e., The above are the twofold characters of the Supreme Self as *Saguna* and *Nirguna* (or manifested and unmanifested).

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ॥

तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥ ५ ॥

and it is near. It is within all and it is beyond all. Cf. Gita, XIII-15.

i.e., The above are also the twofold characters of the Supreme Self.

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ॥

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

6. Who sees all beings in the self and the self in all beings, he therefore hates no one. Cf. Gita, IV-35 and VI-29.

i.e., Who sees the self everywhere and in all things, he is equal seer and wise, and does not love and hate anyone.

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ॥

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

7. When to the knower all beings become verily the self, then to that unity-seer what delusion and what grief there can be. Cf. Gita, IV-35 and VI-29.

i.e., On attainment of the knowledge of the self, then he sees the only one Lord without another and is freed from delusion and bondage.

स पर्यगाच्छुक्रमकायमवगमस्नाविरशुद्धमपाविविद्धम् ॥

कविर्मनीषी परिभूः स्वयं भूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

8. He (the Self) is all-pervading, bright, without body, without colour, without arteries, pure, blameless, knower, perceiver, Lord of all, self-created and giver of all objects as required for everlasting years.

i.e., The above are the characters of the Supreme Self.

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ॥

ततो भूय इव ते तमो य उ विद्यायाः रताः ॥ ९ ॥

9. They who worship *Avidya* (or action) go to blinding darkness, but they who are devoted to *Vidya* (or knowledge) go to still greater darkness. Same as in Brih., IV-4-10.

i.e., One by devotion to action or knowledge alone attains to no success, but ever falls into delusion and bondage.

अन्यदेवाहुर्विद्ययान्यदाहुरविद्यया ॥

इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १० ॥

10. They say that *Vidya* (or knowledge) is one thing and *Avidya* (or action) is another. We have heard this from the wise men who have explained that to us. Cf. Gita, V-4.

i.e., The wise say that action and knowledge are separate from one another, and lead to different paths.

विद्यां चाविद्यां च यस्तद्वेदोभयं स ह ॥

अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

11. Who knows knowledge and action both together, he crosses death by action and enjoys immortality (or Brahma) by knowledge. Cf. Gita, IV-18 and V-5.

i.e., The persons performing actions and acquiring knowledge both together attain to Supreme Goal by attaining success in the world through good actions and attaining immortality (or Brahma) through knowledge.

अन्धं तमः प्रविशन्ति येऽसंभृतिमुपासते ॥

ततो भूय इव ते तमो य उ संभृत्याः रताः ॥ १२ ॥

12. They go to blinding darkness who worship *Asambhuti* (or *Nivritti* or knowledge), and they go to still greater darkness who are devoted to *Sambhuti* (or *Pravritti* or action).

i.e., Same as in No. 9.

अन्यदेवाहुः संभवादन्यदाहुरसंभवात् ॥

इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १३ ॥

13. They say that *Sambhuti* (or action) is one thing and that *Asambhuti* (or knowledge) is another. We have heard this from the wise men who have explained this to us.

i.e., Same as in No. 10.

संभूतिं च विनाशं च यस्तद्वेदोभयं सह ॥

विनाशेन मृत्युं तीर्त्वा संभूत्याऽमृतमश्नुते ॥ १४ ॥

14. Who knows *Sambhuti* (or action) and inaction (or *Nivritti* or knowledge) both together, he crosses death by knowledge and enjoys immortality by action.

i.e., Same as in No. 11.

हिरण्यमेन पात्रेण सत्यस्यापिहितं मुखम् ॥

तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ १५ ॥

15. The mouth of Truth is covered with a golden disc. O Sun! uncover it for the vision of the knower of truth. Same as in Brih., V-15-1(a).

i.e., This is meditation of the Sun who is the door (path) for attainment of Brahma through knowledge and devotion.

पूषन्नकर्षे यम सूर्यं प्राजापत्य व्यूह रश्मीन्समूह ॥

तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥ १६ ॥

16. O *Posan* (or Supporter)! O *Ekarshi* (or Knower)! O *Surya* (or Sun)! O *Yama*! O Offspring of *Prajapati*! draw in thy rays and collect the light by which I may see thy most blissful form. What that person is, so am I. Same as in *Brih.* V-15-1 (b).

i.e., This is also a meditation of the Sun as supporter etc., of all for revealing *Brahma* and that the person in the Sun is *Brahma* as "I am *Brahma*" and "Thou art the Self."

वायुरनिलममृतमथेदं मस्मान्तः शरीरम् ॥

ॐ क्रतो स्मर कृतः स्मर क्रतो स्मर कृतः स्मर ॥ १७ ॥

17. Let my *Prana Vayu* attain to immortality and let my body be consumed to ashes. O my friend! remember *Om*, and remember thy doing, and O my mind! remember and remember thy doing. Same as in *Brih.* V-15-1 (c). Cf. *Gita*, VIII-13.

i.e., This is a meditation on *Om* *Brahma* through *Prana* (or life breath) for the attainment to immortality, and freedom from the body on departure after death and on destruction of the *Karmas* (or actions).

अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ॥

युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥ १८ ॥

18. O *Fire*! carry us by good path for the enjoyment of fruits. O *God*! thou knowest all our deeds. Take off our heinous sins from us. We offer thee many salutations. Same as in *Brih.*, V-15-1 (d).

i.e., This is a meditation on *Fire* as the god of sacrifice to conduct the *Jiva* by good path for the enjoyment of action fruits and for destruction of all sins.

KENA UPANISHAD

Subject-matter :—The *Kena* also called the *Talavakara* Upanishad, belongs to the Sama Veda, and as such, it sings the meditation of Brahma. He is the controller and mover of senses and their deities. The gods have no power except what is derived from and sustained by Brahma, who is absolute, divine and different from the world (or Jagat) of names and forms, worshipped by all. And he is known and realized by means of austerity, self-control, action and knowledge, and those who know him thus are freed from delusion and become immortal. This Upanishad contains four sections which are divided into 34 verses or *Mantras*.

SECTION I.

ॐ केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ॥

केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

1. By whom desired and impelled does the mind go (to its objects), by whom controlled does the chief Prana move, by whom impelled does the speech speak and what god unites the eye and the ear (with their objects)? Cf. Gita, X-17.

i.e., The disciple asks the teacher as to who unites the various senses with their objects.

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचः स उ प्राणस्य

प्राणश्चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २ ॥

2. It is the ear of the ear, mind of the mind, speech of the speech, the Prana of the Prana and the

eye of the eye. The wise, knowing thus when leaving and departing from this world, becomes immortal. Cf. Gita, XV-9.

i.e., The teacher says that it is the Self that moves the senses with their objects.

न तत्र चक्षुर्गच्छति न वाग्गच्छति न मनो न विद्वो न
विजानीमो यथैतदनुशिष्यादन्यदेव तद्विदितादथो अविदितादधि ॥
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ॥ ३ ॥

3. The eye goes not there, the speech goes not there, nor the mind, and we do not know him nor do we know how to teach about him. He is different from all that is known and unknown. We have heard this from former teachers who have explained this to us. Cf. Gita, II-25 and VII-2.

i.e., The Self character is very subtle and difficult to realize and it cannot be comprehended by the senses. It is attained only through the mind and intellect purified by knowledge and by the grace of the Lord, and that it is only by knowing and realizing the Self that all else is manifested and comprehended by the senses.

यद्वाचा नाभ्युदितं येन वाग्भ्युद्यते ॥
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ४ ॥

4. That which is not manifested by the speech, but by which the speech is manifested, know that alone as Brahma. It is not this world which they worship. Cf. Gita, XV-12.

i.e., Brahma is the mover and illuminator of all; and he is not manifested like the world.

यन्मनसा न मनुते येनाहुर्मनो मतम् ॥

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ५ ॥

5. That which cannot be thought of by the mind, but by which the mind thinks, know that alone as Brahma. It is not this (world) which they worship.

यच्चक्षुषा न पश्यति येन चक्षूरपि पश्यति ॥

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ६ ॥

6. That which is not seen by the eye, but by which the eye sees, know that alone as Brahma. It is not this (world) which they worship.

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ॥

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ७ ॥

7. That which is not heard by the ear, but by which the ear hears, know that alone as Brahma. It is not this (world) which they worship.

यत्प्राणेन न प्राणिति येन प्राणः प्रणयते ॥

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ८ ॥

8. That which is not breathed by the Prana, but by which the Prana breathes, know that alone as Brahma. It is not this (world) which they worship.

SECTION II.

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।

यदस्य त्वं यदस्य च देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् ॥ १ ॥

1. If you think that you know him well, then surely you know little of Brahma nature; and what thou (knowest) of it and what is in the *Adhhideva* (gods), I think, that should be considered. (Disciple says) I think that is known.

i.e., Brahma subject is very subtle and difficult to understand and realize.

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ॥

यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ २ ॥

2. I do not think that I know Brahma well, but I also do not understand that I do not know it; thus I know and (do not know it). Whoever amongst us understands it, "I do not know it and I know it" thus, he knows it.

यस्यामतं तस्य मतं मतं यस्य न वेद सः ॥

अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ ३ ॥

3. Who thinks that he knows it not, by him it is known; and who thinks that he knows it, he does not know it. He is unknown to the knower and is known to the unknower.

प्रतिबोध विदितं मतममृतत्वं हि विन्दते ॥

आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ ४ ॥

4. It is thought that by knowing him with intellect and with mind one obtains immortality. By the mind one attains the seed (or world), and by knowledge he attains immortality (or Brahma). Cf. Gita, V-17 and XI-8.

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ॥

भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ ५ ॥

5. If one knows him here, he attains to truth (or Brahma), and if one does not know him here, he attains to great destruction (or world). The wise by realizing him in all creatures after departing from this world become immortal. Cf. Gita, V-19.

i.e., Knowledge leads to liberation and immortality; while ignorance to bondage with the world.

SECTION III.

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा
अमहीयन्त त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥ १ ॥

1. Brahma conquered for the gods, and through the conquest of Brahma, the gods were glorified; but they imagined, "This victory is ours and this glory is ours."

तद्दृष्ट्वा विजिज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानन्त किमिदं
यक्षमिति ॥ २ ॥

2. He knew this and manifested himself to them. But they knew him not. (They said), 'Who is this Yaksha (God)?'

तेऽग्निमब्रुवज्जातवेद एतद्विजानीहि किमेतद्यक्षमिति तथेति ॥ ३ ॥

3. They said to Agni (fire), "O all-knowing! learn who is this god." She said, "Be it so."

तदभ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा अहमस्मीत्यब्रवीजातवेदा वा अहमस्मीति ॥ ४ ॥

4. He ran to him and he said, "Who art thou?" He replied, "I am verily Agni; I am verily the all-knowing."

यस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वं दहेयं यदिदं पृथिव्यामिति ॥ ५ ॥

5. What power is in you as such? I can even burn up all that is on the earth.

तस्मै तृणं निदधावेतद्दहेति तदुप प्रेयाय सर्वजवेन तन्न शशाकं
दग्धुं स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ ६ ॥

6. He put to him a straw to burn. He approached it, but with all his strength could not burn it. He then returned (and said to gods), "I could not know who is this god."

अथ वायुमब्रुवन्वायवेतद्विजानीहि किमेतद्यच्चमिति तथेति ॥ ७ ॥

7. They then said to Vayu (or wind), "Learn who is this god." (He replied), "Be it so."

तदभ्यद्रवत्तमभ्यवदत्कोऽसीति वायुर्वा अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति॥८॥

8. He ran to him and he said, "Who art thou?" He replied, "I am verily Vayu; I am air of the sky."

तस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वमाददीयं यदिदं पृथिव्यामिति ॥ ९ ॥

9. What power is in you as such? I can blow even all this that is on the earth.

तस्मै तृणं निदधावेतदादत्स्वेति तदुप प्रेयाय सर्वजवेन

तन्न शशाकादातुं स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यच्चमिति ॥ १० ॥

10. He put to him a straw to blow. He approached it, but with all his strength could not blow it off. He then returned (and said to the gods), "I could not know who is this god."

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यच्चमिति ॥

तथेति तदभ्यद्रवत्तस्मात्तिरोदधे ॥ ११ ॥

11. They then said to Indra, "O Maghavana! learn who is this god." (He replied), "Be it so." He then approached, but he disappeared from him.

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमां हैमवतीं तां

होवाच किमेतद्यच्चमिति ॥ १२ ॥

12. In the same space he met Uma, the most beautiful of women, and said to her, "Who is this god?"

i.e., In the place of the *Yaksha* he met Uma as representing the Brahma knowledge.

SECTION IV.

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजयेऽमहीयध्वमिति ततो हैवविदांचकार ब्रह्मेति॥१॥

1. She said, “He is Brahma. It is through the conquest of Brahma that you are glorified.” It was from this that he (Indra) knew that it was Brahma.

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वारुन्द्रस्ते
ह्येनन्नेदिष्टं पस्पशुस्ते ह्येनत्प्रथमो विदांचकार ब्रह्मेति ॥ २ ॥

2. Therefore, these gods, Agni, Vayu and Indra became verily much superior to other gods as they had touched (or approached) it close by, and first learnt it to be Brahma.

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्स ह्येनन्नेदिष्टं पस्पर्श स ह्येनं प्रथमो
विदांचकार ब्रह्मेति ॥ ३ ॥

3. And as Indra had touched it close by and had first known it to be Brahma, therefore, he verily became much superior to other gods.

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा ३ इतीति न्यमीमिषदा ३ इत्यधिदैवतम् ॥४॥

4. About that Brahma, this is the *Adhideva* teaching:—that it is like the flashing of lightning and the twinkling of an eye.

अथाध्यात्मं यदेतद्वच्छतीव च मनोऽनेन चैतदुपस्मरत्यभीक्ष्णं संकल्पः ॥५॥

5. Now about the *Adhyatma*, the teaching is this that the mind which goes to it is Brahma, because it meditates and constantly desires it.

तद् तद्वन्नं नाम तद्वनमित्युपासितव्यं स य एतदेवं वेदाऽभि हैनं सर्वाणि
भूतानि संवाञ्छन्ति ॥ ६ ॥

6. It (Brahma) is called adorable and it is worshipped as adorable. He who thus knows it, all creatures surely wish him well.

उपनिषदं भो ब्रूहीत्युक्ता य उपनिषद्ब्राह्मी वाव त उपनिषदमब्रूमेति ॥ ७ ॥

7. O Sir! tell us the Upanishad. I have told you the Upanishad. It relates to Brahma, and thus I have told the Upanishad (or Brahma knowledge).

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम् ॥ ८ ॥

8. Austerity, control of the senses, action, Vedas and all their branches are its basis, and truth is its abode. Cf. Gita, XVI-24.

यो वा एतामेवं वेदापहत्य पाप्मानमन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ ९ ॥

9. Who knows it (Upanishad) in this way is freed from sin and attains to and obtains the infinite and the highest heaven.

Note.—The story of gods and their defeat through pride teaches that Brahma is the inner self, essence and mover of all, and that the proud gods are the presiding deities of other gods (or senses) through the power and light of Brahma and not of their own.

KATHA UPANISHAD

Subject-matter :—The Katha Upanishad belongs to the Yajur Veda and teaches the knowledge of worship of Nachiketa fire as bridge of immortality and leading to Brahma. It teaches of Brahma, Jiva and Jagat. The worldly objects and pleasures are perishable and of no value, and they should be discarded by self-control and devotion to the Lord in order to attain to the supreme goal from which there is no return. The Jiva is endowed with senses, mind and intellect, and is their ruler and enjoyer. The senses are controlled by the mind, the mind by the intellect, and the intellect by the Self, and there can be no knowledge, devotion and supreme goal without this Self-control. Brahma is of subtle nature, unmanifested, the cause of all creation, preservation and destruction, all-pervading, all-knowing, all-powerful and greatest of all and one without a second. This Upanishad contains two chapters and there are three *Ballis* (or sections) in each chapter, and there are many verses in each *Balli*.

CHAPTER I. SECTION I.

ॐ उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ॥

तस्य ह नचिकेता नाम पुत्र आस ॥ १ ॥

1. The son of Gautama desirous (of heaven) gave away all his property. He had a son of the name of Nachiketa.

तश्च कुमारश्च सन्तं दक्षिणासु नीयमानासु श्रद्धाविवेश सोऽमन्यत ॥ २ ॥

2. When the gifts (cows) were being taken away, love entered that boy and he thought.

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ॥

अनन्दा नाम ते लोकास्तान्स गच्छति ता ददत् ॥ ३ ॥

3. Who gives away these (cows) which have drunk water, eaten grass, given milk and are without organs, he attains to those worlds which are cheerless. Cf. Gita, XVII-21.

स होवाच पितरं तत कस्मै मां दास्यसीति ॥

द्वितीयं तृतीयं तश्चोवाच मृत्यवे त्वा ददामीति ॥ ४ ॥

4. He asked his father, "O Dear! to whom would you give me?" (He said this) twice and thrice. He replied to him, "I will give you to Death."

बहूनामेसि प्रथमो बहूनामेसि मध्यमः ॥

किंस्विद्यमस्य कर्तव्यं यन्मयाद्य करिष्यति ॥ ५ ॥

5. (Nachiketa thought) I am first among many and I am middle among many. What work of Yama should be performed through me.

i.e., Nachiketa not being of lower state was a beneficial son, and therefore, he thought (or considered) why his father had given him to Yama.

अनुपश्य यथा पूर्वे प्रतिपश्य यथा परे ॥

सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६ ॥

6. See as your ancestors were, so perceive the others are. Like corn the mortals ripen, and like corn, they are born again. Cf. Gita, II-27,

i.e., All are subject to birth and death, and therefore, there is no cause for grief in going to Death.

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ॥

तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥ ७ ॥

7. (They said) A *Brahmana* guest enters a house like fire. Fetch water, O *Vivasvata* (or son of the Sun)! and make him peaceful. Cf. Gita, XVII-14.

आशाप्रतीक्षे सङ्गतं सूततां चेष्टापूर्ते पुत्रपशूश्च सर्वान् ॥

एतद्बृङ्क्ते पुरुषस्याल्पमेधसो यस्यानश्नन्वसति ब्राह्मणो गृहे ॥८॥

8. All hopes, expectations, good company, courteous speech, sacrifice, gifts, sons and cattle are lost of the man of small intellect in whose house a *Brahmana* dwells without food. Cf. Gita, IX-12.

तिस्रो रात्रीर्यद्वात्सीगृहे मेऽनश्नन्ब्रह्मन्नतिथिर्नमस्यः ॥

नमस्तेऽस्तु ब्रह्मन्वस्ति मेऽस्तु तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥९॥

9. (Yama said) O *Brahmana* guest! thou hast dwelt in my house for three nights without food. Salutations be to thee and O *Brahmana*! bless me and instead of it ask for three boons.

शान्तसंकल्पः सुमना यथा स्याद्वीतमन्युर्गौतमो मामभिमृत्यो ॥

त्वत्प्रसृष्टं मामिव देत्प्रतीत एतत्त्रयाणां प्रथमं वरं वृणे ॥१०॥

10. (Nachiketa said) O Death (or Yama)! That Gautama be peaceful in thought, cheerful in mind, free from anger towards me, and that he may be pleased and speak to me on departure from you; this I ask as first of the three boons.

यथा पुरस्ताद्भविता प्रतीत औद्दालकिराशुर्मत्प्रसृष्टः ॥

सुखं रात्रीः शयिता वीतमन्युस्त्वां ददृशिवान्मृत्युमुखात्प्रमुक्तम् ॥११॥

11. (Yama said) Moved by me Auddalaka Aruni (or Gautama) on seeing you released from the

mouth of death will be pleased as before, free from anger towards you, and he shall sleep happily at night.

स्वर्गे लोके न भयं किंचनास्ति न तत्र त्वं न जरया बिभेति ॥
उभे तीर्त्वाशनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥१२॥

12. (Nachiketa said) In heaven there is not any fear as you (*viz.*, Death) are not there and there is no fear of old age. Freed from both thirst and hunger and without grief, one rejoices in heaven.

स त्वमग्निः स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि तं श्रद्धधानाय मह्यम् ॥
स्वर्गलोका अमृतत्वं भजन्त एतद्वितीयेन वृणे वरेण ॥१३॥

13. O Death! You know the heavenly fire. Speak of it to me, the faithful. The dwellers of heaven attain to immortality. This I ask as my second boon.

प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यमग्निं नचिकेतः प्रजानन् ॥
अनन्तलोकास्मिथो प्रतिष्ठां विद्धि त्वमेतन्निहितं गुहायाम् ॥१४॥

14. (Yama said) Nachiketa knowing the heavenly fire, I tell it to you. Know it from me. It is the basis of endless worlds and it is hidden in the heart.

i.e., The heavenly fire represents the Self, the cause of all worlds and through it one attains to Brahma hidden in the heart of all beings.

लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्वा यथा वा ॥
स चापि तत्पत्यवदद्यथोक्तमथास्य मृत्युः पुनरेवाह तुष्टः ॥१५॥

15. He then spoke to him about that fire, which is the cause of the (endless) world and about the bricks of how many, of what size and of what kind

(for making a fire-place). He repeated as it was described to him, and death was pleased and said again. B. S., I-4-6.

i.e., Yama described the sacrificial fire as cause of the world and the ceremonial rites, rules and the ways and means, etc., of its performance.

तमब्रवीत्प्रीयमाणो महात्मा वरं तवेहाद्य ददामि भूयः ॥

तवैव नाम्ना भवितायमग्निः सृंकां च मामनेकरूपां गृहाण ॥१६॥

16. The *Mahatma* (Yama) being pleased with him said, "I give thee another boon today that in this world this fire shall be called after thee, and also accept this garland of many forms.

i.e., Sacrifice worship leads the *Jiva* to heaven and enjoyment of various desires through action path.

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्मकृत्तरति जन्ममृत्यू ॥

ब्रह्मजज्ञं देवमीड्यं विदित्वा निचाय्येमांश्च शान्तिमत्यन्तमेति ॥१७॥

17. The worshippers of three fires through three means attain to the union (knowledge), and by performing three actions cross beyond birth and death and by knowing and realizing the adorable god and all-knowing Brahma attain to Supreme bliss. Cf. Gita, III-13.

i.e., The performers of three Vedic sacrifices through the teaching of their father, mother and teacher attain to the Union of education and by performing the three actions of sacrifice, sacred study and charity acquire liberation from birth and death, and then realizing the adorable god and all-knowing Brahma attain to Supreme peace.

त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वाश्चिनुते नाचिकेतम् ॥

स मृत्युपाशान्पुरतः प्रणोद्य शोकातिगो मोदते स्वर्गलोके ॥१८॥

18. The wise, knowing the triple nature of the threefold fires, worships the Nachiketa fire, and is first released from the fetters of death, and freed from grief, rejoices in heavenly world. Cf. Gita, III-13.

i.e., The wise, by knowing the nature and worship of the Nachiketa fire as described in the last verse, is freed from death and attains to happiness in heaven.

एष तेऽग्निर्नचिकेतः स्वर्ग्यो यमवृणीथा द्वितीयेन वरेण ॥

एतमग्निं तवैव प्रवक्ष्यन्ति जनासस्तृतीयं वरं नचिकेतो वृणीष्व ॥१६॥

19. This is the heavenly fire, O Nachiketa! and which thou asked as thy second boon. People will call it after thee. Now ask, O Nachiketa!, the third boon.

येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीति चैके ॥

एतद्विद्यामनुशिष्टस्त्वयाहं वराणामेष वरस्तृतीयः ॥२०॥

20. (Nachiketa said) There is this doubt of some that on the death of man it (Soul) exists, and of others that it exists not. That I may know this by thy teaching is the third of my boons.

i.e., What is *Adhyatma*? Whether like Brahma the Self is eternal, imperishable and immortal or like the body it is perishable, without existence and mortal.

देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमगुरोष धर्मः ॥

अन्यं वरं नचिकेतो वृणीष्व मा मोपरोत्सीरति मा सृजैनम् ॥२१॥

21. (Yama said) In this matter even the gods were in doubt before; it is difficult to understand and it is subtle knowledge. Ask for, O Nachiketa!

another boon; do not compel me, but release me from this boon. Cf. Gita, X-2 and XI-52.

i.e., The Self knowledge is subtle and difficult to understand; even the gods do not know it.

देवैरत्रापि विचिकित्सितं किल त्वं च मृत्यो यन्न सुविज्ञेयमात्थ ॥

वक्ता चास्य त्वाद्गन्यो न लभ्यो नान्यो वरस्तुल्य एतस्य कश्चित् ॥२२॥

22. (Nachiketa said) That even the gods were in doubt in this matter surely and you, O Death!, also describe it as difficult to understand. Therefore, no other speaker (teacher) like you can be found and there is no other boon equal to it.

i.e., Because the gods are also in doubt about this matter and Yama also describes this as subtle and difficult to understand, and therefore Nachiketa insists to know it all the more.

शतायुषः पुत्रपौत्रान्वृणीष्व बहून्पशून्हस्तिहिरण्यमश्वान् ॥

भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि ॥२३॥

23. (Yama said) Ask for sons and grandsons of hundred years of life, ask for many cattle, elephants, gold, horses and great extent of land and live for hundreds of years as you desire.

एतत्तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च ॥

महाभूमौ नचिकेतस्त्वमेधि कामानां त्वा कामभाजं करोमि ॥२४॥

24. If you consider any boon equal to it ask for it, ask for wealth and long life, and be great on the wide earth, O Nachiketa! I will make you the enjoyer of all desires.

ये ये कामा दुर्लभा मर्त्यलोके सर्वान्कामांश्छन्दतः प्रार्थयस्व ॥

इमा रामाः सरथाः सत्पूया नहीदृशा लभनीया मनुष्यैः ॥

आभिर्मत्प्रताभिः परिचारयस्व नचिकेतो मरणं मानुषाक्षीः ॥२५॥

25. All the desires which are difficult to attain in the world of the mortals ask for them according to thy wish. All these nymphs with their cars and musical instruments whose life is not available to man. These I give to thee for service. But, O Nachiketa, do not ask what is after death.

श्रोमावा मर्त्यस्य यदन्तकैतत्सर्वेन्द्रियाणां जरयन्ति तेजः ॥

अपि सर्वं जीवितमल्पमेव तवैव बाहास्तव नृत्तगीते ॥२६॥

26. (Nachiketa said) These enjoyments of men are perishable and they destroy the vitality of all sense organs. Even the whole life is short. Let these cars, dancing and singing (girls) be yours. Cf. Gita, VII-23.

i.e., As in No. 23.

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ॥

जीविष्यामो यावदशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥२७॥

27. Man is not satisfied with wealth: we shall get wealth by seeing you, and shall live as long as you will rule. The boon that I ask is the same.

i.e., As in No. 23.

अजीर्यताममृतानामुपेत्य जीर्यन्मर्त्यः क्वधःस्थःप्रजानन् ॥

अभिध्यायन्वर्णरतिप्रमोदानतिदीर्घे जीविते को रमेत ॥२८॥

28. Having come to the immortals free from old age, what wise mortal subject to old age, and living on the earth, will delight in thinking of a long life of enjoyment, beauty and love?

यस्मिन्निदं विचिकित्सन्ति मृत्यो यत्साम्पराये महति ब्रूहि नस्तत् ॥

योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता वृणीते ॥२९॥

29. Tell us, O Death! what is there in that other world about which mortals have this doubt?

Nachiketa asks for no other boon than the secret and difficult one.

i.e., The self-knowledge is very subtle, supreme and difficult to understand and realize, and therefore, Nachiketa insists on knowing the same, and does not ask for another boon.

CHAPTER I. SECTION II

अन्यच्छ्रेयोऽन्यदुतव प्रेयस्ते उभे नानार्थे पुरुषसिनीतः ॥

तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥१॥

1. (Yama said) The good (or knowledge) is one thing and pleasant (or action) is another, and these two having different objects bind man. Who chooses the good from these two becomes a sage, and who chooses the pleasant misses the aim (of life). Cf. Gita, II-49.

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ॥

श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमौ वृणीते ॥२॥

2. The good and pleasant meet man. The wise man examines and separates the two. He selects the good from the pleasant; while the unwise chooses the pleasant for acquisition and preservation. Cf. Gita, II-49 and VIII-27.

स त्वं प्रियान्प्रियरूपाश्च कामानभिध्यायन्नचिकेतोऽत्यस्त्राक्षीः ॥

नैतां सुङ्कां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः ॥३॥

3. And thou, O Nachiketa!, having considered the pleasant-looking objects of desire hast abandoned them. Thou hast not taken the path of wealth, in which so many persons sink. Cf. Gita, II-69.

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ॥
विद्यामीप्सितं नचिकेतसं मन्ये न त्वा कामा बहवो लोलुपन्तः ॥४॥

4. What are known as knowledge and delusion, are quite opposite and wide apart. I think that thou, Nachiketa, is desirous for knowledge, as so many enjoyments are not coveted by thee. Cf. Gita, VIII-28 and XVI-5.

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितमन्यमानाः ॥
दन्द्रम्यमाणाः परियन्ति मूढा अन्वेनैव नीयमाना यथान्धाः ॥५॥

5. The fools living in delusion but regarding themselves wise and learned wander about suffering with pain as blind led by blind. (Same as Munda., II-6.) Cf. Gita, XVI-10.

न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् ॥
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥६॥

6. The other world is not revealed to the ignorant fools who are deluded by wealth. He who thinks that there is only this one and not the other (world) comes .again and again under my sway. Cf. Gita, XVI-20; B. S., III-1-13.

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विदुः ॥
आश्रयो वक्ता कुशलोऽस्य लब्धाश्रयो ज्ञाता कुशलानुशिष्टः ॥७॥

7. Who is not available to many even for hearing, and whom many even by hearing know not; his speaker is a wonder, his obtainer is protected, his knower is a wonder, and the instructed is protected. Cf. Gita, II-29.

न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ॥
अनन्यप्रोक्ते गतिरत्र नास्त्यणीयान्धतर्क्यमणुप्रमाणात् ॥८॥

8. He cannot be properly known if spoken of by an unworthy person, for he is thought of in many ways. But there is no doubt when the speaker is different (worthy), as he is beyond argument, and is subtler than the subtle atom.

i.e., The *Atma* character is very subtle and difficult and it can be revealed to a worthy person and not to an unworthy person. Cf. Gita, IV-34.

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ॥

यां त्वमापः सत्यधृतिर्ब्रतासि त्वाद्दङ्नो भूयान्नचिकेतः प्रष्टा ॥१॥

9. This knowledge is not attainable by argument O Dearest! it can be well known only through a different (worthy) person, and it has been attained by thee as thou art firm in truth. There is no inquirer, O Nachiketa!, like thee.

जानाम्यहं शेषधिरित्यनित्यं न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ॥

ततो मया नचिकेतश्चितोऽग्निरनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥१०॥

10. I know that wealth, etc., are not eternal and that the eternal cannot be attained through the uneternal; and I have worshipped the Nachiketa fire and by the uneternal things have attained to the eternal. Cf. Gita, IV-33.

i.e., Attachment to pleasure of sense objects does not lead to Brahma and supreme goal which is attained by unattachment of the same.

कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरानन्त्यमभयस्य पारम् ॥

स्तोमं महदुद्गायं प्रतिष्ठां दृष्ट्वा धीरो नचिकेतोऽत्यस्त्राक्षीः ॥११॥

11. Having seen the shore of attainment of desire, the abode of the world, the finite fruit of sacrifice, the fearless place of great praise and honour,

thou, O Nachiketa!, hast renounced these with firmness, for thou art wise. Cf. Gita, II-45.

i.e., The wise on the attainment of knowledge renounce the fruits of sacrifices and other good actions as they lead to temporary happiness, and then return to the world again.

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ॥

अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥१२॥

12. Having known with *Atma Yoga* (or Self meditation) the eternal god, who is difficult to be seen, secret, ancient and hidden in the cave of the heart, and all-pervading, the wise man discards both joy and sorrow. Cf. Gita XI-47; B. S., I-2-12.

i.e., The wise with meditation and devotion attain to *Atma* knowledge, and thereby renounce all pleasure and pain that cause delusion and bondage.

एतच्छ्रुत्वा संपरिगृह्य मर्त्यः प्रबृह्य धर्म्यमणुमेतमाप्य ॥

स मोदते मोदनीयं हि लब्ध्वा विवृतं सद्य नचिंकेतसं मन्ये ॥१३॥

13. Having heard of it and known it, and having distinguished and attained this knowing and subtle self, the man rejoices by obtaining the rejoiceable and for thee, O Nachiketa! I think the door (of heaven) lies open. Cf. Gita, II-32.

i.e., On acquiring Self knowledge, one attains to bliss and Supreme goal.

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ॥

अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥१४॥

14. (Nachiketa said) What you see as different from virtue and vice, different from this cause and

effect, different from past and future, describe that one.

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ॥

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्यमित्येतत् ॥१५॥

15. (Yama said) The *Akshara* about which all the Vedas speak, about which all the austerities declare desiring whom they lead the life of student-ship, I will briefly tell thee that goal. It is Om. Cf. Gita, VIII-11; B. S., III-3-1 and IV-3-13.

Note.—This verse teaches the worship of Brahma under the name of *Akshara* meditation. Same as in Brih., III-8-1.

एतद्व्येवाक्षरं ब्रह्म ह्येतदेवाक्षरं परम् ॥

एतद्वेवान्तरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥१६॥

16. This alone is verily the immortal Brahma. This alone is the imperishable supreme, and who knows this verily as immortal, whatever he desires becomes his. Cf. Gita, IX-22.

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ॥

एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥१७॥

17. This support is the best; this support is supreme; and one knowing this support is glorified in the Brahma world.

i.e., Brahma is the supporter and protector of all, and his knowledge and devotion lead to Supreme goal and bliss.

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ॥

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥१८॥

18. The knowing self is not born, nor it dies. It is never born from anyone. This is unborn, eternal,

everlasting and ancient. This is not destroyed on the destruction of the body. Cf. Gita, II-20.

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ॥

उभौ तौ न विजानीतौ नायं हन्ति न हन्यते ॥१६॥

19. If the slayer thinks he is the slayer, and the slain thinks that he is the slain, then both of them do not know. That slays not, nor this is slain. Cf. Gita, II-19.

i.e., The Self is eternal, everlasting, imperishable and unchangeable. He never dies and is never destroyed.

अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम् ॥

तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः ॥२०॥

20. The Self is smaller than the small, and greater than the great, and he is hidden in the heart of men; one who is unattached and free from sorrow sees the greatness of the Self through the mental tranquillity. (Same as in Sweta, III-20.) Cf. Gita, VIII-9.

आसीनो दूरं व्रजति शयानो याति सर्वतः ॥

कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥२१॥

21. Sitting he goes far, sleeping he goes everywhere. Who else but myself is fit to comprehend this good who is rejoicing and unrejoicing. Same as in Isha. 4. Cf. Gita, XIII-14.

i.e., The Self is of twofold character, and the released Self alone realizes it.

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ॥

महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥२२॥

22. Knowing the great and all-pervading Self

as incorporeal among the corporeals and immovable among the movable, the wise man does not grieve. Cf. Gita, XIII-27.

i.e., The Self is the inner soul of all beings, and is realized by the wise alone, because he is of twofold characters such as manifested and unmanifested.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ॥
यमेवैष ब्रूयते तेन लभ्यस्तस्यैष आत्मा विब्रूयते तन् स्वात्मा ॥२३॥

23. This Self is not attainable by speech nor by intellect, nor by much hearing; whomsoever it chooses, by him alone it is attained and to him it reveals itself. (Same as in Mund., VI-37.) Cf. Gita, VIII-22, XI-48 & XVIII-62.

i.e., The self is not known and revealed by the sense organs, but by his own grace to be obtained through meditation and devotion.

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ॥
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥२४॥

24. Who had not discarded his misconduct, nor is tranquil, nor steadfast, nor of a calm mind, he does not attain to it even by intelligence. Cf. Gita, XV-11.

i.e., One cannot attain to Self-knowledge by intellect alone without renouncing attachment to all sense objects.

यस्य ब्रह्म च क्षत्रं चोभे भवत ओदनः ॥
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥२५॥

25. Who knows thus where he is, whose food is both *Brahmanas* and *Kshatriyas*, and whose curry is death. (Same as in Kau., II-9.) Cf. Gita XI-27; B. S., I-2-9.

Note.—This verse describes the meditation (or worship) of Brahma as Death who is the destroyer of all including even the *Brahmanas* and *Kshatriyas*.

CHAPTER I. SECTION III.

मृतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ॥
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥१॥

1. In this world, the two, entering the highest space of the heart, eat the fruits of their own action. The knowers of Brahma and worshippers of the three fires and the five fires call them as light and shade. Cf. B. S., I-2-11.

i.e., The wise and worshippers of sacrifice regard the *Jiva* and Brahma as dwelling in the heart and enjoying their action fruits with manifested and unmanifested forms and they call them as light and shade.

यः सेतुरीजानानामक्षरं ब्रह्म यत्परम् ॥
अभयं तितीर्षतां पारं नाचिकेतः शकेमहि ॥२॥

2. We are able (to know) that what is immortal Brahma is the supreme and the fearless shore, and what is the Nachiketa fire is the bridge of sacrifice.

i.e., The immortal Brahma is the Supreme shore and the Nachiketa fire is the sacrifice worship for crossing the world and attaining to supreme goal.

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ॥
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥३॥

3. Know the Self as master of chariot, the body as chariot, and know the intellect as charioteer and the mind as its rein.

इन्द्रियाणि ह्यानाहुर्विषयांस्तेषु गोचरान् ॥
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥४॥

4. The wise say that the senses are horses, the objects their roads, and they call the Self united with senses and mind as the enjoyer. Cf. Gita, II-68 & III-41.

यस्त्वविज्ञानवान्भवत्युक्तेन मनसा सदा ॥
तस्येन्द्रियाण्यवश्यानि दुष्टाश्च इव सारथेः ॥५॥

5. Who is unwise and always of uncontrolled mind, his senses are uncontrolled like the vicious horses of a charioteer. Cf. Gita, II-60.

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ॥
तस्येन्द्रियाणि वश्यानि सदश्च इव सारथेः ॥६॥

6. The senses of him who is wise and always of controlled mind are like the good horses of a charioteer. Cf. Gita, II-61.

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ॥
न स तत्पदमाप्नोति सञ्सारं चाधिगच्छति ॥७॥

7. Who is unwise, of uncontrolled mind and ever impure, he does not attain to the Supreme goal, but goes to the world. Cf. Gita, II-67.

यस्तु विज्ञानवान्भवति स मनस्कः सदा शुचिः ॥
स तु तत्पदमाप्नोति यस्मान्द्रूयो न जायते ॥८॥

8. Who is wise, of controlled mind and ever pure, he attains to the Supreme goal from where there is no return. Cf. Gita, II-15 and III-43.

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ॥
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥९॥

9. The man whose charioteer is the wise mind (like) rein, he reaches the end of the road which is the highest abode of Vishnu. Cf. Gita, III-7.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ॥

मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्तरः ॥१०॥

10. The objects are superior to senses, the mind is superior to objects, the intellect is superior to mind and the great Self is superior to intellect. Cf. Gita, III-42; B. S., I-4-7.

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ॥

पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥११॥

11. The unmanifested (or subtle body) is superior to the great (Self), and the person (or Brahma) is superior to the unmanifested. There is no one superior to the Person (Brahma) who is the last limit and the highest goal. Same as in Katha. VI-7, Cf. B. S., I-4-1.

एष सर्वेषु भूतेषु गूढोत्मा न प्रकाशते ॥

दृश्यते त्वग्रथया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥१२॥

12. The Self is hidden in all beings and not revealed. But it is seen by the steadfast and the subtle intellect of the subtle seer. Cf. Gita, VII-25.

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ॥

ज्ञानमात्मानि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥१३॥

13. One should merge his speech in the mind, merge the mind in the intellect, merge the intellect in the Self and should merge the Self into the tranquil Self (or Brahma). Cf. Gita, III-43.

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ॥

क्षरस्य धारा निशिता दूरत्यया दूर्गे पथस्तत्कवयो वदन्ति ॥१४॥

14. Arise, awake and approaching the great teachers know that road which the wise say is as sharp as the edge of a knife and hard and difficult to attain. Cf. Gita, V-2 and XII-5.

i.e., The knowledge path is very hard and difficult to attain like the edge of a knife.

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ॥

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात्प्रमुच्यते ॥१५॥

15. What is without speech, without touch, without form, without taste. and without smell, imperishable and eternal, without beginning and end, greater than the great and stable; by knowing him, one is released from the mouth of death. Cf. Gita, XII-3; B. S., I-4-4.

i.e., The self is without attributes, and the self-knowledge leads to liberation.

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ॥

उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥१६॥

16. The wise by reciting and hearing the ancient teachings as declared by Death to Nachiketa is glorified in the Brahma world. Cf. Gita, X-9.

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि ॥

प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते तदानन्त्याय कल्पत इति ॥१७॥

17. Who recites this supreme secret (Upanishad) in the assembly of *Brahmanas* with pure mind at the *Shraddha* time, he is fitted for immortality. Cf. Gita, XVIII-68.

CHAPTER II. SECTION I/IV.

पराञ्चि खानि व्यवृणुस्त्वयंभूस्तस्मात्पराङ् पश्यति नान्तरात्मन् ॥
कश्चिद्दीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥१॥

1. The Self-born (or creator) has made the senses (go) outside, and therefore, he sees outside, not the internal Self. Some wise men desiring immortality see the internal Self with averted eyes. Cf. Gita, V-21.

i.e., The senses go to external objects, but do not see the Self within the heart, therefore one who controls his senses, he sees the internal Self.

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् ॥
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥२॥

2. The fools follow the external objects of desires, and they attain to the extended traps of death. But the wise knowing the eternal and immortal Self do not ask for uneternal objects. Cf. Gita, V-21 and 22.

i.e., Those who are attached to the enjoyment of sense objects fall in delusion and bondage and do not attain to knowledge and Supreme goal.

येन रूपं रसं गन्धं शब्दान्स्पर्शाश्च मैथुनान् ॥
एतेनैव विजानाति किमत्र परिशिष्यत एतद्वै तत् ॥३॥

3. By knowing which (all) forms, tastes, smells, speech, contacts, are known there remains nothing unknown. It is that (Self). Cf. Gita, VII-2.

i.e., By knowing the self all the sense objects are known. and there remains nothing unknown.

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ॥

महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥४॥

4. The wise grieve not on knowing that supreme and immortal Self by which the objects of sleeping and waking states are seen. Cf. Gita, VII-2.

i.e., On knowing the Self, all objects of awaking and sleeping states are known and there remains nothing unknown, and therefore, on the attainment of Self the wise desire and grieve for nothing more.

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ॥

ईशानं भूतभव्यस्य न ततो विजुगुप्सते एतद्वै तत् ॥५॥

5. Who knows this Self as the enjoyer, close by, master of the past and the future, hates not, this is that (Brahma). Cf. Gita, XIII-22; B. S., III-2-21.

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ॥

गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत एतद्वै तत् ॥६॥

6. Who was born before austerity (or fire) and was born before water, who enters and dwells in the heart, who is seen with beings, it is that (Brahma). Cf. Gita, X-20.

या प्राणेन संभवत्यदितिर्देवतामयी ॥

गुहां प्रविश्य तिष्ठन्ती या भूतेभिर्व्यजायत एतद्वै तत् ॥७॥

7. Who is born with Prana and is divine Aditi (mother of gods), who enters and lives in the heart, who is born with beings, it is that (Brahma). Cf. B. S., I-2-12.

अरययोर्निहितो जातवेदा गर्भं इव सुभृतो गर्भिणीभिः ॥

दिवेदिव ईड्यो जायवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निरेतद्वै तत् ॥८॥

8. The all-knowing (or Vaishwanara) fire is concealed in two pieces of wood and like fetus supported by its mother is worshipped daily by the waking man. It is that (Brahma). Cf. Gita, XV-14.

i.e., Vaishwanara fire which lives in the heart of beings and digests their food is the inner Self.

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ॥

तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन एतद्वै तत् ॥६॥

9. From whom the sun rises and in whom it goes and sets, in whom all the gods dwell and none is beyond him, it is that (Brahma). Cf. Gita, XV-12.

i.e., The sky in which Sun, etc., gods dwell is that Brahma.

यदेवेह तदमुत्र यदमुत्र तदन्विह ॥

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥१०॥

10. What is here is there and what is there is also here. He goes from death to death, who sees it as many. Cf. Gita, XVIII-20.

i.e., Brahma is all-pervading, one without another and the inner-Self of all. He who sees it as different and many falls into delusion and bondage.

मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन ॥

मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥११॥

11. It is attained by the mind (or intellect) alone and there are not here many. He goes from death to death, who sees here many. Cf. Gita, II-41 & XVIII-20.

i.e., As in No. 10.

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ॥

ईशानो भूतमव्यस्य न ततो विजुगुप्सत एतद्वै तत् ॥१२॥

12. The person of the measure of the thumb is seated in the middle of the heart, and he is the Lord of the past, (present) and future and it hates not. It is that (Brahma) Cf. Gita, XVIII-61. B. S., I-3-24.

i.e., This verse teaches the worship of Brahma under the name of Measure of the Thumb meditation.

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ॥

ईशानो भूतमव्यस्य स एवाद्य स उ श्व एतद्वै तत् ॥१३॥

13. The person of the measure of the thumb is like light without smoke. It is the Lord of the past and the future. It is today and shall be tomorrow. It is that (Brahma).

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ॥

एवं धर्मान्मृथक् पश्येस्तानेवानुविधावति ॥१४॥

14. As water raining on high mountains runs off (or wasted) so he runs off (or ruined) who sees separate existence, and not one Self.

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ॥

एवं मुनेर्विजानत आत्मा भवति गौतम ॥१५॥

15. As pure water fallen in pure place becomes like it, so the self of the knowing sages, O Gautama! becomes like it (Brahma). Cf. Gita, VII-19, B. S., IV-4-4.

CHAPTER II. SECTION II/V.

पुरमेकादशद्वारमजस्यावक्रचेतसः ॥

अनुष्ठाय न शोचति विमुक्तश्च विमुच्यत एतद्वै तत् ॥१॥

1. The city of the Unborn and right intellect (or Self) is of eleven doors and by thinking of it he grieves not and being freed, he is then liberated (from action bondage). This is that (Brahma). Cf. Gita, V-13.

ह्रस्वः शुचिपद्मसुरन्तरिक्षसद्गोता वेदिषदतिथिर्दुरोणसत ॥

नृषद्वारसदृतसद्वयोमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥२॥

2. As *Swan* (or Sun) it dwells in the heaven, as *Vasu* (or air) it dwells in the sky, as *Hota* (or fire) it dwells in the altar (or earth), as guest (or *Soma*) it dwells in the Jar: it dwells in the man; it dwells in the gods; it dwells in the sacrifices; it dwells in the sky; it is born in water; it is born on the earth; it is born on the mountains and it is born in the sacrifice. It is the truth and great. Cf. Gita, X-21.

i.e., The Self is all-pervading and creator and supporter of all.

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ॥

मध्ये वामनमासीनं विश्वेदेवा उपासते ॥३॥

3. He carries *Prana* upwards, he brings *Apana* downward and as *Vamana* (or Vishnu) sits in the middle (of heart). It is worshipped by all gods (or senses).

i.e., Brahma as the inner Self is the protector of all the beings, and therefore, they meditate upon him.

अस्य विस्त्रस्तमानस्य शरीरस्थस्य देहिनः ॥

देहादिमुच्यमानस्य किमत्र परिशिष्यत एतद्वै तत् ॥४॥

4. When the embodied Self leaves and is liberated from the body, what remains of it is that (Brahma).

i.e., The body and senses are all destroyed, but the Self still remains all the same.

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ॥

इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥५॥

5. No man lives either by *Prana* or *Apana*, all live by another on whom both of them depend.

i.e., The Self is the cause of all life and not the *Prana* or the *Apana* which departs with the Self.

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ॥

यथा च मरणं प्राप्य आत्मा भवति गौतम ॥६॥

6. Well! I shall describe to thee this secret and ancient Brahma and as, O Gautama!, on attaining Self becomes.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ॥

स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥७॥

7. Some souls enter the womb for assuming bodies and some attain to immovable things according to their actions and knowledge. Cf. Gita, XIII-21, XIV-15; B. S., IV-2-8.

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ॥

तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ॥

तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन एतद्वै तत् ॥८॥

8. The person who wakes amongst the sleepers creating all desires (or objects) is alone called the bright Brahma and immortal, and all worlds depend on him and none surpasses it. This is that (Brahma). B. S., III-2-2.

i.e., One who sees the world as untrue and like a dream, he wakes and is a knower and he attains to Brahma.

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ॥

एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥६॥

9. As one fire entering the whole world becomes of the separate and many forms, so the one inner Self of all becomes of the separate and many forms, and is also beyond them. Cf. Gita, XIII-27 and XVIII-20.

i.e., Brahma is the inner Self of all and the cause of all and he is also beyond the beings.

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ॥

एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥१०॥

10. As air (or *Prana*) entering the world becomes of the separate and many forms so the one inner Self becomes of separate and many forms, and is also beyond them. Cf. Gita, X-20 and XIII-30.

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ॥

एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥११॥

11. As the sun, the eye of all the world, is not soiled by the external evil (or impurity) of the eye, so the one inner Self of all beings is not soiled by the external unhappiness of the world and is beyond them. Cf. Gita, XIII-32; B. S., II-3-46 and III-2-30.

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ॥

तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥१२॥

12. One controller who is the inner Self of all beings makes one form manyfold. The wise men who see him in themselves attain to everlasting happiness and not others. Cf. Gita, XIII-30.

नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ॥
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥१३॥

13. The eternal of the eternal, the intelligent of the intelligents, one of the many is the giver of desires, of many. The wise men who see him in themselves, attain to everlasting peace and not others. (Same as in Svet., VI-13.) Cf. Gita, V-29 and VII-22.

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ॥

कथं नु तद्विजानीयां किमु भाति विभाति वा ॥१४॥

14. (Nachiketa said) He is indescribable and Supreme bliss. How should I know it and does it manifest or does it not manifest?

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ॥
तमेव भान्दुमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥१५॥

15. There (in the world of self) the sun does not shine, nor the moon, nor the stars: the lightning does not enlighten it. How can the fire? All this shines by his shining and all this is enlightened by his lightning. (Same as in Mund., IV-10 and VI-14.) Cf. Gita, XI-12 and XV-6; B. S., III-3-1.

CHAPTER II. SECTION III/VI.

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ॥

तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ॥

तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन एतद्वै तत् ॥१॥

1. The ancient Banyan tree has its roots above and branches below. This alone is called bright, immortal and Brahma. All the worlds rest in it and

none goes beyond it. This is that (Brahma). Cf. Gita, XV-1.

यदिदं किञ्च जगत्सर्वं प्राण एजति निःसृतम् ॥
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥२॥

2. All the world that moves comes from *Prana* (Brahma). It is very fearful and uplifted thunderbolt. They who know it become immortal. Cf. B. S., I-3-39.

i.e., Death is the symbol of Brahma who is the creator, supporter of all; and one attains to bliss and Supreme goal by his knowledge and devotion.

भयादस्याग्निस्तपति भयात्तपति सूर्यः ॥
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥३॥

3. The fire burns from fear of it; the sun shines from fear of it, and Indra, wind, and death the fifth run from fear of it. Cf. Gita, VIII-28 and XI-23.

i.e., The self is the mover and illuminator of all, and he is also the creator, supporter and destroyer of all.

इह चेदशकद्बोद्धुं प्राक् शरीरस्य विस्मयः ॥
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥४॥

4. If one cannot know it here before destruction of the body, then he becomes fitted for obtaining a body in the world of creatures. Cf. Gita, V-23 and IX-3.

यथादर्शं तथात्मनि यथा स्वप्ने तथा पितृलोके ॥
यथाप्सु परीव ददृशे तथा गन्धर्वलोके ह्यायातपयोरिव ब्रह्मलोके ॥५॥

5. As it is seen in a looking-glass so in the body (or the world), as in sleep so in *Pitriloka*, as seen in

a lake so in the *Gandharva* world, and like light and shade it is seen in the Brahma world.

i.e., The *Jiva* sees Brahma dwelling in the heart, in the mirror, in the dream and in the water, but his vision in the Brahma world like light and shade is difficult to attain.

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ॥

पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥६॥

6. The wise grieve not on considering the different natures, rising and setting and different origin of sense organs. Cf. Gita, II-14, III-28 and V-22.

i.e., The wise men knowing the nature and effect of sense objects as perishable and subject to modifications are not attached to them but remain unattached and indifferent and discard love and hatred for the same.

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ॥

सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥७॥

7. Mind is superior to senses, intellect is superior to mind, the great Self is superior to intellect and the unmanifested (or subtle body) is superior to the great (Self). (Same as in Kath., III-11.) Cf. Gita, III-42.

i.e., The wise are not deluded by the qualities, nature, and forms of sense objects that give rise to modifications as pleasure and pain which are perishable, and therefore, they should be borne equally and without attachment.

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ॥

यज्ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥८॥

8. And superior to the unmanifested (or subtle body) is the person who is all-pervading and formless, and by knowing whom the creatures are liberated and attain to immortality.

✓न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ॥

हृदा मनीषी मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥६॥

9. There is no form seen of him; nor anyone sees him with the eyes. Those who know him by their heart, intellect and meditation of the mind become immortal. (Same as in Swet., IV-20.) Cf. Gita, VII-25 and XI-8.

i.e., The Self is not manifested by the sense organs, but is comprehended only by the knowledge eye of mind and intellect, and one attaining to Self knowledge becomes immortal.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ॥

बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥१०॥

10. When the five knowledge senses, together with the mind, rest in the self and the intellect also does not move, that they call supreme goal. Cf. Gita, VI-18.

i.e., The supreme goal is attained when the mind and the senses become calm and tranquil by resting in the self alone. This state is called *Turīa* or *Samādhi*.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ॥

अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥११॥

11. They know that holding of senses firmly as Yoga then he becomes alert (or careful), for Yoga is subject to rise and fall. Cf. Gita, VI-18,

i.e., The Yoga (or Samadhi) is the complete restraint of the mental activities. This Yoga is subject to great upheavals as its success leads to supreme bliss and its failure to great fear.

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ॥

अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥१२॥

12. It is surely not attainable by speech, mind or eyes. How it can be obtained otherwise than by saying, that it exists. (Same as in Munda. V-8.) Cf. Gita, II-25.

i.e., Brahma is not attainable by mind, etc., senses excepting knowledge.

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः॥

अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥१३॥

13. It is attainable both as "it exists and also by its true nature." It is attained as "it exists when its true nature is realized."

i.e., The Self is of two forms as manifested and unmanifested. He who realizes the Self to be ever-existing and eternal is wise.

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि स्थिताः ॥

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥१४॥

14. When all the desires that dwell in his heart are destroyed, then the mortal becomes immortal and enjoys Brahma even here (or is liberated). Cf. Gita, II-55.

यदा सर्वे प्रमिद्यन्ते हृदयस्येह ग्रन्थयः ॥

अथ मर्त्योऽमृतो भवत्येतावदनुशासनम् ॥१५॥

15. When all the knots of the heart are cut, the mortal becomes immortal. This much is the teaching. Cf. Gita, IV-42, V-19 and 25.

शतं त्रैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका ॥
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥१६॥

16. The heart has 101 arteries, and of them one (*Shushumna*) goes upwards to the head. The self goes up by it and attains immortality, while the others (arteries) go to different ways (Same as in Chhand. VIII-6-6.) Cf. Gita, VIII-12.

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ॥
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ॥
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥१७॥

17. The person of the measure of the thumb, the inner self ever dwells in the hearts of men. One should firmly discriminate it from the body, as one separates chaff from the reed. One should know it as the immortal bright and one should know it as the immortal bright, (Same as in Svet. III-13, Tai. I-6 (1), Chhand. VIII-6-6 and Brih. II-1-19.) Cf. B. S. I-3-25.

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ॥
ब्रह्मप्राप्तो विरजोऽभूद्भिमृत्युरन्योऽप्येवं यो विदध्यात्ममेव ॥१८॥

18. Then Nachiketa, having obtained this knowledge and all the rules of *Yoga* as told by Death, attained to Brahma and became liberated and free from death; and so others attain to this *Adhyatma* (or truth). B. S. III-4-51.

ॐ सह नाववतु ॐ शान्तिः शान्तिः शान्तिः

May the Lord protect us both together, may he support us together, may we both together acquire knowledge, power and our reading may be enlightened and we may not hate others. Om, peace, peace, peace.

MUNDAKA UPANISHAD

Subject-matter.—This Upanishad belongs to the Atharva Veda and it is called Mundaka, because it liberates one from the bondage of ignorance, as a Mundaka (or razor) removes hair from the head. It distinguishes Upanishad (or Brahma knowledge) as *Para* (or higher) *Vidya* from the Veda, and other knowledges as *Apara* (or lower) *Vidya*. The Vedic sacrifices and other actions lead to heavenly happiness which are impermanent and perishable, while the Brahma Knowledge leads to supreme and eternal bliss and divine union. This Upanishad also teaches the nature of Brahma, *Jiva* and of the world, and how to attain to liberation and supreme goal.

Brahma is not comprehended by senses, actions, austerity or Veda study, on account of his subtle character, but he is realized by intellect purified through knowledge, meditation and by understanding the meaning of *Vedanta*, renunciation of the worldly objects and performances of actions without attachment (or *Yoga*). This Upanishad contains three chapters, each chapter is divided into two sections and there are different verses in each section.

CHAPTER I. SECTION I.

ॐ ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्ता भुवनस्य गोप्ता ॥

स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥१॥

1. Brahma (or *Hiranyagarbha*) was first produced among the gods, and he was the creator of the

universe and protector of the worlds. He declared the Brahma *Vidya* (or Knowledge) as the foundation of all knowledges to his eldest son, Atharva.

अथर्वणे यां प्रवदेत ब्रह्माऽथर्वा तां पुरोवाचाङ्गिरे ब्रह्मविद्याम् ॥
स भारद्वाजाय सत्यवहाय प्राह भारद्वाजोऽङ्गिरसे परावराम् ॥२॥

2. What Brahma *Vidya* was declared by Brahma to Atharva was declared of old by Atharva to Angira and by Angira to Satyavaha, the son of Bhardwaja, and the son of Bhardwaja told it to Angiras in succession.

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ॥
कस्मिन् भगवो विशते सर्वमिदं विशतं भवतीति ॥३॥

3. Saunaka, the great householder, approaching Angiras according to rules, asked him, "Sir, what is that by knowing which all this becomes known?"

तस्मै स होवाच ॥
द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥४॥

4. He replied to him "Those who know Brahma say that the two *Vidyas* should be known, the higher and the lower."

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं
निरुक्तं छन्दो ज्योतिषमिति ॥
अथ परा यया तदक्षरमधिगम्यते ॥५॥

5. Of these *Vidyas*, the Lower one is the Rig Veda, the Yajur Veda, the Sama Veda and the Atharva Veda, *Shiksha* (or pronunciation), *Kalpa* (or ceremonial), *Vyakarana* (or grammar), *Nirukta* (or dictionary), *Chhand* (or metre), and the *Jyotish*

(or astrology); and the Higher one is that by which the immortal is attained (Upanishad).

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं नित्यं विभुं सर्वगतं सुसूक्ष्मं ॥
तदव्ययं तद्भूतयोनिं परिपश्यन्ति धीराः ॥६॥

6. That which the wise see as the source of all creation is invisible, ungraspable, without origin, without colour, without eyes and ears, without hands and feet, eternal, omnipresent, all-pervading, subtle and imperishable. Cf. Gita, II-25 and XII-3; B. S. I-2-21, I-4-27.

i.e., Brahma is of twofold forms as manifested and unmanifested.

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ॥
यथा सतः पुरुषात्केशलोमानि तथाक्षरात्सम्भवतीह विश्वम् ॥७॥

7. As a spider projects and draws in (its web) as the herbs grow from the earth, as the hair grow from a living person, so is the universe produced from the immortal. Cf. Gita, XIV-3.

i.e., Brahma is the creator, supporter and protector of the whole world.

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ॥
अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥८॥

8. Brahma is known from austerity, from Him grows food, from food is *Prana* (or life), mind and existence and the world (or action) and from action is immortality. Cf. Gita, III-14.

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ॥
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥९॥

9. From Him, who is all-knowing and omniscient, whose austerity consists of knowledge, are

produced this Brahma (*Hiranyagarbha*) names, forms and food (or world). Cf. Gita, VII-10 and X-8; B. S. I-3-5.

CHAPTER I. SECTION II.

तदेतत्सत्यं मन्त्रेषु कर्माणि कवयो यान्यपश्यन्तानि त्रेतायां बहुधा संततानि ॥
तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ॥१॥

1. It is truth. The rituals which the wise saw in the Vedic verses were performed in *Treta Yuga* in many ways, practise them constantly, you desirous of good fruits. This is the way for the world of good actions. Cf. Gita, IV-32.

यदा लेलायते ह्यर्चिः समिद्धे ह्यग्निवाहने ॥
तदाज्यभागान्वन्तरेणाहुतीः प्रतिपादयेच्छ्रद्धया हुतम् ॥२॥

2. When the flame rises in the kindled fire, then he (*viz.*, sacrificer) should throw the offering of the sacrifice in two places of butter on the altar (or he should perform sacrifices).

यस्याग्निहोत्रमदर्शमपौर्णमासमचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ॥
अहुतमवैश्वदेवमविधिना हुतमासप्तमास्तस्य लोकाग्निहन्ति ॥३॥

3. The sacrifice of him, who performs it without the rites of *Amavasa*, full moon, four months, proper seasons, entertaining guests, the *Vaishvadeva*, and the rules, destroys his seven generations.

i.e., The sacrifice performed without injunctions is harmful and leads to no success.

काली कराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा ॥
स्फुलिङ्गिनी विश्वरूपी च देवी लेलायमाना इति सप्तजिह्वाः ॥४॥

4. The *Kali* (or black), *Karali* (or terrible), *Manojava* (or swift). *Sulohita* (or red), *Sudhumra-*

varna (or purple), *Sphulingini* (or sparkling), and *Vishwarupa* (or all-faced) goddesses are the seven flickering tongues (or flames) of the (sacrificed) fire.

एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो ह्याददायन् ॥

तन्नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥५॥

5. Who performs (sacrifice) in the kindling flame in proper time, these offerings, carrying through the rays of the sun, lead him where the Lord of the gods (or Indra) resides.

i.e., One attains to heaven by performing such sacrificial offerings.

एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति ॥

प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥६॥

6. These bright flames lead the sacrificer through the sun's rays, saying pleasant words as "Come, come," and praising him that this is the (Brahma) world (or heaven) obtained by your good deeds. Cf. Gita, II-42.

ह्वा ह्येते अट्टदा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ॥

एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापियन्ति ॥७॥

7. These are the infirm eighteen rafts (consisting of priests and two sacrificers and his wife) called the lower works, and the fools who regard them as good attain to old age and death again and again.

i.e., The performers of actions (or sacrifices) attain to the enjoyments of heaven, but are not liberated and attain to old age and death again and again.

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितमन्यमानाः ॥

जङ्घन्यमानाः परियन्ति मूढा अन्वेनैव नीयमाना यथान्धाः ॥८॥

8. The fools dwelling in ignorance and regarding themselves as wise and learned wander about tortured by suffering as blind led by the blind. (Same as in Kath. II-5.) Cf. Gita, XVI-10.

अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ॥

यत्कर्मिणो न प्रवेदयन्ति रागात्तेनातुराः क्षीणलोकाश्च्यवन्ते ॥९॥

9. The fools living in ignorance, in various ways flattering that we are successful, and so on account of attachment to action (fruit) they know Him not, and therefore, on exhaustion of their good actions, they suffer and fall down. Cf. Gita, IX-20 and XVI-15.

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ॥

नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥१०॥

10. The fools regarding sacrifice and good actions to be supreme and knowing no other superior, after enjoying the (fruits) of their good actions in high place of heaven, re-enter this world or even the lower one. Cf. Gita, IX-21.

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्यां चरन्तः ॥

सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यन्ययात्मा ॥११॥

11. The wise men of calm mind live in forests on alms and practise austerity and devotion, and becoming purified, they go through the door of the sun (or northern solstice) where that immortal person and imperishable Self abides. Cf. Gita, VIII-24; B. S. III-4-17.

परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ॥

तद्विशानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥१२॥

12. Examining the world again by actions, the *Brahmana* should attain to unattachment, as the uncreated is not attained by the created things. For that knowledge he should go with fuel (or present) in hand to a Veda-versed and Brahma-devoted teacher. Cf. Gita, IV-34.

तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय ॥
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥१३॥

13. When he approaches him properly with a calm mind and controlled senses, then that wise man teaches him Brahma knowledge by which that true and immortal person can be known in truth. Cf. Gita, IV-34.

CHAPTER. II SECTION I OR III.

तदेतत्सत्यं यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते स्वरूपाः ॥
तथाक्षराद्विधाः सौम्यभावाः प्रजायन्ते तत्र चैवापियन्ति ॥१॥

1. This is the truth. As from a blazing fire sparks of a similar form come out in thousands, so, O Dear! beings come from the immortal and also return to it. Cf. Gita IV-6, VIII-18, X-20, XIII-30, XIV-39 and XVIII-61.

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः ॥
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥२॥

2. The divine person is formless, within and without (all), unborn, without *Prana*, without mind, pure, greater than the great and immortal. B. S. I-2-22 and III-2-21.

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ॥
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥३॥

3. From him are produced *Prana* (or life), mind, all senses, ether, air, fire, water and earth the supporter of all. Cf. Gita, VII-4; B. S. II-3-15 and II-4-3.

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग्विवृताश्च वेदाः ॥

वायुःप्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥४॥

4. The fire (or heaven) is his head, the Sun and Moon his eyes, the quarters his ears, the revealed Vedas his speech, the air his *Prana* (or life-breath), the world his heart, the earth his feet, and he is the inner Self of all creatures. Cf. Gita, XI-19; B. S. I-2-23.

तस्मादग्निः समिधो यस्य सूर्यः सोमात्पर्जन्य ओषधयः पृथिव्याम् ॥

पुमान् रेतः सिञ्चति योषितायां बह्वीः प्रजाः पुरुषात्संप्रसूताः ॥५॥

5. From him is this fire (or heaven), of which the sun is fuel; from *Soma* (or moon) is the rain and from it are the herbs (or food). The man pours seed into woman and then many creatures are born from the man. Cf. Gita, IX-19.

तस्माद्वचः साम यजूषि दीक्षा यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ॥

संवत्सरश्च यजमानश्च लोकाः सोमो यत्र पवते यत्र सूर्यः ॥६॥

6. From him are the verses of the Rik, Sama, and Yajur Veda, the *Diksha* (or initiation), all sacrifices, animal offering, gifts, years, sacrificer, and the worlds where sun and moon purify (or shine). Cf. Gita, IX-16.

तस्माच्च देवा बहुधा संप्रसूताः साध्या मनुष्याः पशवो वयांसि ॥

प्राणापानौ ब्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥७॥

7. And from him are produced various gods, *Sadhyas* (or demi-gods), men, beasts, birds, *Prana*,

Apana, rice, barley, austerity, faith (or devotion), truth, studentship, and rules. Cf. Gita, X-8.

सप्त प्राणाः प्रभवन्ति तस्मात्सप्तार्चिषः समिधः सप्त होमाः ॥

सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥८॥

8. From him are produced seven *Praṇas* (or senses), seven flames (or power of senses), seven fuels (or objects) and seven sacrifices in which the seven worlds and seven *Praṇas* that move are concealed within the heart. Cf. B. S. II-4-5.

अतः समुद्रा गिरयश्च सर्वेऽस्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः ॥

अतश्च सर्वा ओषधयो रसाश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥९॥

9. From him are the seas, and all the hills, and from him rivers of all kinds flow and from Whom are all the herbs and juices, and in Whom this inner Self together with elements abides.

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ॥

एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थि विक्रिंतीह सोम्य ॥१०॥

10. This is all *Purusha*. He is *Karma* (or action), austerity, supreme, immortal and *Brahma*. He who knows it as hidden in the heart cuts the knots of ignorance, O Dear! even here.

CHAPTER II. SECTION II OR IV.

आविः सन्निहितं गुहाचरन्नाम महत्पदमत्रैतत्समर्पितम् ॥

एजत्प्राणान्निमिषच्च यदेतज्जानथ सदसद्भरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥१॥

1. It (or *Brahma*) is manifest, hidden and called the dweller in the heart and the supreme goal, and all this that moves, breathes, and winks (*i.e.*, the world) rests in him: know it as superior to manifested and unmanifested and beyond the knowledge of all

creatures and as the highest. Cf. Gita, X-20 and XVIII-61.

यदर्चिमद्यदगुम्योऽणु च यस्मिँल्लोका निहिता लोकिनश्च ॥
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः ॥
तदेतत्सत्यं तदमृतं तद्वेदव्यं सोम्य विद्धि ॥२॥

2. Whatever is bright, subtler than the subtle, in which the worlds and their people dwell, that is the indestructible Brahma. He is *Prana*, speech, the truth and immortal, and know it fit for penetration, O Dear! penetrate it.

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं संधयीत ॥
आयम्य तन्नावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥३॥

3. Taking as his bow, the great weapon of Upanishad (or knowledge), putting on it the arrow sharpened with worship, and drawing it with concentrated mind, know the immortal Brahma as the aim, O Dear!

i.e., The knowledge and vision of Brahma are attained through the Upanishads.

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ॥
अप्रमत्तेन वेदव्यं शरवत्तन्मयो भवेत् ॥४॥

4. Om is called the bow, Self the arrow, and Brahma the aim, and that should be penetrated by a steady person who like the arrow becomes merged in him.

यस्मिन्द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च संवैः ॥
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥५॥

5. In Whom the sky, the earth, the heaven, and the mind, together with all *Pranas* (or senses) are

woven, know that alone as Self and abstain from all other talk (or argument). It is the bridge of immortality. Cf. Gita, VII-7 and XI-20; B. S. I-3-1

अरा इव रथनाभौ संहता यत्र नाड्यः ॥

स एषोऽन्तश्चरते बहुधा जायमानः ॥

ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥६॥

6. Like the spokes in the nave of a chariot, he moves within (the heart) where the arteries unite and become many. Meditate on that self as Om, and may it be graceful to you for crossing over to the other bank of darkness. Cf. B. S. II-3-39.

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ॥

दिव्ये ब्रह्मपुरे ह्येष व्योम्यात्मा संप्रतिष्ठितः ॥

मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ॥

तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ॥७॥

7. Who is all-knowing and all-wise, whose glory is on the earth, who is the Self that lives in the divine city of Brahma, within the heaven of the heart, it is thinkable by the mind and is the ruler of the *Praṇa* and the body. It is seated in food (or body) and dwells in the heart. The wise with intelligence see that blissful form, and immortal which ever shines.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ॥

क्षीयन्ते चास्य कर्माणि तस्मिन्हृष्टे परावरे ॥८॥

8. The knots of the heart are broken, all the doubts cut and the actions are destroyed, when the highest of the high is perceived. Cf. Gita, IV-42, V-25; B. S. III-4-16.

हिरण्यये परे कोशे विरजं ब्रह्म निष्कलम् ॥

तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥६॥

9. In the golden supreme sheath (*viz.*, heart) the Self-knowers realize Brahma, who is pure, without *Kalas* (or parts), bright, and the light of lights. Cf. Gita, XIII-17; B. S. I-3-40.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ॥

तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥१०॥

10. There the sun does not shine, nor does the moon, nor do the stars. The lightning does not enlighten it, how can the fire? All this shines by his shining and all this is lighted by his light. (Same as in Kath. V-1 and Svet. VI-14.) Cf. Gita, XV-6; B. S. I-3-22.

ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण ॥

अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥११॥

11. The immortal Brahma alone is before, Brahma is behind, Brahma is to the right, and to the left. It is extended above, and below, Brahma is all this and supreme. Cf. Gita, XI-40.

i.e., Brahma is the Self of all, all-pervading and everything.

CHAPTER III. SECTION I OR V.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ॥

तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥१॥

1. Two companion and intimate birds are seated on the same tree (*viz.*, heart). One of them eats

tasteful fruits of the banyan and the other looks on (as a witness). (Same as in Swet. IV-6.) Cf. Gita, XIII-22, XV-17; B. S. I-3-7 and I-2-8.

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ॥
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥२॥

2. Dwelling on the same tree, the person, deluded and sunk (in sorrow), grieves with helplessness, but when he sees the other as the adorable Lord adjoining him, and his greatness, he is freed from grief. (Same as in Swet. I-8) Cf. Gita, XV-17.

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ॥
तदा विद्वान्पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥३॥

3. When the seer perceives the golden-coloured person, the Creator and the Lord, the cause of Brahma (or nature), then he is freed from virtue and vice, and being pure, attains to the supreme equality (with Brahma). Cf. Gita, II-50; B. S. I-3-2, III-2-26 and IV-1-14.

प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन्विद्वान्भवते नातिवादी ॥
आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥४॥

4. This is *Prana* which shines through all creatures. By knowing him the wise does not talk much but sports in self, delights in self and becomes the performer of actions and supreme amongst the Brahma-knowers. Cf. Gita, II-55 and III-17.

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ॥
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥५॥

5. This Self is ever attainable by truth, by austerity, by right knowledge, by studentship. It is

within the body and consists of light and purity, and whom the Yogees see on being freed from sin.

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ॥

येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ॥६॥

6. Truth alone wins, and not falsehood. By truth the way of the gods is reached, and by which the sages whose desires are fulfilled obtain the supreme abode of truth.

बृहच्च तद्व्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति ॥

दूरात्सुदूरे तदिहान्तिके च पश्यत्स्वहैव निहितं गुहायाम् ॥७॥

7. It is, great, divine and of unthinkable form; and it shines as subtler than the subtle, farther than the far, and also near, and for the seer it is hidden here in the cave of the heart. Cf. Gita, XIII-15.

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ॥

ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥८॥

8. It is not attained by the eyes, nor by speech, nor by other gods (or senses), nor by austerity, nor by actions, but he, whose intellect is purified by the light of knowledge, sees that without *Kalas* (or parts) by meditation. Cf. Gita, VIII-28 and XI-48; B. S. III-2-23.

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन्प्राणः पञ्चधा संविवेश ॥

प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन्विशुद्धे विभवत्येष आत्मा ॥९॥

9. This subtle Self is knowable by intellect in which the *Pranas* of five kinds enter. The intellect of all creatures is pervaded by *Pranas*, and on the purification of which the Self shines. Cf. Gita, V-16.

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ॥

तं तं लोकं जयते तांश्च कामांस्तत्मादात्मज्ञं ह्यर्चयेद्भूतिकामः ॥१०॥

10. Whatever worlds a pure-hearted man thinks of with his mind, and whatever desires he desires, those worlds and those desires he wins. Therefore, let the desirer of greatness worship the Self-knower. Cf. Gita, VIII-6.

CHAPTER III. SECTION II OR VI.

स वेदैतत्परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् ॥
उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥१॥

1. He knows that highest abode of Brahma in which all dwell, and which shines bright. The wise, freed from desires, worship that person and they cross beyond the seed (or world) (or are liberated from the bondage). Cf. Gita, IV-14 and XV-4.

कामान्यः कामयते मन्यमानः स कामभिर्जायते, तत्र तत्र ॥
पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥२॥

2. Who desires by thinking of desires, he is born here and there through his desires, but the person who has attained to desires by freedom from desires and who has realized the Self, has his desires destroyed, even here. Cf. Gita, II-64 and 70 and VII-11.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ॥
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥३॥

3. This Self is not attainable by speech, intellect, nor much hearing: whosoever it chooses, by him it is attained, and to that this Self reveals itself. (Same as in Kath. II-23.) Cf. Gita, VIII -28 and XI-48.

नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाप्यलिङ्गात् ॥
एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥४॥

4. The Self is not attained by weakness, nor by inertness, and nor by unmanifested worship, but the wise man who strives by these means, his self enters the abode of Brahma.

संप्राप्यैनमृषयो ज्ञानवृत्ताः कृतात्मानो वीतरागाः प्रशान्ताः ॥

ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति ॥५॥

5. Having attained to this abode, the sages are filled with knowledge, become realizers of self, free from attachment, and of calm concentrated mind. Then these wise men, having attained to the all-pervading, omnipresent Brahma (at death time), wholly enter into him. Cf. Gita, IV-10, IX-28 and XVIII-55.

वेदान्तविज्ञानमुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ॥

ते ब्रह्मलोकेषु परान्तकाले परामृतात्परिमुच्यन्ति सर्वे ॥६॥

6. The sages who have determined the meaning of the knowledge of *Vedanta*, and purified their hearts by *Sannyasa* and *Yoga* (or knowledge and actions) they at the time of death enjoy supreme immortality in the Brahma-world and are fully liberated. Cf. Gita, IX-28.

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ॥

कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्वे एकीभवन्ति ॥७॥

7. The 15 *Kalas* (or parts) go (into their source) and all the gods (or senses) enter into the (presiding deities), the *Karma* (or world) and the Self that consist of knowledge—all become one (or merged) in the supreme and imperishable (Self). Cf. B. S. IV-2-15.

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तंगच्छन्ति नामरूपे विहाय ॥
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥८॥

8. As the flowing rivers come to an end in the sea losing their names and forms, so the wise, on being freed from names and forms, attains to divine and supreme person who is greater than the great. Cf. Gita, II-70 and XI-28; B. S. III-2-27.

स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्याऽब्रह्मवित्कुले भवति तरति
शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥९॥

9. Who knows the Supreme Brahma, he verily becomes Brahma, and in his family there remains none ignorant of Brahma and he crosses beyond grief and sin and thus, being freed from the knots of the heart, he becomes immortal. Cf. Gita X-3 and XVIII-54; B. S., III-4-1.

तदेतद्वचाभ्युक्तं ॥

क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः स्वयं जुह्वत एकर्षिं श्रद्धयन्तः ॥
तेषामेवैतां ब्रह्मविद्यां वदेत शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥१०॥

10. This is declared in the Rik verses. This Brahma *Vidya* should be taught only to those who are the performers of rites, versed in the Vedas, and who are devoted to Brahma, who themselves perform sacrifice in the *Ekarshi* (Fire) with devotion and by whom the ceremony of holding the fire over their heads has been duly performed. Cf. Gita. XVIII-67; B. S. III-3-3.

Note.—This is called *Shirovrata Vidya* which is the right of carrying the sacrificial fire over the head.

तदेतत्सत्यमृषिरङ्गिराः पुरोवाच नैतदचीर्णव्रतोऽधीते
 नमः परमत्रृषिभ्योनमः परमत्रृषिभ्यः ॥११॥

11. This truth has been declared before by the sage, Angira. It should not be studied by non-performer of this (fire) worship. Salutation to the great sages. Salutation to the great sages.

i.e., The *Shiwovrata Vidya* should be taught to a worthy person and not to the unworthy.

MANDUKYA UPANISHAD

Subject-matter—This Upanishad belongs to the Atharva Veda and is called after the name of its author, sage Mandukya. It describes Om as the symbol of Brahma and it also represents the Self and all the world. It has four feet (1) as *Vaishwanara*, the waking state, (2) as *Tejas*, the dreaming state (3) as *Pragya*, the sound sleep and (4) as *Turiya* being one with Brahma. The word Om has three letters A, U, M, and their combination Om which corresponds to the four states described above and the complete syllable Om.

Absolute Brahma and infinite nature and whatever He manifests as creation, preservation and dissolution is all Om. It is by meditation on Om that liberation, immortality and Supreme bliss is attained.

ओमित्येतदक्षरमिदं सर्वं तस्योपन्याख्यानभूतं भवंद्रविष्यदिति सर्वमोङ्कार एव ॥
यच्चान्यत्रिकालातीतं तदप्योङ्कार एव ॥१॥

1. This Om is immortal. All this (world) is its manifestation. The past, the present, and the future is all Om verily, and whatever is beyond the three times is also Om. Cf. Gita, VIII-13, and XVII-23.

सर्वं ह्येतद्ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥२॥

2. All this is verily Brahma; this self is Brahma. This Self has four feet.

जागरितस्थानो बहिःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः
स्थूलभुग्वैश्वानरः प्रथमः पादः ॥३॥

3. The first foot is *Vaishwanara* (fire) and it is of waking state, external knowledge, seven limbs—1 head, 2 hands, 1 trunk, 1 waist, and 2 feet, 21 mouths (*viz.*, 11 senses, 5 life-breaths, and 5 internal faculties) and it is the enjoyer of gross objects.

Note.—This verse teaches the meditation of Brahma as *Vaishwanara*.

सुषुप्तस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः
प्रविविक्तभुक् तैजसो द्वितीयः पादः ॥४॥

4. The second foot is the *Tejas* (or light), and it is of dreaming state, internal knowledge of seven limbs, nineteen mouths and enjoyer of subtle objects.

यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तत्सुषुप्तम् ॥
सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक्
चेतोमुखः प्राज्ञस्तृतीयः पादः ॥५॥

5. The third foot is the *Pragya* (or knowledge) and it is the state of sound sleep, where the sleeper desires no desires, sees no dreams, that is, sound sleep. It is the state of becoming one (with Brahma), deep knowledge blissfulness, enjoyer of bliss, and mouth (or door) of knowledge.

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥६॥

6. This *Pragya* (or intellect) is the Lord of all, all-knowing, inner dweller, source of all and it is the origin and destruction of beings.

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ॥

अदृष्टमव्यवहार्यमग्राह्यमलक्ष्णमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥७॥

7. They regard it as the fourth state (*Turiya*) which has not internal knowledge (waking), no intermediate knowledge (dream), no deep knowledge (sound sleep), neither knowing nor unknowing, invisible, incomprehensible, ungraspable, indefinite, unthinkable, essence of knowledge, of Self-unity, quitting of the world, peaceful, blissful, without a second—and this is the Self to be known.

i.e., The Self is verily the *Vaishwanara*, *Tejas*, *Pragya* and deep sleep, or dream, waking, intelligent and deep sleep state and the Self is beyond these three states and is called as *Turiya* or *Samadhi*.

सोऽयमात्माऽध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा
मात्राश्च पादा अकार उकारो मकार इति ॥८॥

8. This Self is immortal. Om is of three *Matras* (or letters): the foot is *Matras*, and *Matra* is foot and they are the letters A, U, M, or Self with the three *Matras* of Om is called *Onkar*.

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राप्तेरादिमत्त्वाद्वा
आप्नोति ह वै सर्वान्कामानादिश्च भवति य एवं वेद ॥९॥

9. The *Vaishwanara* of waking state is the first *Matra* 'A' from being all-pervading and first of all. Who knows thus verily obtains all desires and becomes foremost. (Same as in Prash. V-3.)

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्बोत्कर्षति
ह वै ज्ञानसन्ततिं समानश्च भवति नास्याऽब्रह्मवित्कुले भवति य एवं वेद ॥१०॥

10. *Tejas* of the dreaming state is the second *Matra*, on account of its excellence and being in the

middle. He who knows thus verily exceeds in knowledge current and becomes equal (to all) and has none in his family ignorant of Brahma. (Same as in Prash. V-4.)

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा

मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ॥११॥

11. *Pragya* of the state of sound sleep is the third *Matra* from its being of measure and of the same nature. He, who knows thus, verily measures all and becomes of the same nature. (Same as in Prash. V-5.)

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार

आत्मैव संविशत्यात्मनात्ममानं य एवं वेद य एवं वेद ॥१२॥

12. The fourth (or *Turiya* state) is without *Matra* which is imperceptible, without destruction of the world, blissful and without a second. This Om is Self verily and he, who knows thus, verily enters into Self by himself.

SHWETASHWATARA UPANISHAD

Subject-matter.—This Upanishad belongs to the Yajur Veda and it is called after the name of its author Shwetashwatara and it teaches about Brahma (or the Supreme Self), Jiva (or the embodied Self) and Jagat (or the world), and how to attain liberation and Supreme goal. It begins by enquiring what is the cause of the world, from whom are we born, and in whom do we live and exist, and by whom we enjoy pleasure and pain. Such questions are the subjects of all philosophies, and all return different answers: some ascribe the cause to time, accident and nature etc., which do not satisfy all men. Sage Shwetashwatara, however, says that one God alone is the Supreme Lord, and that through his great power he is the cause of the Universe, and that by realizing him as all-in-all, the *Jiva* is freed from the bondage of *Maya* and attains to Supreme goal and bliss, and that God dwells in the hearts of all beings and that he is of three-fold character as mover (or Lord), enjoyer (or *Jiva*) and enjoyment (or world). It also refers to *Rudra* or Shiva (or blissful) as Supreme Brahma, the creator, the preserver and destroyer of all and in whom all abide and who rules all; but it does not describe *Rudra* as a separate Deity and distinct from Brahma. The *Jiva* (or the embodied Self) is distinct from Brahma. It is deluded for the time being on account of its subjection to pleasure and pain, assumes and changes bodies on account of its past actions and

then through *Ahankara* it regards itself as a body and loses sight of its true character. It is endowed with qualities, and is the doer of actions and the enjoyer of action fruits. Nature is power or *Prakriti* and it is also called *Maya* endowed with three qualities of *Sattwa*, *Raja* and *Tama*. The *Maya* is difficult to cross beyond, but it is overcome on the realization of Brahma.

This Upanishad also embodies some of *Sankhya* and *Yoga* doctrines, viz., *Pradhana* (or nature), its three qualities and *Tattwas* (or principles) as well as *Yoga* meditation and its fruit as liberation and attainment of the Supreme goal. It contains six chapters and there are different verses in each chapter.

CHAPTER I.

ॐ ब्रह्मवादिनो वदन्ति ॥

किं कारणं ब्रह्म कुतः स्म जाता जीवाम केन क्व च संप्रतिष्ठाः ।

अधिष्ठिताः केन सुखेतरेषु वर्तमाने ब्रह्मविदो व्यवस्थाम् ॥ १ ॥

1. The knowers of Brahma say, "Is Brahma the cause (of the world)? From whom are we born? By whom do we live? Where do we abide? By whom moved we live in happiness and unhappiness?" O, the Knowers of Brahma!

कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्यम् ।

संयोग एषां नत्वात्मभावादात्माप्यनीशः सुखदुःखहेतोः ॥ २ ॥

2. Are time, nature, law, accident, elements and person to be considered (as the cause)? The combination of these is not (the cause) on account of being

not of the character of the Self. The Jiva also being dependent is not the cause of its subjection to pleasure and pain.

ते ध्यानयोगानुगता अपश्यन्देवात्मशक्तिं स्वगुणैर्निगूढाम् ।

यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः ॥ ३ ॥

3. They, by following (or practising) *Dhyana-yoga* (or meditation), have seen hidden by its own nature the power (or *Prakriti*) of the divine Self which governs combination of time (or the world) and Self. Cf. Gita, IX-10 and XIV-3.

तमेकनेमि त्रिवृतं षोडशान्तं शताधरं विंशतिप्रत्यराभिः ।

अष्टकैः षड्भिर्विद्वरूपैकपाशं त्रिमार्गभेदं द्विनिमित्तैकमोहम् ॥ ४ ॥

4. It (body) has one circumference (or wheel), three levers (or qualities), sixteen ends, fifty spokes, twenty counter-spokes, six times, eight nails, one rope of various forms, three-fold roads, and one revolution of two traces.

i.e., The body is compared to a chariot and its various parts.

पञ्चस्रोतोम्बुं पञ्चयोन्युग्रवक्रां पञ्चप्राणोमि पञ्चबुद्ध्यादिमूलाम् ।

पञ्चावर्ता पञ्चदुःखौघवेगां पञ्चाशद्भेदां पञ्चपर्वामधीमः ॥ ५ ॥

5. It has five currents of water, five fearful and crooked sources, five *Pranas* as its waves, five intellects as its original cause, five whirlpools, five pains as velocity, and five turnings. We know such stream of five fold forms.

i.e., This verse compares the body to a river.

सर्वाजीवे सर्वसंस्थे बृहन्ते तस्मिन्हंसो भ्राम्यते ब्रह्मचक्रे ।

पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति ॥ ६ ॥

6. The *Swan* (or Self) is whirled about in the great Brahma wheel (or the world) in which all live and abide by regarding the self as separate from the impeller (or Brahma), but on regarding it as united with it (Brahma), he attains to immortality. Cf. Gita, XVIII-61.

उद्गीतमेतत्परमं तु ब्रह्म तस्मिन्वयं सुप्रतिष्ठाक्षरं च ।

अत्रान्तरं ब्रह्म-विदो विदित्वा लीना ब्रह्मणि तत्परा योनिमुक्ताः ॥ ७ ॥

7. This is sung as the supreme and immortal Brahma, and in which the three (Self, Jagat and Lord) abide, and the Brahma-knowers on realizing him as different (from the world) here are merged and devoted in Brahma and liberated from birth. Cf. Gita, VIII-13.

संयुक्तमेतत्क्षरमक्षरं च व्यक्ताव्यक्तं भरते विश्वमीशः ।

अनीशश्चात्मा बध्यते भोक्तृभावाज्ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ ८ ॥

8. The Lord supports all this united as perishable and imperishable, manifested and unmanifested. The helpless Self, on account of its enjoyment character, is bound, but on knowing the god is freed from all bonds. (Same as in Munda. V-2.) Cf. Gita, XIII-20 and XV-17.

ज्ञाज्ञौ द्वावजावीशानीशावजा ह्येका भोक्तृभोगार्थयुक्ता ।

अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विन्दते ब्रह्ममेतत् ॥ ९ ॥

9. There are two, the knowing and the unknowing, the powerful and the helpless, and both unborn (Brahma and *Jiva*). There is one (Brahma) unborn and united with the enjoyer (*Jiva*) and the objects of enjoyment (or the world). The infinite Self (Brahma) is of universal form and non-performer of actions.

When he knows this three-fold as *Brahma*, then he is liberated. Cf. *Gita*, VIII-3 and XV-19; B. S. II-3-43.

क्षर प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।

तस्याभिध्यानाद्योजनात्तत्त्वभावाद्भूयश्चान्ते विश्वमायानिवृत्तिः ॥ १० ॥

10. Nature is perishable and *Hara* (or Lord) is imperishable and immortal. One Lord rules over both *Prakriti* (or nature) and Self. By his meditation and by uniting with him and by realizing him in essence, the universal *Maya* at the end ceases to exist. Cf. *Gita*, II-18, V-16, VII-12 and XV-17.

ज्ञात्वा देवं सर्वपाशापहानिः क्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः ।

तस्याभिध्यानात्तृतीयं देहभेदे विश्वैश्वर्यं केवल आप्तकाम ॥ ११ ॥

11. By knowing the Lord all bonds are broken and then on destruction of suffering, birth and death cease. By meditation on that as three-fold, he attains to all powers and fulfilment of all desires on the destruction of the body. Cf. *Gita*, VII-29 and VIII-3.

एतज्ज्ञेयं नित्यमेवात्मसंस्थ नातः पर वेदितव्यं हि किञ्चित् ।

भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥ १२ ॥

12. This should be known as eternal and seated in the heart. There is none else to be known. Knowing the enjoyer (or *Jiva*), enjoyment (or the world) and the impeller (or *Brahma*) is all that has been described as three-fold (*Brahma*). Cf. *Gita*, VII-2, VIII-3 and IX-1.

वह्न्येयं योनिगतस्य मूर्तिर्न दृश्यते नैव च लिङ्गनाशः ।

स भूय एवेन्धनयोनिगृह्यस्तद्वोभयं वै प्रणवेन देहे ॥ १३ ॥

13. As the image of fire dwelling in its source (or wood) is not seen, but there is no destruction of

its (subtle) form, as it is again and again attained in its source the wood (by rubbing), so it (Self) is both (seen and unseen) on the body through Om.

स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।

ध्याननिर्मथनाभ्यासाद्देवं पश्येन्निरूढवत् ॥ १४ ॥

14. Making his own body *Arani* (or lower stick) and Om as *Uttararani* (or upper stick), one should see the concealed god through the meditation practice of rubbing.

तिलेषु तैलं दधनीव सर्पिरापः स्रोतस्स्वरणीषु चाग्निः ।

एवमात्मनिगृह्यतेऽसौ सत्येनैनं तपसा योऽनुपश्यति ॥ १५ ॥

15. As oil is found in the oil-seeds, butter in the curd, water in the river, fire in the wood, so he who sees the Self by truth and austerity finds it in himself. Cf. Gita, IV-38.

सर्वव्यापिनमात्मानं क्षीरे सर्पिरिर्वापितम् ।

आत्मविद्यातपोमूलं तद्ब्रह्मोपनिषत्परं तद्ब्रह्मोपनिषत्परमिति ॥ १६ ॥

16. The all-pervading Self, like butter in the milk, is obtained by Self-knowledge and austerity. This is the Upanishad of the Supreme Brahma. This is the Upanishad of the Supreme Brahma. Cf. Gita, V-16.

CHAPTER II.

युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः ।

अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याभरत् ॥ १ ॥

1. May the sun first by concentrating the mind and intellect for attainment of truth (or Brahma) collect and bring the light of fire on the earth.

i.e., May the sun by bestowing upon us good intellect and mind lead us to Brahma-knowledge.

युक्तेन मनसा वयं देवस्य सवितुः सवे । सुवर्गेयाय शक्त्या ॥ २ ॥

2. By the grace of god *Savita* (or the Sun), with concentrated mind, may we attain to heaven according to our power.

युक्त्वाय मनसा देवान्सुवर्यतो धियां दिवम् ।

बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ॥ ३ ॥

3. By concentrating the gods (or senses) with the mind and intellect through which the heaven is attained, let the sun cause them to produce the great divine light (or Brahma). Cf. Gita, VIII-8 and XII-8.

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।

विहोत्रा दधे वयुना विदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥ ४ ॥

4. The great, wise, and learned *Brahmanas* concentrate their mind and intellect, and praise the great god *Savita* (or the Sun) who is the giver of sacrifice and knowledge.

युजे वां ब्रह्म पूर्य नमोर्भिविश्लोकायन्ति पथ्येव सूरः ।

शृण्वन्ति विश्वे अमृतस्य पुत्रा आये धामानि दिव्यानि तस्थुः ॥ ५ ॥

5. I worship your ancient Brahma with salutation. May my glory spread much in the path of the wise. Let all the sons of the immortal dwelling in divine heaven hear this (prayer).

i.e., The sons of the immortal represent the gods.

अग्निर्यत्राभिमुख्यते वायुर्यत्राभियुज्यते ।

सोमो यत्रातिरिच्यते तत्र संजायते मनः ॥ ६ ॥

6. Where the fire is well rubbed (or kindled), where the air is well concentrated, where the *Soma* exceeds (or offered), the mind is attached there (in *Brahma*).

i.e., Where the sacrifice is performed, where the *Pranayam* is performed and where offering is made with *Soma* juice, there is the attainment of *Brahma*.

सवित्रा प्रसवेन जुषेत ब्रह्म पूर्व्यम् ।

तत्र योनिं कृण्वते नहि ते पूर्वमक्षिपत् ॥ ७ ॥

7. Worship the ancient *Brahma* by the grace of *Savita*. Dost thou obtain abode in that source, for thy former actions do not bind thee?

i.e., One should attain to *Brahma* through the divine path and obtain liberation from bondage of the world.

त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा संनिरुध्य ।

ब्रह्मोडुपेन प्रतरेत विद्वान्स्रोतांसि सर्वाणि भयावहानि ॥ ८ ॥

8. Making the three raised parts of the body erect (*viz.*, head, neck and chest) and merging the senses with the mind into the heart, let the wise cross over all the fearful rivers (of the world) with the raft of *Brahma* (Om). Cf. *Gita*, VI-13.

प्राणान्प्रपीडयेद्द्वयं युक्तचेष्टः क्षीणे प्राणे नासिकयोच्छ्वसीत ।

दुष्टाश्वयुक्तमिव बाहमेनं विद्वान्मनो धारयेताप्रमत्तः ॥ ९ ॥

9. He should restrain the *Prana* (or senses) by subduing the desires; on the exhaustion of breath he should expel it through the nostrils. He should then control the mind delightfully like the naughty horses yoked to a chariot.

समे शुचौ शर्करावह्निवालुकाविवर्जिते शब्दजलाश्रयादिभिः ।

मनोऽनुकूले न तु चक्षुषीडने गुहानिवातश्रयणे प्रयोजयेत् ॥ १० ॥

10. He should practise *Yoga* in a level place, pure, free from pebbles, fire and sand, agreeable to the mind, free from sound of a watering place, etc., and not painful to the eyes, and in a cave protected from the wind. Cf. Gita, VI-11.

नीहारधूमाकानिलानिलानां खद्योतविद्युत्स्फटिकाशनीनाम् ॥

एतानि रूपाणि पुरःसराणि ब्रह्मण्यभिव्यक्तिकराणि योगे ॥ ११ ॥

11. In the performance of *Yoga*, these forms appear as mist, smoke, sun, fire, air, fireflies, lighting, crystal and moon before *Brahma* is manifested.

पृथ्व्याप्यतेजोऽनिलखे समुत्थिते पञ्चात्मके योगगुणे प्रवृत्ते ।

न तस्य रोगो न जरा न मृत्युः प्राप्तस्य योगाग्निमयं शरीरम् ॥ १२ ॥

12. (When from the body composed of) earth, water, air, light, and ether arise the five qualities (or objects) of *Yoga*, he obtains a body composed of *Yoga* and is then freed from disease, old age, and death.

लघुत्वमारोग्यमलोलुपत्वं वर्णप्रसादं स्वरसौष्ठवं च ।

गन्धः शुभो मूत्रपुरीषमल्पं योगप्रवृत्तिं प्रथमां वदन्ति ॥ १३ ॥

13. Lightness, health, freedom from greed, brightness of colour, sweet voice, pleasant smell, smallness of urine and stool are the first works (or stage) of *Yoga*. Cf. Gita, XIV-11.

यथैव बिम्बं मृदयो पलिप्तं तेजोमयं भ्राजते तत्सुधातम् ।

तदात्मतत्त्वं प्रसमीक्ष्य देही एकः कृतार्थो भवते वीतशोकः ॥ १४ ॥

14. As mirror covered with mud on washing shines bright, so the embodied Self on seeing the true nature of himself becomes one, accomplishes all objects and is freed from grief. Cf. Gita, III-38.

यदात्मतत्त्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत् ।

अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥१५॥

15. When the Yogee sees the true nature of Brahma by the true nature of the Self here like the lamp, knowing the God as unborn, eternal, and purified from all qualities, he is freed from all bonds. Cf. Gita, V-16.

एषो ह देवः प्रदिशोऽनु सर्वाः पूर्वो ह जातः स उ गर्भे अन्तः ।

स एव जातः स जनिष्यमाणः प्रत्यङ्जनास्तिष्ठति सर्वतोमुखः ॥१६॥

16. This god is extended on all sides. He is the first born (or primal) and is in the womb (or Antaryami). It is he who is born, will be born, and with his faces everywhere he is in every creature.

यो देवोऽनौ योऽप्सु यो विश्वं भुवनमाविवेश ।

य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमो नमः ॥ १७ ॥

17. The God, who is in fire, who is in water, who pervades the whole world, and who is in herbs and who is in plants, I salute that God again and again. Cf. Gita, XV-12.

CHAPTER III.

य एको जालवानीशत ईशनीभिः सर्वल्लोकानीशत ईशनीभिः ।

य एवैक उद्भवे संभवे च य एतद्विदुरमृतास्ते भवन्ति ॥ १ ॥

1. Who is one Lord of *Maya*, and rules it by his power and who rules all the world by his powers, is the one creator and producer, and he who knows this (Lord) becomes immortal. Cf. Gita, VII-6 and XIII-26.

एको हि रुद्रो न द्वितीयाय तस्थुर्यद्भूमाल्लोकानीशत ईशानीभिः ।

प्रत्यङ्गजनास्तिष्ठति संचुकोपान्तकाले संसृज्य विश्वं भुवनानि गोपाः ॥ २ ॥

2. There is no other acknowledged god, but only one Rudra (or Shiva) who rules these worlds by his powers. He dwells in every creature and creates, protects, and is angry with (or destroys) all worlds in the end.

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुस्त विश्वतस्पात् ।

सं बाहुभ्यां धमति सं पतत्रैर्वावाभूमी जनयन्देव एकः ॥ ३ ॥

3. Everywhere he has eyes, everywhere faces, everywhere arms, and everywhere feet, the one God (Hiranyagarbh) creates the earth and the heaven and endows some (creatures) with arms and some with wings (*viz.*, animals and birds). Cf. Gita, XIII-13.

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः ।

हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुनक्तु ॥ ४ ॥

4. May Rudra, the Lord of the Universe, all-wise, who creates and produces the gods and who first created Hiranyagarbha, endow us with good intellect. Cf. Gita, XI-15.

या ते रुद्र शिवा तनूरघोरा पापकाशिनी ।

तया नस्तनुवा शंतमया गिरिशन्ताभिचाकशीहि ॥ ५ ॥

5. O *Rudra*! thy form is blissful and not fearful and manifests no evil, and with thy blissful form look upon us. O bliss of the mountain (or *Rudra*)! Cf. Gita, XI-46.

यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे ।

शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥ ६ ॥

6. O bliss of the mountain! the arrow you hold in your hand for striking make that blissful and do not injure any person of the world. Cf. Gita, XI-45.

ततः परं ब्रह्म परं बृहन्तं यथा निकायं सर्वभूतेषु गूढम् ।

विश्वस्यैकं परिवेष्टितारमीशं तं ज्ञात्वाऽमृता भवन्ति ॥ ७ ॥

7. Higher and greater than this (world) is the Supreme Brahma; and hidden in all beings according to their bodies and the one Lord pervades the universe, and those who know him become immortal.

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।

तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ ८ ॥

8. I know this great person of the colour of the sun, beyond darkness, and by knowing whom the death is crossed. There is no other path to go for attainment of Supreme goal. Cf. Gita, XIII-12, B.S., III-2-15.

यस्मात्परं नापरमस्ति किञ्चिदस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् ।

वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम् ॥ ९ ॥

9. Than whom there is no one higher and lower and than whom there is nothing subtler and greater; he (Supreme Lord) stands alone in heaven like a firm tree, and by that one person all this is pervaded Cf. Gita, VIII-9, XI-43; B. S., II-2-36.

ततो यदुत्तरतरं तदरूपमनामयम् ।

य एतद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापियन्ति ॥ १० ॥

10. Who knows what is higher than this (world), without form and without evil, becomes immortal, and the other (unknowing) attains to suffering.

सर्वानिनिशोऽग्नीवः सर्वभूतगुहाशयः ।

सर्वव्यापी स भगवान् तस्मात्सर्वगतः शिवः ॥ ११ ॥

11. He is the face, the head and the neck of all, seated in the heart of all creatures. Therefore, the Lord is all-pervading, omnipresent and blissful. Cf. Gita, XIII-13.

महान्प्रभुर्वै पुरुषः सत्त्वस्येष प्रवर्तकः ।

मुनिर्मलामिमां प्राप्तिमीशानो ज्योतिरव्ययः ॥ १२ ॥

12. He is the great and all-pervading person; he is the mover of the existence (the world), he is the ruler of this pure attainment (world) and he is the light and imperishable. Cf. Gita, X-8.

अंगुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।

हृदा मनीषी मनसाभिकल्पितो य एतद्विदुरमृतास्ते भवन्ति ॥ १३ ॥

13. The person of the measure of the thumb is the inner Self and he always dwells in the heart of creatures and is attained by the mind, intellect and heart. They who know this become immortal. (Same as in Kath., VI-17.) Cf. Gita, XII-8 and XV-8.

Note.—This verse teaches the worship of Brahma under the name of the Measure of the Thumb meditation.

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम् ॥ १४ ॥

14. The person of thousand heads, thousand eyes, thousand feet, surrounds all this earth and still remains ten fingers beyond. Cf. Gita, IX-5, XI-5 and 16 and XIII-13.

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।

उतामृतत्वस्थेशानो यदन्नेनातिरोहति ॥ १५ ॥

15. The person alone is all this whatever was and is to be; he is also the ruler of immortality and whatever grows from food.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥१६॥

16. He has hands and feet everywhere; heads, eyes and mouths everywhere; ears everywhere; and he dwells in the world by pervading all. Cf. Gita, XIII-13.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

सर्वस्य प्रभुमीशानं सर्वस्य शरणं बृहत् ॥ १७ ॥

17. He shines with the qualities of all senses, and is also devoid of all senses. He is the Lord and ruler of all, and he is the great refuge of all. Cf. Gita, XIII-14; B. S. III-2-21.

नवद्वारे पुरे देही हृत्सो लेलायते बहिः ।

वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥ १८ ॥

18. Outside the city of nine gates (body), the Swan (or Self) plays and is the controller of all movable and immovable worlds; and is the ruler of senses for enjoyment of sense objects. Cf. Gita, V-13.

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।

स वेति वेद्यं न च तस्यास्ति वेत्ता तमाहुर्ग्र्यं पुरुषं महान्तम् ॥१९॥

19. He runs without feet, and holds without hands, sees without eyes, and hears without ears. He knows what is to be known, and there is no knower of him. They call him the first and great person. (Same as in Isha 4.) Cf. Gita, XIII-14.

अणोरणीयान्महतो महीयानात्मा गुहायां निहितोऽस्य जन्तोः ।

तमक्रतं पश्यति वीतशोको धातुः प्रसादान्महिमानमीशम् ॥ २० ॥

20. The Self is subtler than the subtle, greater than the great, and it is hidden in the heart of this creature. He who sees the greatness of the Lord, is free from enjoyment and desire, and full of glory, by the grace of the creator is free from grief. (Same as in Kath., II-20). Cf. Gita, VIII-9.

वेदाहमेतमजरं पुराणं सर्वात्मानं सर्वगतं विभुत्वात् ।

जन्मनिरोधं प्रवदन्ति यस्य ब्रह्मवादिनो हि प्रवदन्ति नित्यम् ॥ २१ ॥

21. I know that one free from old age, ancient Self of all, and all-powerful, from being all-pervading. The Brahma-knowers call him as free from birth, and also call him eternal.

CHAPTER IV.

य एकोऽवर्णो बहुधा शक्तियोगाद्वर्णानेकान्निहितार्थो दधाति ।

विचैति चान्ते विश्वमादौ स देवः स नो बुद्ध्या शुभया संयुनक्तु ॥ १ ॥

1. He, who is the one without form, and who by his union with many powers with hidden objects of his, produces many forms at the beginning and destroys at the end. May that God endow us with good intellect. Cf. Gita, IX-7.

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।

तदेव शुक्रं तद्ब्रह्म तदापस्तत्प्राजापतिः ॥ २ ॥

2. He alone is the fire; he is the Sun; he is the air; and he is the moon; he also is the light; he is Brahma; he is water; he is Prajapati. Cf. Gita, XI-39.

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।

त्वं जीर्णो दण्डेन बन्धसि त्वं जातो भवसि विश्वतोमुखः ॥ ३ ॥

3. Thou art woman; thou art man; thou art son and daughter; thou art old man and walkest with staff; and thou art born and has faces on all sides.

नीलः पतङ्गो हरितो लोहिताक्षस्तडिद्गर्भं ऋतवः समुद्राः ।

अनादिमत्त्वं विभृत्वेन वर्तसे यतो जातानि भुवनानि विश्वा ॥ ४ ॥

4. Thou art blue insects, and red; thou art green with red eyes, the womb of lightning (cloud), seasons and seas; thou art without beginning, thou exists by pervading all and from whom all the worlds are created.

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः ।

अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽज्यः ॥ ५ ॥

5. The one unborn (or *Prakriti*) is of white, red and black (qualities), and it creates many creatures of the same form. One unborn (or *Jiva*) sleeps united with her, and the other unborn leaves her after enjoying her. B. S. I-4-8.

i.e., *Prakriti* is without beginning and has three qualities of *Sattwa* (or white), *Raja* (or red) and *Tama* (or black) colours, and is the cause of all creatures. The Self by union of the *Prakriti* becomes the enjoyer of her qualities (as pleasure and pain), but on attaining to knowledge is liberated from her for ever.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ॥ ६ ॥

6. Two companion and intimate birds are seated on the same tree (or heart). One of them eats tasteful fruits and the other only looks on (as a witness). (Same as in Mund., V-1.) Cf. Gita, XIII-22 and
 XVII 10. B S III-2-12.

समाने वृक्षे पुरुषो निमग्नोऽजीशया शोचति मुह्यमानः ।

जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ ७ ॥

7. Dwelling on the same tree, the person deluded is sunk (in sorrow), grieves with helplessness, but when he sees the other, the Lord adjoining him in his greatness, he is freed from his grief. (Same as in Mund., V-2.) Cf. Gita, XV-19.

ऋचो अक्षरे परमे व्योमन्यस्मिन्देवा अधिविश्वे निषेदुः ।

यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥ ८ ॥

8. The Rik verses are in the immortal and supreme heaven in which all the gods dwell; and who does not know him what shall he do with the Rik (verses), but who knows him he lives well.

i.e., The Rig Veda teaches Brahma-knowledge, but it is of no good to him who does not realize Brahma; and to him who knows Brahma they are blissful.

छन्दांसि यज्ञाः क्रतवो व्रतानि भूतं भव्यं यच्च वेदा वदन्ति ।

अस्मान्मायी सृजते विश्वमेतत्तस्मिन्श्चान्यो मायया संनिरुद्धः ॥ ९ ॥

9. The Vedas, the sacrifices, the offerings of (animals), the worship of the past and future, and whatever the Vedas declare, is all created from it by the Lord of *Maya*, and the other in it is bound by the *Maya*. Cf. Gita, IX-16.

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।

तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

10. Know the *Maya* as *Prakriti* and the Supreme Lord as the master of *Maya*. By his unmanifested form all this world is pervaded. Cf. Gita, VII-12 and IX-8; B. S. I-4-3.

यो योनिं योनिमधितिष्ठत्येको यस्मिन्निदं स च विचैति सर्वम् ।
तमीशानं वरदं देवमीढ्यं निचाय्येमां शान्तिमत्यन्तमेति ॥ ११ ॥

11. Who alone superintends all causes and from whom and into whom all this goes and returns, by knowing that ruler and giver of boons and adorable God, the *Yogee* attains to supreme peace. Cf. Gita, VIII-18 and IX-10.

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं पश्यति जायमानं स नो बुद्ध्या शुभया संयुनक्तु ॥ १२ ॥

12. *Rudra*, who is creator of the gods, Lord of the universe, omnipresent, the all-wise and who saw the *Hiranyagarbha* (Brahma) at creation, may he endow us with good intellect. Cf. Gita, XI-15.

यो देवानामधिपो यस्मिँल्लोका अधिश्चिताः ।
य ईशेऽस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषां विधेम ॥ १३ ॥

13. Who is the Lord of the gods, in whom the worlds rest, who is ruler of the bipeds and quadrupeds, let us worship that God with offerings. Cf. Gita, XI-38.

सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् ।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥ १४ ॥

14. Who is subtlest of the subtle, and in the middle of the heart, creator of the universe, of many forms, one pervader of all, by knowing that Shiva (or blissful) one attains to supreme peace. Cf. Gita, XV-6.

स एव काले भुवनस्य गोप्ता विश्वाधिपः सर्वभूतेषु गूढः ।
यस्मिन् युक्ता ब्रह्मर्षयो देवताश्च तमेवं ज्ञात्वा मृत्युपाशाश्छिनत्ति ॥ १५ ॥

15. He in time (of death) is the protector of this world, and Lord of the universe, is hidden in all creatures, and in whom are united the gods and

Brahma-Rishis by knowing him they break bonds of death. Cf. Gita, XI-21.

घृतात्पर मण्डमिवातिसूक्ष्मं ज्ञात्वा शिवं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥१६॥

16. By knowing Shiva which is exceedingly subtle like a film on butter and hidden in all creatures, and by knowing that god alone as pervading all, he is freed from all bonds.

एष वेदो विश्वकर्मा महात्मा सदा जनानां हृदये संनिविष्टः ।
हृदा मनीषी मनसाऽभिकल्पितो य एतद्विदुरमृतास्ते भवन्ति ॥१७॥

17. The God is creator of the universe, all-pervading, the supreme self, and always dwells in the hearts of the creatures and is attained by the mind, intellect and heart and those who know it become immortal. Cf. Gita, XV-4 and XVIII-61.

यदा तमस्तन्न दिवा न रात्रिर्न सन्न चासच्छिव एव केवलः ।
तदक्षरं तत्सवितुर्वरेण्यं प्रज्ञा च तस्मात्प्रसृता पुराणी ॥१८॥

18. When there is no darkness (or *Avidya*) then there is no day nor night, neither *Sat* (or truth) and *Asat* (or World), but only bliss (or Brahma) alone who is immortal and excellent *Savita* (or Sun), and from him has arisen the ancient knowledge (of Brahma).

नैनमूर्ध्वं न तिर्यञ्च न मध्ये परिग्रभन्त ।
न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ॥१९॥

19. No one can grasp him from above or below or in the middle. There is no image (or form) of him who is called the supreme glory.

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्च नैनम् ।
हृदा हृदिस्थं मनसा य एनमेवं विदुरमृतास्ते भवन्ति ॥ २० ॥

20. There is no form seen of him and no one can see him with his eyes. They, who know him as seated in the heart by mind and intellect, become immortal. (Same as in Kath., VI-9) Cf. Gita, XI-8 and XIII-24.

अजात इत्येवं कश्चिद्भीरुः प्रतिपद्यते ।

रुद्र यत्ने दक्षिणं मुखं तेन मां पाहि नित्यम् ॥ २१ ॥

21. Who is unborn and attained to by some with fear, but, *O Rudra!* thy Southern face is blissful, do thou protect me with it for ever. Cf. Gita, XI-46.

मा नस्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः ।

वीरान्मा नो रुद्र भामिनोऽवधीर्हविष्मन्तः सदमित्त्वा हवामहे ॥ २२ ॥

22. *O Rudra!* injure not our children and grandchildren nor our lives and do not destroy our cows and horses. Do not slay our horses in anger : we always invoke thee with offerings. Cf. Gita, XI-23.

CHAPTER V.

द्वे अक्षरे ब्रह्मपरे त्वनन्ते विद्याविद्ये निहिते यत्र गूढे ।

क्षरं त्वविद्या ह्यमृतं तु विद्या विद्याविद्ये ईशते यस्तु सोऽज्यः ॥ १ ॥

1. The Supreme Brahma is immortal and endless and in whom both *Vidya* and *Avidya* dwell hidden. The *Vidya* (or knowledge) is immortal and *Avidya* (or the world of action) is mortal and who rules *Vidya* and *Avidya* is another (Brahma). Cf. Gita, XV-18.

यो योनिं योनिमधितिष्ठत्येको विश्वानि रूपाणि योनीश्च सर्वाः ।

ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानैर्बिभर्ति ज्ञायमानं च पश्येत् ॥ २ ॥

2. Who alone superintends every cause and all forms and bodies, and who first saw sage Kapila

being born and endowed him with knowledge (that is Supreme Brahma). Cf. Gita, IX-10.

एकैकं जालं बहुधा विकुर्वन्नस्मिक्षेत्रे संचरत्येष देवः ।

भूयः सृष्ट्वा यतयस्तथेशः सर्वाधिपत्यं कुरुते महात्मा ॥ ३ ॥

3. God spreads every net in the universe in many ways and then withdraws it, and thus the Supreme Self having created again the chief Lords (of the world), rules over them all. Cf. Gita, XIII-30 and XIV-3.

सर्वा दिश ऊर्ध्वमधश्च तिर्यक्प्रकाशयन्भ्राजते यद्वनड्वान् ।

एवं स देवो भगवान्वरेण्यो योनिस्वभावानधितिष्ठत्येकः ॥ ४ ॥

4. As the sun shines lighting up all the upper, middle and the lower quarters, so the one supreme and adorable God superintends the nature of all causes (of creation). Cf. Gita, XIII-33.

यच्च स्वभावं पचति विश्वयोनिः पाच्यांश्च सव न्परिणामयेद्यः ।

सर्वमेतद्विश्वमधितिष्ठत्येको गुणांश्च सर्वान्विनियोजयेद्यः ॥ ५ ॥

5. He ripens (or creates) the nature of all causes and changes all that is fit for ripening (or destruction), who superintends all the universe and who unites all the qualities. (It is the Supreme Brahma.) Cf. Gita, IX-7.

तद्वेदगुह्योपनिषत्सु गूढं तद्ब्रह्मा वेदयते ब्रह्मयोनिम् ।

ये पूर्व देवा ऋषयश्च तद्विदुस्ते तन्मया अमृता वै बभूवुः ॥ ६ ॥

6. He is hidden in the secret Upanishads which are concealed in the Vedas, and whom Brahma knew as the cause of Brahma (*Hiranyagarbha*). The former gods and sages also knew him before and became of his nature and immortal.

गुणान्वयो यः फलकर्मकर्ता कृतस्य तस्यैव न चोपभोक्ता ।

स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा प्राणाधिपः संचरति स्वकर्मभिः ॥ ७ ॥

7. He (or *Jiva*) is endowed with qualities, is performer of fruit-bearing actions and the enjoyer of fruits of actions; he is of all forms according to three qualities and in three ways, and is the Lord of life (or *Prāṇa*) and wanders about by his own actions. Cf Gita, XIII-21.

अंगुष्ठमात्रो रवितुल्यरूपः संकल्पाहंकारसमन्वितो यः ।

बुद्धेर्गुणेनात्मगुणेन चैव आराग्रमात्रोऽप्यपरोऽपि दृष्टः ॥ ८ ॥

8. Who is of the measure of the thumb and of sun-like form and is endowed with desire and egoism and with the mental and bodily qualities, that other (*Jiva*) is seen (than Brahma) like the point of a needle.

बालाग्रशतभागस्य शतधा कल्पितस्य च ।

भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥ ९ ॥

9. The Self is considered to be the 100th part of the point of a hair divided into hundred parts and he is to be known and regarded as endless (or eternal). B. S. II-3-22.

नैव स्त्री न पुमानेष न चैवायं नपुंसकः ।

यद्यच्छरीरमादत्ते तेन तेन स युज्यते ॥ १० ॥

10. He (*viz.*, Self) is neither male nor female nor neuter, but, whatever body it assumes, it is united with that.

संकल्पनस्पर्शनदृष्टिमोहैर्ग्रसिंबुबृष्टचात्मविवृद्धिजन्म ।

कर्मानुगान्यनुक्रमेण देही स्थानेषु रूपाण्यभिसंप्रपद्यते ॥ ११ ॥

11. As the body is born and grows from food and drink, so the Self from touch and sight (or sense),

desire and delusion take successive forms in accordance with its action in various places.

स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृणोति ।

क्रियागुणैरात्मगुणैश्च तेषां संयोगहेतुरपरोऽपि दृष्टः ॥ १२ ॥

12. The Self chooses (or assumes) by the qualities (of action) manifold gross and subtle forms, and by the qualities of his actions and mind (or desire) it is perceived as cause of its union with them (*viz.*, bodies), and it is separation from them. Cf. Gita, XIII-21.

अनाद्यनन्तं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् ।

विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १३ ॥

13. Who is without beginning and end, and who in the middle of the earth is creator of the universe and of various forms and who alone pervades the universe—one on knowing that god is freed from all bonds. Cf. Gita, XI-16.

भावग्राह्यमनीडाख्यं भावाभावकरं शिवम् ।

कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥ १४ ॥

14. Who is comprehended by devotion, is formless, the cause of creation and dissolution, blissful, the creator of parts, the knower of that god discards this body.

CHAPTER VI.

स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः ।

देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् ॥ १ ॥

1. Some sages from delusion say that it is nature, and some that it is time (the cause of all), but

it is the greatness (or nature) of god in the world by which the Brahma wheel revolves. Cf. Gita, IX-10.

येनावृतं नित्यमिदं हि सर्वं ज्ञः कालकालो गुणी सर्वविद्यः ।
तेनेशितं कर्म विवर्ततेह पृथ्व्याप्यतेजोऽनिलखानि चित्त्यम् ॥ २ ॥

2. By whom all this is ever covered (or pervaded), and who is all-knower, who is the destroyer of death, who is possessed of qualities, omniscient, ruled by whom the actions are performed and who is regarded as earth, water, light, air, and ether (therefore that is to be known).

तत्कर्म कृत्वा विनिवर्त्य भूयस्तत्त्वस्य तत्त्वेन समेत्य योगम् ।
एकेन द्वाभ्यां त्रिभिरष्टभिर्वा कालेन चैवात्मगुणैश्च सूक्ष्मेः ॥ ३ ॥

3. And who having done and undone the action uniting the creation of elements with one, two, three and eight elements and also with time and subtle qualities of the body, is to be meditated.

i.e., The Lord is the creator and destroyer of all knowing and unknowing, as he is the cause of uniting and disuniting with one (delusion), two (*Dharma* and *Adharma*), three (qualities) and eight (*viz.*, mind, intellect, *Ahankar*, earth, water, air, fire and ether) and also with time (desire), and subtle qualities (elements that form the seed of the new body); and he is, therefore, to be worshipped and meditated upon.

आरभ्य कर्माणि गुणान्वितानि भावांश्च सर्वान्विनियोजयेद्यः ।
तेषामभावे कृतकर्मनाशः कर्मक्षये याति स तत्त्वतोऽन्यः ॥ ४ ॥

4. And having performed actions endowed with qualities, who unite all his forms and on the disappearance and destruction of his (previous)

actions and the exhaustion of (all) actions, he attains to one separate from the elements.

आदिः ससंयोगनिमित्तहेतुः परिस्त्रिकालादकलोऽपि दृष्टः ।

तं विश्वरूपं भवभूतमीड्यं देवं स्वचित्तस्थमुपास्य पूर्वम् ॥ ५ ॥

5. He is seen as the beginning and the source and cause of union and beyond the three times and without *Kalas*. He is all-faced, the world, and the creature, and is seated in our heart. Let us worship that ancient and adorable god. Cf. Gita, IX-20.

सदृक्षकालाकृतिभिः परोऽन्यो यस्मात्प्रपञ्चः परिवर्तते यम् ।

धर्माविहं पापनुदं भगेशं ज्ञात्वात्मस्थममृतं विश्वधाम ॥ ६ ॥

6. He is separate and beyond the tree (or the world) and death, and forms (or creatures) and from whom this world moves. Who is the establisher of virtue and destroyer of vice, Lord of glory, who is seated in the heart, who is abode of all and is immortal—by knowing him thus (one attains to liberation). Cf. Gita, XV-4 and XVIII-46.

तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् ।

पतिं पतीनां परमं परस्ताद्विदाम देवं भुवनेशमीड्यम् ॥ ७ ॥

7. We know him who is the Supreme Lord of lords, the Supreme God of gods, the master of masters, the superior of superiors, the adorable god and the Lord of the world. Cf. Gita, X-12 and XI-38; B. S., III-4-8.

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।

परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

8. Of him there is no body or senses, and there is seen no superior or equal to him and various great powers are heard of him; knowledge, power and

action are his nature. Cf. Gita, XI-43; B. S., III-4-8.

न तस्य कश्चित्पतिरस्ति लोके न चेतिता नैव च तस्य लिङ्गम् ।
स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥

9. He has no master in the world nor any ruler, and there is no image of him. He is the cause of the causes, the Lord of the Lords, and he has no producer or superior to him. Cf. Gita, VII-7 and XIV-4; B.S., I-1-11, II-3-9 and IV-4-20.

यस्तूर्णनाभ इव तन्तुभिः प्रधानजैः स्वभावतः ।
देव एकः स्वमावृणोति स नो दधातु ब्रह्माव्ययम् ॥ १० ॥

10. That one god who, like a spider, covers himself out of his own nature with thread produced from himself, let him grant us boon of dissolution in Brahma. Cf. Gita, IV-6, XIII-30 and XIV-3.

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

11. One god is hidden in all creatures, and is all-pervading and the inner Self of all creatures. He is the supervisor of actions, dwelling in all creatures, the only knower and without qualities. Cf. Gita, X-20 and XIII-22.

Note.—This verse teaches the meditation of inner Self as Brahma.

एको वशी निष्क्रियाणां बहूनामेकं बीजं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

12. Who alone controls many activities, who makes one seed manifold, the wise who sees that Self dwelling in the heart attains to eternal bliss and not others.

नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।
तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १३ ॥

13. Who is the eternal of the eternal, knower of the knowers, one giver of the desires of many, by knowing that god as the cause (or origin), as knowable, by *Sankhya* (or knowledge) and *Yoga* (action without attachment), he is liberated from all bonds. (Same as in Kāth., V-13). Cf. Gita, IX-24.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १४ ॥

14. There the Sun does not shine nor the moon, nor do the stars. The lightning does not enlighten it: how can the fire? All this shines by his shining; all this is lighted by his light. (Same as in Kāth., V-15 and Mund., IV-10.) Cf. Gita, XV-6, B. S., I-3-22.

एको हृस्वो भुवनस्यास्य मध्ये स एवाग्निः सलिले संनिविष्टः ।
तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ १५ ॥

15. There is only one swan (the Sun) in the middle of the world. He is also hidden as fire in the water. By knowing him, one crosses death and there is no other path for going.

स विश्वकृद्विश्वविदात्मयोनिर्ज्ञः कालकालो गुणी सर्वविद् यः ।
प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः ॥ १६ ॥

16. He is the creator of all, the knower of all, the knower of self, origin, the mover of time, possessed of qualities, the omniscient and who is the Lord of nature, the knower of the world and ruler of qualities and the cause of liberation, preservation and bondage of the world.

स तन्मयो ह्यमृत ईशसंस्थो ज्ञः सर्वगो भुवनस्यास्य गोप्ता ।

य ईशेऽस्य जगतो नित्यमेव नान्यो हेतुर्विद्यत ईशनाय ॥ १७ ॥

17. He is the pervader, immortal, existing as ruler, knower, omnipresent, protector of the world, who ever rules the world, and there is no other cause of ruling it. Cf. Gita, XI-18.

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।

तस्मै देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ १८ ॥

18. Who created Brahma (or four-faced) first and for him gave the Vedas, I desirous of liberation take refuge in that god which is the illumination of self knowledge. Cf. Gita, XI-37.

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।

अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ १९ ॥

19. Who is without *Kalas* (or parts), without actions, calm, blameless, without spot, supreme bridge of immortality, like fire and burnt fuel (or glowing). (I take refuge in that god). Cf. B. S., II-1-26.

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।

तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ २० ॥

20. When man will roll up the ether like leather, the suffering will end by knowing the god.

i.e., Brahma is all-pervading, subtle and Supreme and on attainment of his knowledge all the sufferings of the mind, body and the Self are destroyed.

तपःप्रभावाद्देवप्रसादाच्च ब्रह्म ह श्वेताश्वत्तरोऽथ विद्वान् ।

अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यग्गृषिसंघजुष्टम् ॥ २१ ॥

21. By the power of his austerity and the grace of god, the learned Swetashwatara fully knew it and taught to the excellent order (*Sannyasis*) the sacred

Brahma (*Vidya*) which is adored by the assembly of sages.

वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम् ।

नाप्रशान्ताय दातव्यं नापुत्रायाशिष्याय वा पुनः ॥२२॥

22. The highest and secret *Vedant* (Upanishad) declared in former ages should not be taught to a person, son or disciple who has not calmed down. Cf. Gita, XVIII-67.

i.e., The Brahma-knowledge should be taught to a worthy person and not to an unworthy person.

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।

तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः प्रकाशन्ते महात्मन इति ॥२३॥

23. The meanings declared in this (Upanishad) reveal themselves only to the great persons who are highly devoted to the god; and as to the god so to the teacher. Cf. Gita, IV-34.

PRASHNA UPANISHAD

Subject-matter.—This Upanishad belongs to the Atharva Veda and it is divided into six questions which are all answered by sage Pippalad.

Question I teaches that Brahma as *Prajapati* is the cause of *Prana* (or life) and *Rai* (or matter). The *Prana* is the sun and fire and is the *Vaishwanara* (or Self) of all; and *Rai* as moon is the gross and subtle seed of all. The year with its northern and southern solstice, with months, with its bright and dark fortnights and the day and night are the two godly and *Pitri* paths for departure of the *Jiva* after death through attainment of knowledge and performance of actions for not returning and returning to the world again.

Question II declares that the *Prana* is the supporter and enlightener of all creatures and that the chief *Prana* is the highest and foremost of all and as such adorable as the Supreme Self and Supreme Lord.

Question III describes the Self as the cause of the *Prana* which dividing itself five-fold as *Prana*, *Apana*, *Samana*, *Vyana* and *Udana*, support the body and all senses, and life itself. The *Apana* moves the organs of generation and excretion; the *Prana* moves the eyes, the ears, the nose and the mouth; the *Samana* digests food; *Vyana* moves the arteries of the heart; and the *Udana* as *Teja* (or light) goes upwards through the aperture of the head and by that the *Jiva*

departs after death and attains to liberation and bondage according to its past actions.

Question IV says that during sleep (or dream state) the senses are merged in the mind, that *Prana* always wakes and acts as *Apana* through the organ of generation and excretion; as *Samana* by digesting food and as *Vyana* by moving the arteries (or blood vessels) of the heart, and that the mind during dream sees and hears of what was seen and heard, etc., in the waking state, and that during deep sleep rests in the Self and experiences the bliss and happiness of the inner Self.

Question V shows how meditation on *Om* till death leads to knowledge and Brahma.

Question VI describes the person of the 16 *Kalas* (or parts) which are the cause, effect and means of all actions, and they constitute the bondage of the *Jiva* with the world, and on their dissolution and destruction, the *Jiva* attains to liberation and Brahma, like a river flowing and merging in and becoming the sea after discarding all their names and forms.

In this Upanishad six questions have been asked through six sages and have all been answered through the great Sage Pippalad.

QUESTION I

ॐ सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी च गार्ग्यः
कौशल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी कात्यायनस्ते हैते ब्रह्मपरा
ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो
भगवन्तं पिप्पलादमुपसन्नाः ॥१॥

1. Sukesha, the son of Bhardwaja, Satyakama, the son of Siva, Gargya, the grandson of Surya, Kausalya, the son of Aswala, Bhargava, the son of Vedarbhi and Kabandhi, the son of Katya, holding Brahma Supreme and devoted to Brahma and searching for the Supreme Brahma, approached the noble Pippalad with fuel in hand, thinking that he would tell them all.

तान्ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ
यथाकामं प्रश्नान्प्रच्छथ यदि विज्ञास्यामः सर्वे ह वो वक्ष्याम इति ॥२॥

2. That sage said to them, "Pass one year again in austerity, studentship and devotion and then ask such questions as you desire. If I know then I shall tell them all to you."

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ ॥

भगवन्कुतो ह वा इमाः प्रजाः प्रजायन्त इति ॥३॥

3. After this, Kabandhi, son of Katya, approached and asked him, "Sir, whence are these creatures produced?"

तस्मै स होवाच प्रजाकामो वै प्रजापतिः सतपोऽतप्यत स तपस्तप्त्वा
स मिथुनमुत्पादयते ॥ रयिं च प्राणं चेत्येतौ मे बहुधा प्रजाः करिष्य
इति ॥४॥

4. He said to him, "The *Prajapati* desiring creatures performed austerity, and having performed austerity, he produced a couple *Praṇa* (or life) and *Rai* (or matter), thinking that they would produce many creatures for me. Cf. Gita, III-10.

आदित्यो ह वै प्राणो रयिरेव चन्द्रमा रयिर्वा एतत्सर्वं यन्मूर्ते चामूर्ते च
तस्मान्मूर्तिरेव रयिः ॥५॥

5. 'Verily the sun is *Prana*, and the moon is *Rai*. All that has form or no form is *Rai*, and therefore, the form is verily *Rai* (or matter).

i.e., The *Prana* is *Purusha* as fire, and *Rai* is food (or earth) as the moon, and by the union of these two all the movable and immovable beings of the world are created.

अथादित्य उदयन्यत्प्राचीं दिशं प्रविशति तेन प्राच्यान्प्राणात्रिंशद्भु
संनिधत्ते ॥ यदक्षिणां यत्प्रीतीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत्सर्वं
प्रकाशयति तेन सर्वान्प्राणान् रश्मिषु संनिधत्ते ॥६॥

6. 'Now when the sun rises and enters the eastern quarter, he takes up in his rays the *Pranas*, and when he lights all the southern, western, northern, upper, lower and middle quarters he thereby takes into his rays all the *Pranas*.

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते ॥

तदेतदृचाभ्युक्तम् ॥७॥

7. 'This *Vaishwanara* (or Self) of all forms rises as *Prana* and fire. This is declared in *Rik* verses (as follows).

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् ॥

सहस्ररश्मिः शतधा वर्तमानः प्राग्ः प्रजानामुदयत्येष सूर्यः ॥८॥

8. 'He is of all forms, bright, all-knowing, the supreme shelter, the one light, shining with thousand rays, existing hundred ways and the life of creatures, such a sun rises.

संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च ॥ तद्ये ह वै तदिष्टापूर्ते
कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते ॥ त एव पुनरावर्तन्ते
तस्मादेते ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते ॥ एष ह वै रयिर्यः
पितृयाणः ॥९॥

9. Verily the year is *Prajapati*. It has two paths, the southern and the northern. Those who perform sacrifices and good actions attain to the lunar world alone and they return again. Therefore, the sages desirous of children go by the southern path. This *Rai* is verily the *Pitri* path. Cf. Gita, VIII-25.

i.e., There are two paths for the *Jivas* to go after death. The sages who go by the first do not return and *Yogees* who go by the second return again.

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययात्मानमन्विष्यादित्यमभिजयन्त
एतद्वै प्राणानामायतनमेतदमृतमभयमेतत्परायणमेतस्मान्न पुनरावर्तन्त इत्येष
निरोधः ॥

तदेष श्लोकः ॥१०॥

10. Those seeking the Self through austerity, studentship, devotion and knowledge go by the northern path to the sun which is verily the shelter of creatures, and which is immortal and fearless and is the highest path, and there is no return from it. This is the end. There is about it this verse (as follows). Cf. Gita, VIII-24; B. S., I-2-16.

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ॥

अथेमे अन्य उ परे विचक्ष्णं सप्तचक्रे षलर आहुरर्पितमिति ॥११॥

11. Some call him (Sun) father (or creator) with five feet (or seasons) and twelve forms (or months) possessing rain, dweller in the supreme place of heaven, while others call him all-wise, seated in a chariot of seven (horses) and of six spokes (or seasons).

i.e., This *Mantra* describes the form of the year as consisting of 5 seasons, 12 months, 7 wheels and

the sun with 6 spokes and which is the cause of all beings and all-knower.

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः शुक्लः प्राणस्तस्मादेते
ऋषयः शुक्ल इष्टिं कुर्वन्तीतर इतरस्मिन् ॥१२॥

12. The month is *Prajapati* and its dark fortnight is verily *Rai* and bright fortnight is *Praṇa*. Therefore, the sages perform sacrifices in the bright fortnight and the others in the other (dark fortnight).

i.e., This *Mantra* describes dark fortnight and the bright fortnight of the month through which the Godly and the *Pitri* paths are attained.

अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः प्राणं वा एते प्रस्कन्दन्ति ॥
ये दिवा रत्यासंयुज्यन्ते ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥१३॥

13. Day and night are *Prajapati*; its day is *Praṇa* and its night *Rai*. They ruin their life who cohabit with women during the day and those who cohabit with women during the night are verily *Brahmacharies*.

अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः प्रजाः प्रजायन्त इति ॥१४॥

14. 'The food is verily *Prajapati* and from it is the seed, and therefore, the creatures are born from it (or seed).

तद्ये ह वै तत्प्रजापतिव्रतं चरन्ति ये मिथुनमुत्पादयन्ते ॥

तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥१५॥

15. Those who perform the vow of *Prajapati* (co-habit) at (night) produce a couple (boy and girl); this Brahma world is theirs who perform austerity, studentship, and dwell in truth (Brahma).

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति ॥१६॥

16. That bright Brahma world is theirs in whom there is no crookedness, falsehood, or delusion.

i.e., The *Yogees* of the pure heart attain to the the world of Brahma and Supreme goal.

QUESTION II

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ ॥ भगवन्कत्येव देवाः प्रजां विधारयन्ते
कतर एतत्प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥१॥

1. Then Bhargava, the son of Vedarbhi, asked him, "Sir, how many gods support the creatures, how many enlighten this (body) and which of them again is the chief one?"

तस्मै स होवाचाकाशो ह वा एष देवो वायुरग्निराप-पृथिवी वाङ्मनश्चक्षुः
श्रोत्रं च ॥ ते प्रकाशयामिवदन्ति वयमेतद्वाणमवष्टभ्य विधारयामः ॥२॥

2. He replied to him, "These gods are verily ether, air, fire, water and earth; speech, mind, eye and ear. They enlighten it (body), and say, we by entering the body support it." Cf. Gita, VII-4 and XIII-5.

तान्वरिष्ठः प्राण उवाच मा मोहमापद्यथाहमेवैतत्पञ्चधात्मानं प्रविभज्यै-
तद्वाणमवष्टभ्य विधारयामीति ॥३॥

3. 'The chief *Prana* said to them. Don't attain to delusion. I, dividing myself fivefold, enter and support this body.' They had no faith in him.

तेऽश्रद्धाणा बभूवुः सोऽभिमानादूर्ध्वमुत्क्रमत इव तस्मिन्नुत्क्रामत्यथेतरे सर्वं
एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रतिष्ठन्ते तद्यथा मक्षिका मधुकरराजान-
मुत्क्रामन्तं सर्वा एवोत्क्रामन्ते एवमस्मिंश्च प्रतिष्ठमाने सर्वा एव प्रातिष्ठन्त एवं
वाङ्मनश्चक्षुः श्रोत्रं च ते प्रीताः प्राणं स्तुवन्ति ॥४॥

4. 'It went out from above through pride. On its going out all others (or senses) went out, and on its remaining all others remained. As on the going out of the bee-queen all others go out and on its remaining all others remain, so also are speech, mind, eye, and ear. Being satisfied they praised it (*Prāṇa*).

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुरेष पृथिवी रयिर्देवः
सदसच्चामृतं च यत् ॥५॥

5. 'This (*Prāṇa*) burns as fire; this is the sun, this is the cloud; this is Indra; this is the air; this is the earth; *Rai* (or food), and god, and *Sat* and *Asat* and immortal is this (*Prāṇa*). Cf. Gita, IX-19.

i.e., The Self as *Prāṇa* is the creator, supporter and destroyer of all.

अत्रा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ॥
ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥६॥

6. 'Like spokes in the nave of a chariot all are dependent on *Prāṇa* as the Rig Veda, the Yajur Veda, the Sam Veda, the sacrifice, the *Kshatriya* and the *Brahmana*.

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ॥
तुभ्यं प्राणः प्रजास्त्विमा बलिं हरन्ति यः प्राणैः प्रतितिष्ठसि ॥७॥

7. '*Prajapati*, thou movest in the womb as foetus and art born; and O *Prāṇa*! thou dwellest with other *Prāṇas*, and these creatures offer sacrifices for thee.

देवानामसि बह्वितमः पितॄणां प्रथमा स्वधा ॥
ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥८॥

8. 'Thou art the chief fire among the gods and the principal offering of the *Pitris* (at *Shradha*), and

thou art the goal and truth of the sages Atharva and Angirasa.

इन्द्रस्त्वं प्राणतेजसा रुद्रोऽसि परिरक्षिता ॥

त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥६॥

9. 'Thou art, O *Prana*! Indra by thy powers, and thou art *Rudra*, the protector, and thou movest in the sky as the sun, and thou art the Lord of light.

i.e., The *Prana* is the creator, supporter and destroyer of all.

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ॥

आनन्दरूपास्तिष्ठन्ति कामायानं भविष्यतीति ॥१०॥

10. 'When thou rains, these creatures become alive and rejoice that the food as desired would grow.

ब्राह्मस्त्वंप्राणैकं ऋषिरत्ता विश्वस्य सत्पतिः ॥

वयमाद्यस्य दातारः पिता त्वं मातरिश्चनः ॥११॥

11. 'Thou art *Vratya* (or uninitiated) O *Prana*! and *Ekarshi* fire the consumer, the good Lord of the universe; we are the giver of food and thou, O *Prana*! art our father.

या ते तनूवाचि प्रतिष्ठिता या श्रोत्रे या चक्षुषि ॥

या च मनसि संतता शिवां तां कुरु मोक्षमीः ॥१२॥

12. 'Whatever thy form, body abides in speech (as *Apana*), in ear (as *Vyana*), in eye (as *Prana*) and pervades in the mind (as *Samana*). Make it blissful and do not go out.

प्राणस्येदं वशे सर्वं त्रिदिवे यत्प्रतिष्ठितम् ॥

मातेव पुत्रान्नक्षस्व श्रीश्च प्रज्ञां च विधेहि इति ॥१३॥

13. 'All that exists here and in the three heavens is under the control of *Prana*, and as a mother

(protects) her son, doeth thou protect us and grant us prosperity and knowledge.' Cf. Gita, XI-44.

QUESTION III

अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ ॥ भगवन्कुत एष प्राणो जायते
कथमायात्यस्मिच्छरीर आत्मानं वा प्रविभज्य कथं प्रातिष्ठते केनोक्तमते कथं
ब्राह्ममभिधत्ते कथमध्यात्ममिति ॥१॥

1. Then Kausalya, the son of Ashwal, asked him, "Sir, whence is this *Prana* born? How does he enter the body? How does he abide by dividing himself and by what it goes out and how does it support external and internal objects (body)?"

तस्मै स होवाचाति प्रश्नान्प्रच्छसि ब्रह्मिष्ठोऽसीति तस्मात्तेऽहं ब्रवीमि ॥२॥

2. He said to him, "Thou asketh difficult questions, but thou art devoted to Brahma and therefore I tell thee.

आत्मन एष प्राणो जायते ॥ यथैषा पुरुषे छायैतस्मिन्नेतदातं
मनोऽधिकृतेनायात्यस्मिच्छरीरे ॥३॥

3. 'This *Prana* is born from Self as a shadow is (caused) from a person. So this is extended from him (or Self). By the mental action (or desire) it enters into this body.

यथा सम्राड्वाधिकृतान्विनियुङ्क्ते ॥ एतान्प्रामानेनान्प्रामानधिति-
ष्ठस्वेत्येवमेवैष प्राण इतरान्प्राणान्प्रवृथकप्रवृथगेव संनिधत्ते ॥४॥

4. 'As a king appoints his officers—(saying) rule over these villages, rule over these villages—so this *Prana* assigns to other *Pranas* different (actions).

पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रतिष्ठते मध्ये तु समानः ॥ एष ह्येतद्धृतमन्नं समुन्नयति तस्मादेताः सप्तार्चिषो भवन्ति ॥५॥

5. 'The *Apana* is in the organs of generation and excretion. The *Praṇa* itself abides in the eye, the ear, the mouth and the nose; and the *Samana* dwells in the middle, and it is verily this (*Samana*) that equally divides the food offered (or eaten) and from this (*Praṇa*) are produced these seven rays (2 eyes, 2 ears, 2 nostrils, and 1 mouth).

i.e., The chief *Praṇa* dividing itself into five portions as *Praṇa*, *Apana*, *Samana*, *Vyana* and *Udana* is the mover and controller of all the eleven sense organs.

हृदि ह्येष आत्मा ॥ अत्रैतदेकशतं नाडीनां तासां शतं शतमेकैकस्यां द्वासप्ततिर्द्वासप्ततिः प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यानश्चरति ॥६॥

6. 'The Self is in the heart. There are 101 arteries and every one of these is divided into 100 branch arteries and every one of these (branch arteries) has 72000 sub-arteries and in these there moves the *Vyana*. Cf. B.S., II-3-24.

अथैकयोर्ध्वं उदानः पुण्येन पुण्यं लोकं नयति पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥७॥

7. 'Now through one of these (sub-arteries) the *Udana* goes up and leads (the Self) to the good world through virtue and to the evil world through vice and to the human world through both (*viz.*, virtue and vice).

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चानुषं प्राणमनुगृह्णानः ॥ पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा यदाकाशः स समानो वायुर्व्यानः ॥८॥

8. 'The Sun is the external *Prana* and he rises for the support of *Prana* in the eye. The god which is in the earth supports the *Apana*, that which is in the middle of the sky is *Samana*. The air is *Vyana*.

तेजो ह वाव उदानस्तस्मादुपशान्ततेजाः ॥
पुनर्भवमिन्द्रियैर्मनसि संपद्यमानैः ॥६॥

9. 'Verily the *Teja* (or light) is *Udana* and therefore a man of subdued light is born again with his senses entered (or merged) into his mind. B.S., IV-2-2.

यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः ॥
सहात्मना यथासंकल्पितं लोकं नयति ॥१०॥

10. 'And what is the mind with that he enters into *Prana* and the *Prana*, united with *Teja* (or *Udana*) and with Self, enters into the world according to desire.

य एवं विद्वान्प्राणं वेद ॥
न हास्य प्रजा हीयतेऽमृतो भवति तदेष श्लोकः ॥११॥

11. 'The wise, who thus knows the *Prana*, his offspring is not destroyed and he becomes immortal. There is about it a verse (as follows).

उत्पत्तिमायति स्थानं विभुत्वं चैव पञ्चधा ॥
अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते विज्ञायामृतमश्नुत इति ॥१२॥

12. 'The origin, entrance, and locality and five-fold greatness of *Prana*, thus knowing one enjoys immortality, and thus knowing one enjoys immortality.'

QUESTION IV

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ ॥ भगवन्नेतस्मिन्पुरुषे कानि स्वपन्ति कान्यस्मिन् जाग्रति कतर एष देवः स्वप्नान्पश्यति कस्यैतत्सुखं भवति कस्मिन्नु सर्वे संप्रतिष्ठिता भवन्तीति ॥१॥

1. Now Gargya, the grandson of Surya, asked him, "Sir, in this person which of the gods (or senses) sleep, which wake, which see dreams, whose is this happiness and in whom all have rest?"

तस्मै स होवाच ॥ यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमण्डल एक्रीभवन्ति ॥ ताः पुनःपुनरुदयतः प्रचरन्त्येवं ह वै तत्सर्वं परे देवे मनस्येकीभवति ॥ तेन तद्ध्येष पुरुषो न शृणोति न पश्यति न जिघ्रति न रसयते न स्पृशते नाभिवदते नादत्ते नानन्दयते न विसृजते नेयायते स्वपितीत्याचक्षते ॥२॥

2. He said to him, "O Gargya! as all the rays of the setting sun become one (or merged) in the orb of light and on its rising they spread out again and as all these (senses) become one in the mind (at the time of sleep), then this person does not hear, nor sees, nor smells, nor tastes, nor touches, nor speaks, nor grasps, nor enjoys, nor excretes, nor exerts, nor drops, nor walks; and then they say he sleeps.

i.e., The senses through the mind as their super-vising god sleep in the dreaming state and wake in the waking state.

प्राणामय एवैतस्मिन्पुरे जाग्रति गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात्प्रणीयते प्रणयनादाहवनीयः प्राणः ॥३॥

3. 'The *Prana* fire alone wakes in the city (or body). Verily this *Apana* is *Garhapatya* (or household) fire, and *Vyana* is *Anaharya Pachana* fire and

as *Ahraniya* (or sacrifice) fire is taken from *Garha-pati* fire so *Prana* is *Ahraniya* fire.

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः मनो ह वाव यजमान इष्टफलमेवोदानः स एनं यजमानमहरहर्ब्रह्म गमयति ॥४॥

4. 'The *Prana* and *Apana* are the two oblations, and that which makes them equal is *Samana*. The mind is the sacrificer, and the fruit of sacrifice is *Udana* and it leads the sacrificer day by day to *Brahma*.

अत्रैष देवः स्वप्ने महिमानमनुभवति ॥ यदृष्टं दृष्टमनुपश्यति श्रुतं श्रुतमेवार्थमनुश्रूयति देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति ॥५॥

5. 'There the god (or mind) experiences its own greatness. What was seen he sees as seen again; what was heard he hears again as the heard of objects; what was obtained in other places and quarters he obtains again and again; what was seen and not seen, heard and not heard, obtained and not obtained, manifested and not manifested, it (*viz.*, mind) being all, sees all.

स यदा तेजसामिभूतो भवत्यत्रैष देवः स्वप्नान्न पश्यत्यथ तदैतस्मिञ्छरीरे एतत्सुखं भवति ॥६॥

6. 'When it is overwhelmed with light then it sees there no dreams, and there is only happiness (of deep sleep) in the body.

स यथा सोम्य वयांसि वासो वृक्षं संप्रतिष्ठन्ते ॥

एवं ह वै तत्सर्वं पर आत्मनि संप्रतिष्ठते ॥७॥

7. 'O dear! as birds rest on the tree for shelter so all this rests in Supreme Self.

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च घ्राणं च घ्रातव्यं च रसश्च रसयितव्यं च त्वक् च स्पर्शयितव्यं च वाक् च वक्तव्यं च हस्तौ चादातव्यं चोपस्थश्चानन्दयितव्यं च पायुश्च विसर्जयितव्यं च पादौ च गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहङ्कारश्चाहं कर्तव्यं च चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च घ्राणश्च विधारयितव्यं च ॥८॥

8. '(All this) the earth and its essence (smell), the water and its essence (taste), the light and its essence (form), the ether and its essence (sound), the air and its essence (touch), the eye and (its object) sight, the ear and (its object) hearing, the nose and (its object) smell, the tongue and (its object) taste, the skin and (its object) touch, the speech and (its object) the word, the hand and (its object) holds, the organ of generation and (its object) enjoyment, the anus and (its object) excretion, the foot and (its object) walk, the mind and (its object) thought, the intellect and (its object) knowledge, the I and (its object) the egoism, the understanding and (its object) the knowledge, the light and (its object) illumination, the *Prana* and (its object) support are all merged in the (Self).

एष हि द्रष्टा स्पृष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः स परेऽक्षरे आत्मनि संप्रतिष्ठते ॥९॥

9. 'This (*Prana*) is the seer, toucher, hearer, smeller, taster, thinker, knower, doer, of the nature of knowledge, and he dwells in the Supreme and immortal self (Brahma).

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य ॥ स सर्वज्ञः सर्वो भवति तदेष श्लोकः ॥१०॥

10. 'Who knows, my dear! that shadowless, incorporeal, without colour, bright and immortal (Self), he attains that supreme and imperishable, and he becomes all-knowing and everything. There is about it this verse (as follows).

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि संप्रतिष्ठन्ति यत्र ॥
तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥११॥

11. 'Who knows, my dear! that immortal in whom rests some of the nature of knowledge together with all the gods (or senses), *Prana*, elements, he becomes all-knowing and all-pervading.'

QUESTION V

अथ हैनं शैव्यः सत्यकामः पप्रच्छ ॥ स यो ह वैतद्भगवन्मनुष्येषु प्राय-
णान्तमोङ्कारमभिध्यायीत ॥ कतमं वाव स तेन लोकं जयतीति ॥१॥

1. Then Satyakama, the son of Siva, asked him, "Sir, who among men till the time of death meditates on Om? What world does he attain thereby?" Cf. Gita, VIII-5.

तस्मै स होवाच ॥ एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारस्तस्मा-
द्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥२॥

2. He said to him, "This Om, O Satyakama! is verily the higher and lower Brahma, and therefore, the wise attains to one of the two.

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्त्वेवमेव जगत्यामभिसम्पद्यते ॥
तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनु-
भवति ॥३॥

3. 'If he meditates on one *Matra* (or letter) then being enlightened by that alone, he is soon born on the earth. The *Rik* verses take him to the human world and thereby practising austerity, studentship and devotion, he enjoys greatness. (Same as in Mandu., 8.)

अथ यदि द्विमात्रेण मनसि संपद्यते सोऽन्तरिक्षं यजुर्भिरुच्यते स सोमलो
स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥४॥

4. 'If he meditates on the second *Matra* (or letter) in his mind thus, he attains to the middle regions and the *Yajur* verses take him to the lunar world. He after enjoying greatness of the lunar world returns again. (Same as in Mandu., 9.)

यः पुनरेतस्त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायित स तेजसि सूर्ये
सम्पन्नः ॥ यथा पादोदरस्त्वच्चा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः स
सामभिरुच्यते ब्रह्मलोकं स एतस्माज्जीवधनात्परात्परं पुरिशयं पुरुषमीक्षते
तदेतौ श्लोकौ भवतः ॥५॥

5. 'Again he who meditates on the supreme and immortal person through *Om* of the three *Matras*, he attains to the light of the Sun; and as a snake is freed from its skin so he is freed from his sins, and he is taken by the *Sama* verse to the world (of Brahma), and there he sees the bright person (or Brahma) who dwells in all *Jivas* and is the highest of the high. There are about it these verses (as follows). (Same as in Mandu., 10) Cf. B.S., I-3-13.

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ता अनुविप्रयुक्ताः ॥

क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक् प्रयुक्तासु न कम्पते ज्ञः ॥६॥

6. 'The three *Matras* of *Om*, when separately used, lead to death. They are used in meditation, and they are connected and disconnected with one

another; and, therefore, when used in external, internal and intermediate actions (as waking, dreaming, and deep sleep state), the wise man does not tremble.

ऋग्भिरेतं यजुभिर्न्तरिक्षं स सामभिर्यत्तत्कवयो वेदयन्ते ॥

तमोङ्कारेणैवायतनेनान्वेति विद्वान्यत्तच्छान्तमजरममृतमभयं परं चेति ॥३॥

7. 'The wise know that this world is from the Rig Veda; middle world is from the Yajur Veda; and that world (or heaven) is from the Sama Veda; and by the Om he attains that which is peaceful, undecaying, immortal, fearless and highest (Brahma).'

QUESTION VI

This question teaches the meditation of person with sixteen parts as Brahma.

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ ॥ भगवन्धिरण्यनाभः कौसल्यो राजपुत्रो मासुपेत्यैतं प्रश्नमपृच्छत ॥ षोडशकलं भारद्वाजपुरुषं वेत्थ तमहं कुमारमब्रुवं नाहमिमं वेद यद्यद्वहमिममवेदिषं कथं ते नावक्ष्यमिति समूलो वा एष परिशुष्यति योऽनृतमभिवदति तस्मान्नाहर्म्यनृतं वक्तुं स तूष्णीं रथमारुह्य प्रवव्राज तं त्वा पृच्छामि क्वासौ पुरुष इति ॥१॥

1. Then Sukesha, the son of Bhardwaja, asked him, "Sir, Hiranyanabha, the son of the king Kosala, approached and asked me the question, 'O son of Bhardwaja! Do you know the person (*Jiva*) with sixteen Kalas (or parts)?' I told that prince, 'I do not know this person and that if I knew why I should not tell you, and that he who speaks falsehood dries up to the roots; and that I was not speaking falsehood.' He then mounted his chariot and silently went away. I ask thee about him where is that person?"

तस्मै स होवाच ॥ इहैवान्तःशरीरे सोम्य स पुरुषो यस्मिन्नेताः षोडशकलाः
प्रभवन्तीति ॥२॥

2. He replied to him, "It is, my dear, here; in its inner body (or heart) that the person abides in whom there are 16 *Kalas* (or parts).

स ईक्ष्वाचके ॥ कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि कस्मिन्वा प्रतिष्ठिते
प्रतिष्ठास्यामीति ॥३॥

3. 'He saw (or thought) by whose going out I shall go out, and by whose staying I shall stay.

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियम् ॥
मनोऽन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु नाम च ॥४॥

4. 'He created (1) *Prana*, (2) from *Prana* faith, (3) ether, (4) air, (5) light, (6) water, (7) earth, (8) senses, (9) mind, (10) food, (11) from food strength, (12) austerity, (13) *Mantra*, (14) action, (15) worlds, and (16) names in the world.

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति मित्रे
ते चासां नामरूपे समुद्र इत्येवं प्रोच्यते ॥ एवमेवास्य परिदृष्टुरिमाः षोडशकलाः
पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति मित्रेते तासां नामरूपे पुरुष इत्येवं
प्रोच्यते स एषोऽकलोऽमृतो भवति तदेष श्लोकः ॥५॥

5. 'As these rivers flowing and going towards the sea are absorbed in the sea discarding their names and forms and then are called the sea, so there are 16 *Kalas* (or parts) of the self going towards and on reaching the person are merged into him and called the person, discarding their names and forms, and he becomes without *Kalas* (or parts) and immortal. There is about it a verse (as follows). Cf. Gita, II-70 and XI-28; B.S., IV-2-16.

अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः ॥

तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथा इति ॥६॥

6. 'In whom the *Kalas* rest as spokes in the nave of a chariot, know that person who should be known, so that death may not distress you.'

तान्होवाचैतावदेवाहमेतत्परं ब्रह्म वेद नातः परमस्तीति ॥७॥

7. He (*viz.*, Pippalada) said to them, "Thus far I know that Supreme Brahma and there is none greater than that."

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसीति ।

नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥८॥

8. They adored him (saying), "Thou art our father who has made us to cross the great river of ignorance. Salutation be to the great sage. Salutation be to the great sage."

AITAREYA UPANISHAD

Subject-matter.—This Upanishad belongs to the Rig Veda and is called after the name of its author, sage Aitareya. It describes that there was one Self alone at first and that he created the four worlds, *Ambha*, *Marichi*, *Mara* and *Apa*, and created the gods for their protection, and then produced a person (*Jiva*) from water and endowed him with senses and their presiding deities, and also created hunger and thirst and appointed them as their (gods) partners and the Self himself entered in the person as the inner Self. The person (or *Jiva*) has three births, (a) one from his mother, (b) another by begetting a child, and (c) by departing from and leaving the body.

Knowledge represents the Self, Indra, Prajapati, gods, person, all creatures and beings and the whole world. And the *Jiva* on attainment of the knowledge becomes one and the same as the Supreme Self as in case of the sage Vamdeva who remembered his true nature while in his mother's womb.

This Upanishad contains three chapters and there are three sections in the first chapter and one section in each of the second and the third and there are different *Mantras* (or metres) in each section.

CHAPTER I. SECTION I.

This section teaches meditation of Satya Brahma as the Self.

आत्मा वा इदमेक एवाग्र आसीन्नान्यत्किंचनमिपत् स ईक्षत लोकान्नु
सृजा इति ॥ १ ॥

1. This Self verily was at first one alone and nothing else moved. 'He saw (or thought), "Let me create the worlds "' Cf. Gita, X-20; B.S., III-3-16.

स इमांल्लोकानसृजत अम्भो मरीचीर्मरमापोऽद्भ्यः परेण दिवं द्यौ
प्रनिष्ठाऽन्तरिक्षं मरीचयः ॥ पृथिवीं मरो या अघ्नस्तात्ता आपः ॥ २ ॥

2. He created the worlds, '*Ambha* (or light), *Marichi* (or Sun's rays), *Mara* (or death) and *Apa* (or water). *Ambha* is above heaven. The heaven is the resting place; *Marichi* is the sky; *Mara* is the earth; and *Apa* is what is below that. Cf. B.S., III-3-16.

i.e., The Self as *Ambha* or knowledge is the light and as delusion is the death and as water is the being and as Brahma is the *Marichi*, earth or food through which the beings are supported and protected.

स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति ॥

सोऽद्भ्य एव पुरुषं समुद्धृत्यामर्च्छयत् ॥ ३ ॥

3. He saw (or thought), "I shall create the Lord for these worlds." And taking a being from water he formed him.

तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत यथाण्डं मुखाद्वाग्वाचोऽग्निर्नासिके
निरभिद्येतां नासिकाभ्यां प्राणः ॥ प्राणाद्वायुरक्षिणी निरभिद्येतामक्षीभ्यां
चक्षुश्चक्षुष आदित्यः कर्णौ निरभिद्येतां कर्णाभ्यां श्रोत्रं श्रोत्राद्दिशस्त्वङ्गिर-
भिद्यत त्वचो लोमानि लोमभ्य ओषधिवनस्पतयो हृदयं निरभिद्यत हृदयान्मनो
मनसश्चन्द्रमा नाभिनिरभिद्यत नाभ्या अपानोऽपानामृत्युः शिश्नं निरभिद्यत
शिश्नाव्रेतो रेतस आपः ॥ ४ ॥

4. He heated him and the mouth of the heated one burst out like an egg. From the mouth was

speech, and from the speech was fire. The nostrils burst out, and from the nostrils was *Prana*, and from the *Prana* was air. The eyes burst out, and from the eyes was sight, and from the sight was the Sun. The ears burst out, and from the ears was hearing, and from the hearing were quarters. The skin burst out, and from the skin were hairs, and from the hairs were herbs and plants. The heart burst out, and from the heart was mind and from the mind was the moon. The navel burst out, and from the navel was *Apana*, and from the *Apana* was death. The organ of generation burst out, and from the organ of generation was seed, and from the seed was water.

i.e., From Brahma, the four-faced, were produced the five elements, three inner faculties, eleven senses and the five sense objects.

CHAPTER I. SECTION II.

ता एता देवताः सृष्ट्वा अस्मिन् महत्यर्णवे प्रापतंस्तमशना पिपासाभ्यामन्ववार्जत् ॥
ता एनमब्रुवन्नायतनं नः प्रजानीहि यस्मिन् प्रतिष्ठिता अन्नमदामेति ॥ १ ॥

1. These gods (or senses), on being created, got in the great ocean (or the world), and he (*viz.*, the creator) united him with hunger and thirst. They (the gods) said to him (the creator), "Provide us with a place in which resting we may eat the food."

i.e., On the creation of the gods (or senses) and on their being united with hunger and thirst they asked Brahma for their abode.

ताभ्यो गामानयन्ता अब्रुवन् वै नोऽयमलमिति ॥

ताभ्योऽश्वमानयन्ता अब्रुवन् वै नोऽयमलमिति ॥ २ ॥

2. He brought them a cow. They said to him, "This is not suitable for us." He brought them a horse. They said to him, "This is not suitable for us."

ताभ्यः पुरुषमानयन्ता अब्रुवन् सुकृतं बतेति पुरुषो वाव सुकृतम् ॥

ता अब्रवीद्यथाऽऽयतनं प्रविशतेति ॥ ३ ॥

3. He brought them a person. They said to him, "This is good. This is verily good." He said, "Then enter this according to your places." Cf. Gita, III-11.

अग्निर्वाग्भूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासिके प्राविशदादित्यश्चक्षु-
भूत्वा ऽक्षिणी प्राविशद्दिशः श्रोत्रं भूत्वा कर्णौ प्राविशन्नेषधिवनस्पतयो लोमानि
भूत्वा त्वचं प्राविशश्चन्द्रमा मनो भूत्वा हृदयं प्राविगन्मृत्युरपानो भूत्वा
नाभिं प्राविशदापो रेतो भूत्वा शिश्नं प्राविशन् ॥ ४ ॥

4. Fire becoming speech entered the mouth; air becoming *Praṇa* entered the nostrils; the sun becoming sight entered the eyes; quarters becoming hearing entered the ears; herbs and plants becoming hair entered the skin; the moon becoming the mind entered the heart; death becoming *Apana* entered the navel and water becoming the seed entered the organ of generation. Cf. B.S., II-4-14

तमशनापिपासे अब्रूतामावाभ्यामभिप्रजानीहीति ॥ स ते अब्रवीदेतास्वेव वा
देवतास्वाभजाम्येतासु भागिन्यौ करोमीति ॥ तस्माद्यस्ये कस्यै च देवतायै
हविर्गृह्णते भागिन्यावेवास्यामशनापिपासे भवतः ॥ ५ ॥

5. Hunger and thirst said to him, "Provide for us (places)." He then said, "I shall provide for you in these gods. I shall make you their partners."

Therefore, to whatever gods an offering is made, these two, hunger and thirst, become their partners.’’

CHAPTER I. SECTION III.

स ईक्षतेमे नु लोकाञ्च लोकपालाश्चान्नमेभ्यः सृजा इति ॥ १ ॥

1. He saw (or thought), ‘‘Let me create food for these Lords of the earth.

मोऽपोभ्यपतत् ताम्भ्योऽभितप्ताभ्यो मूर्तिरजायत ॥

या वै सा मूर्तिरजायताञ्जं वै तत् ॥ २ ॥

2. He heated the water and from the heated one a form was produced and the form produced was verily food.

तदेतत्सृष्टं नदत् पराङ्मत्यजिघांसत् तद्वाचा जिघृक्षत्तन्नाशकनोद्वाचा ग्रहीतुम् ॥

स यद्धैनद्वाचाऽग्रहैष्यदभिव्याहृत्य हैवान्नमन्नप्स्यत् ॥ ३ ॥

3. This (food) when created turned and wanted to fly away. He wanted to seize it by speech but he could not seize it by speech, and if he had seized it by speech, then he would have been satisfied by merely speaking of food.

तत्प्राणेनाजिघृक्षत् तन्नाशकनोत्प्राणेन ग्रहीतुम् ॥

स यद्धैनत्प्राणेनाग्रहैष्यदभिप्रास्य हैवान्नमन्नप्स्यत् ॥ ४ ॥

4. He wanted to seize it by *Prāṇa*, but he could not seize it by *Prāṇa*. If he had seized it by *Prāṇa*, he would have been satisfied by merely breathing food.

तच्चक्षुषाऽजिघृक्षत् तन्नाशकनोच्चक्षुषा ग्रहीतुम् ॥

स यद्धैनच्चक्षुषाऽग्रहैष्यदृष्ट्वा हैवान्नमन्नप्स्यत् ॥ ५ ॥

5. He wanted to seize it by the eye, but he could not seize it by the eye. If he had seized it by

the eye, he would have been satisfied by merely seeing food.

तच्छ्रोत्रेणाजिघृक्षत् तन्नाशकनोच्छ्रोत्रेण ग्रहीतुम् ॥

स यद्वैनच्छ्रोत्रेणाग्रहैष्यच्छ्रुत्वा हवाम्नमत्रप्स्यत् ॥६॥

6. He wanted to seize it by the ear, but he could not seize it by the ear. If he had seized it by the ear, he would have been satisfied by merely hearing food.

तत्त्वचाजिघृक्षत् तन्नाशकनोत्त्वचा ग्रहीतुम् ॥

स यद्वैनत्त्वचाग्रहैष्यत्स्पृष्ट्वा हवाम्नमत्रप्स्यत् ॥ ७ ॥

7. He wanted to seize it by the skin, but he could not seize it by the skin. If he had seized it by the skin, he would have been satisfied by merely touching food.

तन्मनसाजिघृक्षत् तन्नाशकनोन्मनसा ग्रहीतुम् ॥

स यद्वैनन्मनसाग्रहैष्टद्ध्यात्वा हवाम्नमत्रप्स्यत् ॥ ८ ॥

8. He wanted to seize it by the mind, but he could not seize it by the mind. If he had seized it by the mind, he would have been satisfied by merely thinking of food.

तच्छिश्नेनाजिघृक्षत्तन्नाशकनोच्छिश्नेन ग्रहीतुम् ॥

स यद्वैनच्छिश्नेनाग्रहैष्यद्विसृज्य हवाम्नमत्रप्स्यत् ॥ ९ ॥

9. He wanted to seize it by the organ of generation, but he could not seize it by the organ of generation. If he had seized it by the organ of generation, he would have been satisfied by merely discharging food.

तदपानेनाजिघृक्षत् तदावयत् ॥

सैषोऽन्नस्य ग्रहो यद्वायुरन्नमायुर्व एष यद्वायुः ॥१०॥

10. He wanted to seize it by *Apana* and he seized it. This is the seizure of food and what is this (*Apana*) air, is the seizure of food.

स ईक्षत कथं न्विदं मदृते स्यादिति स ईक्षत कतरेण प्रपद्या इति ॥
स ईक्षत यदि वाचाऽभिव्याहृत यदि प्राणेनाऽभिप्राणित यदि चक्षुषा दृष्टं यदि
श्रोत्रेण श्रुतं यदि त्वचा स्पृष्टं यदि मनसा ध्यातं यद्यपानेनाभ्यपानितं यदि
शिरसेन विसृष्टमथ कोऽहमिति ॥११॥

11. He reflected, "How this (body) could exist without me." He reflected, "By which way I shall enter this (body)." He reflected, "If the speech speaks (without me), if the *Prana* breathes, if the eye sees, if the ear hears, if the skin touches, if the mind thinks, if the *Apana* goes out, if the organ of generation discharges then who am I?"

स एतमेव सीमानं विदार्येतया द्वारा प्रापद्यत ॥ सैषा विद्वतिनाम
द्वस्तदेतन्नान्दनं तस्य त्रय आवसथास्त्रयः स्वप्ना अयमावसथोऽयमावस-
थोऽयमावसथ इति ॥१२॥

12. He pierced the Sutra (or top of head) and entered it (*viz.*, the body). This door is called *Vidriti* (or piercing), and this (leads) to bliss. It has three abodes and three states of dream. This is the abode (or right eye) the waking state, abode (the heart) the state of deep sleep.

स जातो भूतान्यभिव्यैख्यत् किमिहान्यं वावदिषदिति ॥

स एतमेव पुरुषं ब्रह्म ततममपश्यदिदमदर्शमिती ॥१३॥

13. On being born he thought of the beings (the world) and how he could speak (or think) of another here. Then he saw this person alone as all-pervading *Brahma* and (said), "I have seen this (*Brahma*)."

तस्मादिदन्द्रो नामेदन्द्रो ह वै नाम तमिदन्द्र सन्तमिन्द्र इत्याचक्षते
परोक्षेण परोक्षप्रिया इव हि देवाः परोक्षप्रिया इव त्रि देवाः ॥१४॥

14. Therefore, this, as he saw it, is called Idandra, and this being the name of Idandra they call him Indra indirectly, for the gods love indirectness, for the gods love indirectness.

Note.—The Supreme Lord as the seer is called Idandra and thus being Idandra (or the seer) the Brahma-knowers call him indirectly as Indra. (Same as in Brih., IV-2-2.)

CHAPTER II. SECTION I OF IV

पुरुषे ह वा अयमादितो गर्भो भवति ॥ यदेतद्रेतस्तदेतत्सर्वेभ्योऽङ्गेभ्यस्तेजः
सभूतमात्मन्येवात्मानं विभर्ति तद्यदा स्त्रियां मिञ्चत्ययैतज्जनयति तदस्य
प्रथमं जन्म ॥१॥

1. What is this seed that exists at first in the man as foetus? And this (seed) is the essence produced from all parts (of its body). He holds himself in his self (or body). When he pours this (seed) in woman, and when he produces it, that is his first birth.

तत्स्त्रिया आत्मभूयं गच्छति यथा स्वमङ्गं तथा तस्मादेनां न हिनस्ति
साऽस्यै तमात्मानमत्र गतं भावयति ॥२॥

2. He becomes in woman of her form (nature) as her own body and therefore it does not hurt her. She nourishes his self which has gone there (in her womb).

सा भावयित्री भावयितव्या भवति तं स्त्री गर्भं विभर्ति सोऽग्र एव
कुमारं जन्मनोऽग्रेऽधिभावयति न यत्कुमारं जन्मनोऽग्रेऽधिभावयत्यात्मानमेव

तद्भावयत्येषां लोकानां सन्तत्या एवं सन्तता हीमे लोकास्तदस्य द्वितीयं जन्म ॥३॥

3. She becomes the nourisher of what is fit to be nourished (or foetus), and the woman nourishes that (foetus) and he (man) nourishes the child, before and after its birth. He nourishes the child after its birth as his own self. He nourishes that (child) for continuation of the worlds. Thus these worlds continue. This is his second birth.

सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयतेऽस्यास्याज्यमितर आत्मा कृतकृत्यो वयोगतः प्रैति स इतः प्रयत्नेव पुनर्जायते तदस्य तृतीयं जन्म ॥ ४ ॥

4. This self (child) of him represents him for good actions. This other self (father) after accomplishing his action and becoming old, departs from this (*viz.*, world) and on going from here he is born again. This is his third birth.

तदुक्तमृषिणा । गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा ॥
सतं मा पुर आयसीररन्नधः व्येनो जवसा निरदीयमिति गर्भं एवैतच्छ्रयानो
वामदेव एवमुवाच ॥ ५ ॥

5. The sage (Vamdeva) said, "This while abiding in the womb I knew all the births of gods, hundreds of bodies made of iron kept me covered, I came out quickly like a falcon while sleeping in that womb." This said sage Vamdeva. Cf. Gita, IV-5.

स एवं विद्वानस्माच्छरीरभेदाद्बुध्वं उत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान्
कामानां त्वाऽमृतं समभवत् समभवत् ॥ ६ ॥

6. Knowing thus, he (*viz.*, Vamdeva) on the destruction of this body on going out above and having obtained all, the desires became immortal, became immortal. (Same as in Brih., I-4-10.) Cf. Gita, VII-19.

CHAPTER III. SECTION I or V

कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा येन वा पश्यति येन वा शृणोति येन वा गन्धानाजिघ्रति येन वा वाचं व्याकरोति येन वा स्वादु चास्वादु च विजानाति ॥ १ ॥

1. What is this Self which we worship and what is that Self by which he sees forms, by which he hears sounds, by which he smells smell, by which he speaks words, by which he knows what is good and what is not of good taste?

यदेतत् हृदयं मनश्चैतत् ॥ संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः संकल्पः क्रतुरसुः कामो वश इति सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥ २ ॥

2. What is this heart, is this mind; and knowledge, higher knowledge, realization, understanding, wisdom, perception, firmness, thinking, intellect, sensibility, memory, determination, perseverance, effort, desire, control—and these are the names of knowledge.

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्च महाभूतानि पृथिवी वायुराकाश आपो ज्योतीषीत्येतानीमानि च क्षुद्रमिश्राणीव ॥ बीजानीतराणि चेताराणि चाण्डजानि च जारुजानि च स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो यत्किंचेद प्राणि जङ्गमं च पतत्रि च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

3. This Brahma, this Indra, this *Prajapati*, all these gods, the five elements as earth, ether, air, water, and fire and all these things that are small mixed ones (insects etc.), those forms this and that (various causes and their effects), those born from

eggs, born from womb, born from sweat, born from ground (or plants), horses, cows, men and elephants, whatever that lives, movable, birds, immovable—these all have the eye of knowledge and rest in knowledge. The world also has the eye of knowledge and rests in knowledge and the knowledge is Brahma.

i.e., The Self is Brahma, body, action (or world), being, god, and the Lord.

स एतेन प्राज्ञेनात्मनास्माल्लोकादुत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान्का-
माना प्त्वाऽमृतः समभवत्समभवत् ॥ इत्योम् ॥ ४ ॥

4. He (Vamdeva), by his knowledge having left the world and attaining to all desires in heavenly regions, became immortal, became immortal.

TAITTIRIYA UPANISHAD

Subject-matter.—This Upanishad belongs to the Yajurveda and is called after the name of the Taittiriya school of that Veda. It is divided into 3 sections which treat of the world, *Jiva* (or Self) and Brahma, the Supreme Lord. Section I called *Shiksha Balli* teaches the world to be a combination of various elements and qualities as below :—

(1) Letter, sound, symbol, emphasis, equality, and union.

(2) World, light, knowledge, creation and body.

(3) *Bhuh*, *Bhuvah*, *Swah*, and *Mahah* denoting as earth, sky, heaven and sun or fire, air, sun and moon or Rigveda, Samveda. Yajurveda and Brahma or *Prana*, *Apana*, *Vyana* and *Udana*, etc., as names and forms of all creation.

The meditation on these forms and details of the universe leads to greatness and success in the world, and to Brahma-knowledge and Supreme goal. Section II called the *Brahma Balli*, describes the Self as the cause of ether, air, fire, water and earth by which the body and the world is constituted. The Self consists of food, *Prana*, mind, knowledge and bliss. All creatures are produced from food; they live on food, and in the end, enter into food, and therefore, the creatures that eat food are eaten by food. The creatures also live by *Prana* which is the life of all and this *Prana* is the Self itself. The creatures also subsist and live by the mind. Knowledge and bliss

which perform all actions and therefore the mind, knowledge and bliss are the Self of all. Mind is the cause of all desire and thinking and knowledge leads to Brahma which is the goal of knowledge. Bliss is Brahma itself, and which consists of bliss alone. This bliss is the highest happiness and without it the creatures cannot exist. Section III called the *Bhrigu Balli*, teaches that the food, *Prana*, mind, eye, ear and speech are Brahma, and that by austerity and meditation on each of these elements one attains to the knowledge of the Supreme Self as the three-fold Brahma of the world, embodied Self and the Supreme Lord of all. This Upanishad contains three Ballies (or sections) and there are different metres in each section

SECTION I

This section teaches the meditation of the names and forms of Brahma, which leads to his knowledge and attainment of all desires.

ॐ शं नो मित्रः शं वरुणः ॥ शं नो भवत्वयमा ॥ शं न इन्द्रो बृहस्पतिः ॥
 शं नो विष्णुरुक्रमः ॥ नमो ब्रह्मणे ॥ नमस्ते वायो ॥ त्वमेव प्रत्यक्षां ब्रह्मासि ॥
 त्वामेव प्रत्यक्षां ब्रह्म वदिष्यामि ॥ ऋतं वदिष्यामि ॥ सत्यं वदिष्यामि ॥
 तन्मामवतु ॥ तद्वक्तारमवतु ॥ अवतु माम् ॥ अवतु वक्तारम् ॥ ॐ शान्तिः
 शान्तिः शान्तिः ॥१॥

1. May *Mitra* bless us; may *Varuna* bless us; may *Aryama* bless us; may *Indra* and *Brhaspati* bless us; may *Vishnu* of long steps bless us; salutations to *Brahmanas*, and salutations to thee, O air (or

Prana)! Thou art alone a visible Brahma. I shall call thee alone as visible Brahma. I shall speak what is right and I shall protect the speaker (or teacher). Let him protect me and let him protect the speaker. Om. Peace! Peace! Peace!

ॐ शीक्षां व्याख्यास्यामः ॥ वर्णः स्वरः ॥ मात्रा बलम् ॥

साम संतानः ॥ इत्युक्तः शीक्षाध्यायः ॥२॥

2. We will explain the *Shiksha* (or knowledge of pronunciation) as letter, sound, symbol, emphasis, equality, and union. Thus has been explained the *Shiksha* Chapter.

सह नौ यशः ॥ सह नौ ब्रह्मवर्चसम् ॥ अथातः संहिताया उपनिषदं
व्याख्यास्यामः ॥ पञ्चस्वधिकरणेषु ॥

अधिलोकमधिज्यौतिषमधिविद्यमधिप्रजमध्यात्मम् ॥

एता महासंहिता इत्याचक्षते ॥ (३) ॥१॥

3. (i) May we both together (teacher and disciple) have glory, and may we both together have the Brahma light. After this, we shall explain the *Upanishad* of *Samhita* (or union) in five subjects relating to (1) world, (2) light, (3) the knowledge, (4) the creation, and (5) the body. Those are the great *Samhitas* (or collections).

अथाधिलोकम् ॥ पृथिवी पूर्वरूपम् ॥ द्यौरुत्तररूपम् ॥

आकाशः संधिः वायुः संधानम् ॥ इत्यधिलोकम् ॥ (३) ॥२॥

3. (ii) Now about the world. The world is the first form; the heaven is the other form; and ether is the union and air is uniter. Thus ends the subject of the world.

अथाधिज्यौतिषम् ॥ अग्निः पूर्वरूपम् ॥ आदित्य उत्तररूपम् ॥

आपः संधिः ॥ वैद्युतः संधानम् ॥ इत्यधिज्यौतिषम् ॥ (३) ॥३॥

3. (iii) Now about the light. The fire is the first form; the sun is the other form; water is the union and the lightning is the uniter. Thus ends the subject of light.

अथाधिविद्यम् ॥ आचार्यः पूर्वरूपम् ॥ अन्तेवास्युत्तररूपम् ॥

विद्या संधिः ॥ प्रवचन-संधानम् ॥ इत्यधिविद्यम् ॥ (३) ॥४॥

3. (iv) Now about the knowledge. Teacher is the first form; the disciple is the other form; knowledge is the union and the teaching is the uniter. Thus ends the subject of knowledge.

अथाधिप्रजम् ॥ माता पूर्वरूपम् ॥ पितोत्तररूपम् ॥ प्रजा संधिः ॥

प्रजनन-संधानम् ॥ इत्यधिप्रजम् ॥ (३) ॥५॥

3. (v) Now about the creation. The mother is the first form; the father is the other form; the child is the union and birth is the uniter. Thus ends the subject of creation.

अथाध्यात्मम् ॥ अधरा हनुः पूर्वरूपम् ॥ उत्तरा हनुस्तररूपम् ॥

वाक्संधिः ॥ जिह्वासंधानम् ॥ इत्यध्यात्मम् ॥ (३) ॥६॥

इतीमा महासंहिताः ॥

3. (vi) Now about the body. The lower jaw is the first form; the upper jaw is the other form; the speech is the union and the tongue is the uniter. These are the great (collections) Samhitas.

य एवमेता महासंहिता व्याख्याता वेद ॥

संधीयते प्रजया पशुभिर्ब्रह्मवर्चसेनाज्ञाद्येन सुवर्ग्येण लोकेन ॥ (३) ॥७॥

3. (vii) Who knows these great collections as described above he is united with children, cattle, and the Brahma light, the eatable food and with the heavenly world.

यश्छन्दसामृषभो विश्वरूपः ॥ छन्दोभ्योऽध्यमृतात्संबभूव ॥

स मेन्द्रो मेधया स्पृणोतु ॥ अमृतस्य देवधारणो भूयासम् ॥

शरीरं मे विचर्षणम् ॥ जिह्वा मे मधुमत्तमा ॥ कर्णाभ्यां भूरि
विश्रुवम् ॥ ब्रह्मणः कोशोऽसि मेघयाऽपिहितः ॥ श्रुतं मे गोपाय ॥ (४) ॥१॥

4. (i) May Indra who is Supreme in the Veda, who is of all forms and from whom are the immortal Vedas protect my intellect, O God! may I become the holder of immortality; may my body be fit and my tongue be most sweet; may I hear much with my ears. Thou art the sheath of *Brahmaṇa*, covered with intelligence; protect what I have heard (knowledge). Cf. Gita, III-11.

आवहन्ती वितन्वाना ॥
कुर्वाणा चीरमात्मनः ॥ वासांसि मम गावश्च ॥
अन्नपाने च सर्वदा ॥ ततो मे श्रियमावह ॥
लोमशां पशुभिः सह स्वाहा ॥ आमायन्तु ब्रह्मचारिणः स्वाहा ॥
विमायन्तु ब्रह्मचारिणः स्वाहा ॥ प्रमायन्तु ब्रह्मचारिणः स्वाहा ॥
दमायन्तु ब्रह्मचारिणः स्वाहा ॥ शमायन्तु ब्रह्मचारिणः स्वाहा (४) ॥२॥

4. (ii) May he bring fortune which quickly brings, spreads and ever makes my clothes, cows, food and drink with wool-covered flocks and cattle with *Swaha* (or offering). May the disciples come to me *Swaha*; may the disciples come to me *Swaha*; may the disciples come to me *Swaha*; may the disciples control their senses *Swaha*; may the disciples control their mind.

यशो जनेऽसानि स्वाहा ॥ श्रेयान् वस्यसोऽसानि स्वाहा ॥
तं त्वा भग प्रविशानि स्वाहा ॥ स मा भग प्रविश स्वाहा ॥
तस्मिन् सहस्रशाखे ॥ निभगाहं त्वयि मृजे स्वाहा ॥
यथापः प्रवता यन्ति ॥ यथा मास अहर्जरम् ॥
एवं मां ब्रह्मचारिणः ॥ धातरायन्तु सर्वतः स्वाहा ॥
प्रति वेशोऽसि प्रमा पाहि प्रमा पद्यस्व (४) ॥३॥

4. (iii) May I be glorious among men *Swaha*; may I be richer than the rich. O Lord! May I enter into thee *Swaha*; may he enter into me *Swaha*; may I, O Lord! of thousand branches wash (or purify) my self into thee *Swaha*. As the waters flow downwards, as months pass into years so, O Creator! let the disciples come to me from all sides, *Swaha*. Thou art the refuge; dost thou enlighten me and dost thou attain me.

भूर्भुवः सुवरिति वा एतास्तिस्रो व्याहृतयः ॥

तासामुह स्मैतां चतुर्थीम् ॥ महाचमस्यः प्रवेदयते ॥

मह इति ॥ तद्ब्रह्म ॥ स आत्मा ॥ अङ्गान्यन्या देवताः ॥ (५) ॥१॥

5. (i) *Bhuh* (or earth), *Bhuvah* (or sky), *Swah* (or heaven) are verily three *Vyahrityas* (or names) and *Mahachamas* has revealed a fourth of them as *Maha*. He is Brahma and he is Self. The gods are its limbs.

भूरिति वा अयं लोकः ॥ भुव इत्यन्तरिक्षम् ॥ सुवरित्यसौ लोकः ॥

मह इत्यादित्यः ॥ आदित्येन वाव सर्वे लोका महीयन्ते ॥ (५) ॥२॥

5. (ii) The *Bhuh* is verily this world (or earth), the *Bhuvah* is the sky. The *Swah* is that (heaven) world, the *Maha* is this sun, all the worlds are glorified by the sun.

भूरिति वा अग्निः ॥ भुव इति वायुः ॥ सुवरित्यादित्यः ॥

मह इति चन्द्रमाः ॥ चन्द्रमसा वाव सर्वाणि ज्योतीः महीयन्ते ॥ (५) ॥३॥

5. (iii) The *Bhuh* is verily fire; the *Bhuvah* is the air; the *Swah* is the Sun; the *Maha* is the moon. All the lights are glorified by the moon.

भूरिति वा ऋचः ॥ भुव इति सामानि ॥ सुवरिति यजूंषि ॥ मह इति

ब्रह्म ॥ ब्रह्मणा वाव सर्वे वेदा महीयन्ते ॥ (५) ॥४॥

5. (iv) The *Bhuh* is the Rigveda; the *Bhuvah* is the Samveda; *Swah* is the Yajurveda and the *Maha* is Brahma. All the Vedas are glorified by Brahma.

भूरिति वै प्राणः ॥ भुव इत्यपानः ॥ सुवरिति व्यानः ॥

मह इत्यन्नम् ॥ अन्नेन वाव सर्वे प्राणा महीयन्ते ॥ (५) ॥५॥

5. (v) *Bhuh* is verily *Prana*; *Bhuvah* is *Apana*, *Swah* is *Vyana*; *Maha* is food. All the *Pranas* are glorified by food.

ता वा एताश्चतस्रश्चतुर्धा ॥ चतस्रश्चतस्रो व्याहृतयः ॥

ता यो वेद ॥ स वेद ब्रह्म ॥ सर्वेऽस्मै देवा बलिमावहन्ति (५) ॥६॥

5. (vi) These forms are verily five-fold. There are four times *Vyahrtiyas* and who knows this Brahma, all the gods bring him offerings.

स य एषोऽन्तर्हृदय आकाशः ॥ तस्मिन्नयं पुरुषो मनोमयः ॥

अमृतो हिरण्यमयः ॥ अन्तरेण तालुके ॥ य एष स्तन इवावलम्बते ॥

सेन्द्रयोनिः ॥ यत्रासौ केशान्तो विवर्तते ॥ व्यपोह्य शीर्षिकपाले ॥

भूरित्यग्नौ प्रतितिष्ठति ॥ भुव इति वायौ ॥ सुवरित्यादित्ये ॥

मह इति ब्रह्मणि ॥ आप्नोति स्वाराज्यम् ॥ (६) ॥१॥

6. (i) In the ether of the heart is this person (or Self) who is made of mind, immortal, form (golden). What hangs down like a breast (or tonsil) within the two plates is the birth-place of that Indra (or Self), and where the roots of the hair come out (*viz.*, *Shushamna* artery) by piercing the skull of the head dwells the fire as *Bhuh*, air as *Bhuvah*, Sun as *Swah*, and Brahma as *Maha*. (Same as in Kath., VI-16. Chhand., VIII-6-6; Brih., II-1-19.) Cf. Gita. VIII-12.

आप्नोति मनसस्पतिम् ॥ वाक्पतिश्चक्षुष्पतिः ॥ श्रोत्रपतिर्विज्ञानपतिः ॥

एतत्ततो भवति ॥ आकाशशरीरं ब्रह्म ॥ सत्यात्म प्राणारामं मन

आनन्दम् ॥ शान्तिसमृद्धममृतम् ॥ इति प्राचीनयोग्योपास्व ॥ (६) ॥२॥

6. (ii) He obtains his kingdom, lordship over the mind, lordship of the speech, lordship of the eye, lordship of the ears, lordship of knowledge. He becomes that Brahma whose body is ether, whose nature is truth, whose rest is *Prāṇa*, and whose mind is bliss and who is peaceful, plentiful, and immortal. O Prachyaga! worship this (Brahma).

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशाः ॥ अग्निर्वायुरादित्यश्चन्द्रमा
नक्षत्राणि ॥ आप ओषधयो वनस्पतय आकाश आत्मा ॥ इत्यधिभूतम् ॥
अथाध्यात्मम् ॥ प्राणोऽन्यानांऽपान उदानः समानः ॥ चक्षुः श्रोत्रं मनो
वाक् त्वक् ॥ चर्म मांसश्च स्नावास्थिमज्जा ॥ एतदधिविधाय ऋषिर-
वोचत् ॥ पाङ्क्तं वा इदं सर्वम् ॥ पाङ्क्तेनैव पाङ्क्तं स्पृणोतीति ॥१॥

7. The earth, the sky, the heavens, the quarters, the middle quarters, the fire, the air, the sun, the moon and the stars, the water herbs, the plants, the ether, and the body are the *Adhibhutas* (or world). Now the *Adhyatma* is air, *Prāṇa*, *Apana*, *Samana*, *Vyana*, *Udana*, eye, air, mind, speech, touch, skin, flesh, nerves, bones, and marrow. Having thus ascertained, the sages said all this is verily five-fold and by the five-fold (*Adhyatma*) is protected (or made) the five-fold (*Adhibhuta*).

ओमिति ब्रह्म ॥ ओमितीदं सर्वम् ॥ ओमित्येतदनुकृतिहस्म वा
अप्योश्वावयेत्याश्वावयन्ति ॥ ओमिति सामानि गायन्ति ॥ ओंशोमिति
शस्त्राणि शसन्ति ॥ ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति ॥ ओमिति ब्रह्म
प्रस्तौति ॥ ओमित्यग्निहोत्रमनुजानाति ॥ ओमिति ब्राह्मणः प्रवक्ष्यन्नाह
ब्रह्मोपाप्रवानीति ॥ ब्रह्मैवोपाप्नोति ॥१॥

8. Om is Brahma; Om is all this; and Om is followed : (they say) recite Om and they recite it (they say) Om, when the *Sama* verses are sung. They say

Om Sama when they recite the Rig Veda verses. The Adhwiryu priest says *Om* when the *Agnihotra* sacrifice is performed. When a *Brahmana* desires to study Veda he says, “*Om*, may I obtain *Brahma*”, and he does obtain *Brahma*.

ऋतं च स्वाध्यायप्रवचने च ॥ सत्यं च स्वाध्यायप्रवचने च ॥
 तपश्च स्वाध्यायप्रवचने च ॥ दमश्च स्वाध्यायप्रवचने च ॥
 शमश्च स्वाध्यायप्रवचने च ॥ अग्नयश्च स्वाध्यायप्रवचने च ॥
 अग्निहोत्रं च स्वाध्यायप्रवचने च ॥ अतिथयश्च स्वाध्यायप्रवचने च ॥
 मानुषं च स्वाध्यायप्रवचने च ॥ प्रजा च स्वाध्यायप्रवचने च ॥
 प्रजनश्च स्वाध्यायप्रवचने च ॥ प्रजातिश्च स्वाध्यायप्रवचने च ॥
 सत्यमिति सत्यवचा राथीतरः ॥ तप इति तपोनित्यः पौरुशिष्टिः ॥
 स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः ॥ तद्धि तपस्तद्धि तपः ॥६॥

9. (Practise) righteousness, study and teaching; (practise) truth, study and teaching; (practise) study, teaching and austerity; (practise) study, teaching and control of senses; (practise) study, teaching and control of mind; (practise) study, teaching and fire (sacrifice); (practise) study, reading and *Agnihotra*; (practise) study, reading and respecting the guest; (practise) study, reading and duty of men; (practise) study, reading and having children; (practise) study, reading and begetting children; (practise) study, reading and growing children; (practise) study, reading, and (practise) truth; (as taught) by Satyavacha of the family of Rathitara; (practise) austerity as taught by the Taponitya of the family of Prusisty; (practise) study and reading (as taught) by Naka of the family of Mudgala for they are verily austerities: they are verily austerities.

अहं वृक्षस्य रेखिव ॥ कीर्तिः पृष्ठं गिरेखिव ॥ ऊर्ध्वपवित्रो वाजिनी-
वस्वमृतमस्मि ॥ द्रविणं^५ सर्वर्चसम् ॥ सुमेधा अमृतोक्षितः ॥ इति त्रिशङ्कोर्वेदा
नुवचनम् ॥१॥

10. I am the mover of the tree (or world). My glory is like the top of a mountain. I am high and holy and I am the immortality in the sun. I am bright wealth (god). I am good intelligence. I am immortal and unchangeable. This is the word of knowledge of Tri-Sanka.

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति ॥ सत्यं वद ॥ धर्मं चर ॥
स्वाध्यायान्मा प्रमदः ॥ आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मान्यव-
च्छेत्सीः ॥ सत्यान्न प्रमदितव्यम् ॥ धर्मान्न प्रमदितव्यम् ॥ कुशलान्न प्रमदित-
व्यम् ॥ भृत्यै न प्रमदितव्यम् ॥ स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥१॥

11. (i) Having taught the Veda, the teacher instructs the disciple thus :—Speak the truth; walk in *Dharma* (or righteousness); do not neglect study; having brought the good wealth to the teacher (after completing study); do not cut off the thread of children; do not neglect the truth; do not neglect the righteousness; do not neglect the welfare; do not neglect the greatness; do not neglect the reading and teaching and do not neglect your duties to the gods and fathers.

देवपितृकार्याभ्यां न प्रमदितव्यम् ॥ मातृदेवो भव ॥ पितृदेवो भव ॥
आचार्यदेवो भव ॥ अतिथिदेवो भव ॥ यान्यनवद्यानि कर्माणि ॥ तानि
सेवितव्यानि ॥ नो इतराणि ॥ यान्यस्माकं^५ सुचरितानि ॥ तानि त्वयो-
पास्यानि ॥२॥

11. (ii) Let the mother be a god (to thee); let the father be a god; let the guest be a god. The actions which are good should be performed and not

others. What are the good actions of us should be worshipped (or followed) by thee and not other. Cf. Gita, II-4.

नो इतराणि ॥ ये केचास्मच्छ्रेयाः सो ब्राह्मणाः ॥ तेषां त्वयाऽऽसने न प्रशंसितव्यम् ॥ श्रद्धया देयम् ॥ अश्रद्धया देयम् ॥ श्रिया देयम् ॥ ह्रिया देयम् ॥ भिया देयम् ॥ संविदा देयम् ॥ अथ यदि ते कर्मविक्रित्वा वा वृत्तविक्रित्वा वा स्यात् ॥३॥

11. (iii) The *Brahmanas* who are superior to you should be served with a seat. Give with faith and not without faith; give with grace; give with modesty, give with fear; and give with willingness and friendliness. Cf. Gita, XVII-20.

ये तत्र ब्राह्मणाः सम्मर्शिनः ॥ युक्ता आयुक्ताः ॥ अलूला धर्मकामाः स्युः ॥ यथा ते तत्र वर्तेरन् ॥ तथा तत्र वर्तेथाः ॥ अथाभ्याख्यातेषु ॥ ये तत्र ब्राह्मणाः सम्मर्शिनः ॥ युक्ता आयुक्ताः ॥ अलूला धर्मकामाः स्युः ॥ यथा ते तेषु वर्तेरन् ॥ तथा तेषु वर्तेथाः ॥ एष आदेशः ॥ एष उपदेशः ॥ एषा वेदोपनिषत् ॥ एतदनुशासनम् ॥ एवमुपासितव्यम् ॥ एवमुच्चैतदुपास्यम् ॥४॥

11. (iv) If there should be any doubt about any action and any conduct, then you should act as the *Brahmanas* act who are wise, active or inactive, desirous of righteousness as they act there. So you among the well-known ones should act there as the *Brahmanas* who are wise, active or inactive, humble and desirer of righteousness. Act among themselves; so you should act among them. This is the teaching and advice, and this is the Veda and the Upanishad, and this is the instruction. This should be followed thus and this should be followed thus.

शं नो मित्रः शं वरुणः ॥ शं नो भवत्वयमा ॥ शं न इन्द्रो बृहस्पतिः ॥
शं नो विष्णुरुक्रमः ॥ नमो ब्रह्मणे ॥ नमस्ते वायो ॥

त्वमेव प्रत्यक्षं ब्रह्मासि ॥ त्वामेव प्रत्यक्षं ब्रह्मावादिषम् ऋतमवादि-
षम् ॥ सत्यमवादिषम् ॥ तन्मामावीत् ॥ तद्वक्तामवीत् ॥ आवीन्माम् ॥
आवीद्वक्ताम् ॥१॥

12. May *Mitra* bless us; may *Varuṇa* bless us; may *Ariyama* bless us; may Indra and *Bṛhaspati* bless us; may Vishṇu of long steps bless us. Salutation to *Brahmaṇas*. Salutation to thee, O Air! thou art the visible Brahma. I will call thee visible Brahma; I will speak thee right; I will speak thee the truth; may he protect me; may he protect the speaker; may he protect me. Protect the teacher. Om, Peace! peace! peace!

SECTION II

This section teaches that *Jiva* consists of food, *Praṇa*, mind, knowledge and bliss as Brahma and that meditation on them leads to Supreme goal and Brahma.

ॐ ब्रह्मविदाप्नोति परम् ॥ तदेषाऽभ्युक्ता ॥ सत्यं ज्ञानमनन्तं ब्रह्म ॥
यो वेदं निहितं गुहायां परमे व्योमन् ॥ सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा
विपश्चितेति ॥ तस्माद्वा एतस्मादात्मन आकाशः संभूतः ॥ आकाशाद्वायुः ॥
वायोरग्निः ॥ अग्नेरापः ॥ अद्भ्यः पृथिवी ॥ पृथिव्या ओषधयः ॥ ओषधीभ्यो-
ऽन्नम् ॥ अन्नात्पुरुषः ॥ स वा एष पुरुषोऽन्नरसमयः ॥ तस्येदमेव शिरः ॥ अयं
दक्षिणः पक्षः ॥ अयमुत्तरः पक्षः ॥ अयमात्मा ॥ इदं पुच्छं प्रतिष्ठा ॥ तदप्येष
श्लोको भवति ॥ १ ॥

1. The knowers of Brahma obtain the Supreme (Brahma). This is declared by the scripture. Brahma is truth, knowledge, infinite and who knows him as hidden in the secret and highest ether (of heart), he enjoys all desires, together with the all-knowing

Brahma. Therefore, from that Self is produced the ether, from the ether the air, from the air the fire, from the fire the water, from the water the earth, from the earth the herbs, from the herbs the food, from the food the person (or creature). This person is composed of the essence of food. Of him this *Prana* is the head, this is his right arm, this is his left arm, this is his body, this is his tail as support (or feet). There is about it this verse (as follows). Cf. Gita, III-14; B.S., II-3-2 and IV-4-18 and 21.

अन्नाद्वै प्रजा. प्रजायन्ते ॥ याः काश्च पृथिवीं श्रिताः ॥ अथो अन्नेनैव जीवन्ति ॥ अथैतदपि यन्त्यन्ततः ॥ अन्नं हि भूतानां ज्येष्ठम् ॥ तस्मात्सर्वौषधमुच्यते ॥ सर्वं वै तेऽन्नमाप्नुवन्ति ॥ येऽन्नं ब्रह्मोपासते ॥ अन्नं हि भूतानां ज्येष्ठम् ॥ तस्मात्सर्वौषधमुच्यते ॥ अन्नाद्भूतानि जायन्ते ॥ जातान्यन्नेन वर्धन्ते ॥ अद्यतेऽस्ति च भूतानि तस्मादन्नं तदुच्यत इति ॥ तस्माद्वा एतस्मादन्नरसमयात् ॥ अन्योऽन्तरात्मा प्राणमयः ॥ तेनैष पूर्णः ॥ स वा एष पुरुषविध एव ॥ तस्य पुरुषविधताम् ॥ अन्वयं पुरुषविधः ॥ तस्य प्राण एव शिरः ॥ व्यानो दक्षिणः पक्षः ॥ अपान उत्तरः पक्षः ॥ आकाश आत्मा ॥ पृथिवी पुच्छं प्रतिष्ठा ॥ तदप्येष श्लोको भवति ॥ २ ॥

2. The creatures which dwell on the earth are verily produced from food. They live by food alone; in the end they return to the same. For food is the oldest of all creatures and therefore it is called the remedy of all (*Aushidhi*). Verily, those who worship food as Brahma obtain all food. Food is the oldest of the creatures and therefore it is called the remedy of all. All creatures are born from food, and on being born they grow from food. It is eaten by and it eats the creatures; therefore, it is called food. Therefore, from this (Apana) essence of food is another inner Self consisting of *Prana*. This

(Self of the food) is filled by that (Self of *Prana*). This (Self) is of the form of person. That form of person (or *Prana*) is according to this form of person (food). The *Prana* is its head, the *Vyana* is its right arm and *Apana* is its left arm; the ether is its body; the earth is its tail as support. There is about it this verse as (follows).

प्राणं देवा अनु प्राणन्ति ॥ मनुष्याः पशवश्च ये ॥ प्राणो हि भूतानामायुः ॥
तस्मात्सर्वायुषमुच्यते ॥ सर्वमेव त आयुर्यन्ति ॥ ये प्राण ब्रह्मोपासते ॥ प्राणो हि
भूतानामायुः ॥ तस्मात्सर्वायुषमुच्यत इति ॥ तस्यैष एव शारीर आत्मा ॥ यः
पूर्वस्थ ॥ तस्माद्वा एतस्मात्प्राणमयात् ॥ अन्योऽन्तर आत्मा मनोमयः ॥ तेनैष
पूर्णः ॥ स वा एष पुरुषविध एव ॥ तस्य पुरुषविधताम् ॥ अन्वयं पुरुषविधः ॥
तस्य यजुरेव शिरः ॥ ऋग् दक्षिणः पक्षः ॥ सामोत्तरः पक्षः ॥ आदेश आत्मा ॥
अथर्वान्धिरसः पुच्छ प्रतिष्ठा ॥ तदप्येष श्लोको भवति ॥ ३ ॥

3. The gods also live by *Prana* and so do men and cattle. The *Prana* is the life of creatures, and therefore, it is called the life of all. Those who worship *Prana* as Brahma obtain life. *Prana* is the life of creatures, and therefore, it is called the life of all. What is the Self of this body (or *Prana*) is also that of the former (body of food). Therefore, this (Self) consists of *Prana* and there is another inner (Self) composed of mind and this is filled with that. This is of the form of the person. The form of this person (of mind) is according to the form of that person (of *Prana*). *Yajur* is its head, *Rik* is its right arm, and *Sama* is its left arm and the teaching is its body. *Atharva* *Angirasa* is its tail as support. There is about it this verse (as follows).

यतो वाचो निवर्तन्ते ॥ अप्राप्य मनसा सह ॥ आनन्दं ब्रह्मणो विद्वान् ॥
न बिभेति कदाचनेति ॥ तस्यैष एव शारीर आत्मा ॥ यः पूर्वस्थ ॥ तस्माद्वा

एतस्मान्मनोमयात् ॥ अन्योऽन्तर आत्मा विज्ञानमयः ॥ तेनैष पूर्णः ॥ स वा एष पुरुषविध एव ॥ तस्य पुरुषविधनाम् ॥ अन्वयं पुरुषविधः ॥ तस्य श्रद्धैव गिरः ॥ ऋत दक्षिण पक्षः ॥ सत्यमुत्तरः पक्षः ॥ योग आत्मा ॥ महः पुच्छं प्रतिष्ठा ॥ तदप्येष श्लोको भवति ॥ ४ ॥

4. Who knows the bliss of Brahma, from whom the speech with mind returns on not finding him, does not fear anyone. What is the Self of this body (of bliss) is also of the inner Self consisting of knowledge. This is filled with the former (mind) from this Self consisting of the mind. This is of the form of person. The form of the person (of bliss) is according to the form of that person (or mind). The faith is its head, righteousness is its right arm; and truth is its left arm; *Yoga* is its body and *Maha* is its tail as support. There is about it this verse (as follows).

विज्ञानं यज्ञं तनुते ॥ कर्माणि तनुतेऽपि च ॥ विज्ञानं देवाः सर्वे ॥ ब्रह्म ज्येष्ठमुपासते ॥ विज्ञानं ब्रह्म चेद्रेद ॥ तस्माच्चेन्न प्रमाद्यति ॥ शरीरे पाप्मनो हित्वा ॥ सर्वाङ्कामान्समश्नुत इति ॥ तस्यैष एव शरीर आत्मा ॥ यः पूर्वस्य ॥ नस्माद्वा एतस्माद्विज्ञानमयात् ॥ अन्योऽन्तर आत्मानन्दमयः ॥ तेनैष पूर्णः ॥ स वा एष पुरुषविध एव ॥ तस्य पुरुषविधनाम् ॥ अन्वयं पुरुषविधः ॥ तस्य प्रियमेव गिरः ॥ मोदो दक्षिणः पक्षः ॥ प्रमोद उत्तरः पक्षः ॥ आनन्द आत्मा ॥ ब्रह्म पुच्छं प्रतिष्ठा ॥ तदप्येष श्लोको भवति ॥ ५ ॥

5. Knowledge performs sacrifice and also performs actions. All the gods worship knowledge as supreme Brahma. If one knows knowledge as Brahma and does not neglect it, he by abandoning the bodily sins enjoys all desires. This is the Self of the body (of knowledge) which is also (the Self) of the former (body). Therefore, this Self is composed of knowledge. There is another inner Self composed of bliss and it is filled with that. It is of the form of

this person. The form of that person is the form of this person (bliss). Affection is its head : joy is its right arm, rejoicing is his left arm and bliss is its body; Brahma is its tail as support. There is about it this verse as follows. Cf. B.S., II-3-36 and III-3-12.

असन्नेव स भवति ॥ असद्ब्रह्मेति वेद चेत् ॥ अस्ति ब्रह्मेति चेद्वेद ॥
सन्तमेनं ततो विदुरिति ॥ तस्यैष एव गारीर आत्मा ॥ यः पूर्वस्य ॥ अथातोऽनु-
प्रश्नाः ॥ उताविद्वानमुं लोकं प्रेत्य ॥ कश्च न गच्छति ॥ ३ ॥ आहो विद्वानमुं लोकं
प्रेत्य ॥ कश्चित्समश्नुता ३ उ ॥ सोऽकामयत ॥ बहु स्यां प्रजायेयेति ॥ स तपो-
ज्जप्यत ॥ स तपस्तप्त्वा ॥ इदं सर्वमसृजत ॥ यदिदं किंच ॥ तत्सृष्ट्वा ॥ तदेवा-
नुप्राविशत् ॥ तदनुप्रविश्य ॥ सच्च त्यच्चाभवत् ॥ निरुक्तं चानिरुक्तं च ॥
निलयनं चानिलयनं च ॥ विज्ञानं चाविज्ञानं च ॥ सत्यं चानृतं च ॥ सत्यमभवत् ॥
यदिदं किंच ॥ तत्सत्यमित्याचक्षते ॥ तदप्येष श्लोको भवति ॥ ६ ॥

6. If one knows Brahma as *Asat* (or unmanifested) he becomes *Asat*, and if one knows Brahma as *Sat* (or manifested) then he knows him as *Sat* and what is the Self of this body (or *Sat*) was also of the former (body and bliss). After that is this question. Does any knowing person after departing from the world attain to that (world) and does any person after departing from the world enjoys that (world)? He thought (or desired), "Let me become many, let me be born." He performed austerities and having performed austerities he created all this (world) of whatever there is, and having created, he entered into it, and having entered it he became *Sat* (or manifested) and *Asat* (or unmanifested), expressed and unexpressed, support and supportless, knowing and unknowing, and became *Sat* (or Brahma), *Sat* (or Brahma) and *Asat* (or *Jagat*).

Whatever all this is called *Sat*. There is about it this verse (as follows). (Same as in Chhand., VI-2-3.) B. S., I-1-16 and II-3-13.

असद्वा इदमग्र आसीत् ॥ ततो वै सदजायत ॥ तदात्मानः स्वयमकुरुत ॥
तस्मात्तत्सुकृतमुच्यत इति ॥ यद्वैतत्सुकृतम् ॥ रमो वै स ॥ रसः ह्येवायं लब्ध्वा-
नन्दी भवति ॥ को ह्येवान्यात्कः प्राप्यात् ॥ यदेष आकाश आनन्दो न स्यात् ॥
एष ह्येवानन्दयति ॥ यदा ह्येवैष एतस्मिन्नदृश्येज्जान्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रनिष्ठां विन्दते ॥ अथ सोऽभयं गतो भवति ॥ यदा ह्येवैष एतस्मिन्नुदरमन्तर-
कुरुते ॥ अथ तस्य भयं भवति ॥ तत्त्वेव भयं विदुषोऽमन्वानस्य ॥ तदप्येव
श्लोको भवति ॥ ७ ॥

7. This was at first *Asat* (or unmanifested) and from that (unmanifested) was verily produced *Sat* (or manifested). That created himself, and therefore, it is called self-created. Whatever is self-created is verily bliss. It is by obtaining this bliss that he became blissful. Who could live and breathe if the bliss did not exist in the ether (of heart). That is what gives bliss when he obtains fearless rest in that invisible, incorporeal, and inexpressible and supportless. Then he became fearless; when he makes some difference between himself and Brahma, then is fear for him. There is even fear for him who knows but does not believe in him. There is about it a verse (as follows). Cf. B. S., I-1.14.

भीषाऽस्माद्वातः पवते ॥ भीषोदेति सूर्यः ॥ भीषाऽस्मादग्निश्चेन्द्रश्च ॥
मृत्युर्धवति पञ्चम इति ॥ सैषाऽऽनन्दस्य मीमांसा भवति ॥ युवा स्यात्साधु
युवाध्यायकः ॥ आशिष्ठो द्रिष्ठो बलिष्ठः ॥ तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा
स्यात् ॥ स एको मानुष आनन्दः ॥ ते ये ज्ञातं मानुषा आनन्दाः ॥ स एको
मनुष्यगन्धर्वाणामानन्दः ॥ श्रोत्रियस्य चाकामहतस्य ॥ ते ये ज्ञातं मनुष्यगन्धर्वा-
णामानन्दाः ॥ स एको देवगन्धर्वाणामानन्दः ॥ श्रोत्रियस्य चाकामहतस्य ॥ ते ये
ज्ञातं देवगन्धर्वाणामानन्दाः ॥ स एकः पितृणां चिरलोकलोकानामानन्दः ॥

श्रोत्रियस्य चाकामहनस्य ॥ ते ये शतं पितॄणां चिरलोकलोकानामानन्दाः ॥ स एक आजानजाना देवानामानन्दः ॥ श्रोत्रियस्य चाकामहतस्य ॥ ते ये शतमानजानजाना देवानामानन्दाः ॥ स एकः कर्मदेवानां देवानामानन्दः ॥ ये कर्मणा देवानपियन्ति ॥ श्रोत्रियस्य चाकामहतस्य ॥ ते ये शतं कर्मदेवानां देवानामानन्दाः ॥ स एको देवानामानन्दः ॥ श्रोत्रियस्य चाकामहतस्य ॥ ते ये शतं देवानामानन्दाः ॥ स एक इन्द्रस्यानन्दः ॥ श्रोत्रियस्य चाकामहतस्य ॥ ते ये शतमिन्द्रस्यानन्दाः ॥ स एको बृहस्पतेरानन्दः ॥ श्रोत्रियस्य चाकामहतस्य ॥ ते ये शतं बृहस्पतेरानन्दाः ॥ स एकः प्रजापतेरानन्दः ॥ श्रोत्रियस्य चाकामहतस्य ॥ ते ये शतं प्रजापतेरानन्दाः ॥ स एको ब्रह्मण आनन्दः ॥ श्रोत्रियस्य चाकामहतस्य ॥ स यश्चायं पुरुषे ॥ यश्चा सावादित्ये ॥ स एकः ॥ स य एवंवित् ॥ अस्माल्लोकात्प्रेत्य ॥ एतमन्नमयमात्मानमुपसंक्रामति ॥ एतं प्राणमयमात्मानमुपसंक्रामति ॥ एतं मनोमयमात्मानमुपसंक्रामति ॥ एतं विज्ञानमयमात्मानमुपसंक्रामति ॥ एतमानन्दमयमात्मानमुपसंक्रामति ॥ तदप्येष श्लोको भवति ॥ ८ ॥

8. Through fear of him the wind blows; through fear of him the sun rises; through fear of him the fire burns; Indra and death the fifth run. Then there is a description of bliss. Let there be a good youth who is engaged in study and who is powerful, firm and very strong; all this earth full of wealth is his (it is one bliss) of man. What is hundred times bliss of man is one bliss of the human *Gandharva*, and the same of (Veda-knowers) free from desires. What is hundred times bliss of human *Gandharva* is one bliss of the divine *Gandharva* and the same of the Veda-knower free from desires. What is hundred times bliss of divine *Gandharvas* is one bliss of *Pitris* dwelling long in (the *Pitri*) world, and of the Veda-knower free from desires; what is the hundred times bliss of the gods born in heaven is one bliss of the Veda-knower free from desires. What is hundred times bliss of gods born in heaven is one bliss of the *Karma Devas* who attain to god-hood by their deeds

and of the Veda-knower free from desires. What is hundred times bliss of the *Karma Devas* is one bliss of the gods and of the Veda-knower free from desires. What is hundred times bliss of the gods is one bliss of Indra and of the Veda-knower free from desires. What is hundred times bliss of Indra is one bliss of Brihaspati and of the Veda-knower free from desires. What is hundred times bliss of the Brihaspati is one bliss of *Prajapati* and of the Veda-knower free from desires. What is hundred times bliss of *Prajapati* is one bliss of Brahma and of the Veda-knower free from desires. This (Self) which is in man and that which is in the Sun are one and the same, and he who knows this Self, on departing from this world reaches the Self composed of food, reaches the Self composed of *Praṇa*, mind, knowledge and bliss. There is about it this verse (as follows). (Same as in Brih. IV-3-33.) Cf. B. S., I-1-13.

यतो वाचो निवर्तन्ते ॥ अप्राप्य मनसा सह ॥ आनन्दं ब्रह्मणो विद्वान् ॥
न बिभेति कुतश्चनेति ॥ एतं ह वाच न तपति किमहं साधु नाकरवम् ॥
किमहं पापमकरवमिति ॥ स य एवं विद्वानेते आत्मानं स्पृणुते ॥ उभे ह्येवैष एते
आत्मानं स्पृणुते य एवं वेद ॥ इत्युपनिषत् ॥ ९ ॥

9. Who knowing this bliss of Brahma from whom the world returns, together with mind, on not finding him fears nothing. This thought does not distress him why I did not do this good, why I did this evil. He who thus knows (the self) protects the Self. Who thus knows (the Self) protects the Self. This is the Upanishad (or the Brahma knowledge). Cf B. S., I-1-19.

SECTION III

भृगुर्वै वारुणिः ॥ वरुणं पितरमुपससार ॥ अधीहि भगवो ब्रह्मेति ॥ तस्मा
एतत्प्रोवाच ॥ अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति ॥ तश्चोवाच ॥ यतो वा
इमानि भूतानि जायन्ते ॥ येन जातानि जीवन्ति ॥ यत्प्रयन्त्यभिसंविशन्ति ॥
तद्विजिज्ञासन्व ॥ तद्ब्रह्मेति ॥ स तपोऽतप्यत स तपस्तप्त्वा ॥ १ ॥

1. The Bhrigu, the son of *Varuṇa*, approached his father, *Varuṇa* (and said), "Sir, teach me about Brahma." He replied to him, "It is food, *Prāṇa*, eye, ear, mind, speech." Again he said to him, "From whom these creatures are produced; and having been produced, from whom they live and in whom they go and enter him also dost thou desire to know that is Brahma." He (*viz.*, Bhrigu) performed austerity and having performed austerity. Cf. Gita X-20, XV-4; B. S., I-1-2 and IV-3-14.

अन्नं ब्रह्मेति व्यजानात् ॥ अन्नाद्ध्येव खन्विमानि भूतानि जायन्ते ॥
अन्नेन जातानि जीवन्ति ॥ अन्नं प्रयन्त्यभिसंविशन्तीति ॥ तद्विज्ञाय ॥ पुनरेव
वरुणं पितरमुपससार ॥ अधीहि भगवो ब्रह्मेति ॥ तश्चोवाच ॥ तपसा ब्रह्म
विजिज्ञासन्व ॥ तपो ब्रह्मेति ॥ स तपोऽतप्यत ॥ स तपस्तप्त्वा ॥ २ ॥

2. He knew the food as Brahma; from food are all creatures born. On being born from food, they live, they go, and enter into food. Having known this, he again approached his father, *Varuṇa*, and said, "Sir, teach me about Brahma." He said to him, "Desire to know Brahma by austerity; austerity is Brahma." He performed austerity and having performed austerity.

प्राणो ब्रह्मेति व्यजानात् ॥ प्राणाद्ध्येव खन्विमानि भूतानि जायन्ते ॥
प्राणेन जातानि जीवन्ति ॥ प्राणं प्रयन्त्यभिसंविशन्तीति ॥ तद्विज्ञाय ॥ पुनरेव वरुणं

पितरमुपससार । अधीहि भगवो ब्रह्मेति ॥ तः होवाच ॥ तपसा ब्रह्म विजिज्ञासस्व ॥ तपो ब्रह्मेति ॥ स तपोऽस्तप्यत ॥ स तपस्तप्त्वा ॥ ३ ॥

3. He knew the *Prana* as Brahma. It is from *Prana* that all these creatures are born, and on being born they live by *Prana* and they then go and enter into *Prana*. Having known this, he again approached his father, *Varuna*, and said to him, "Sir, teach me about Brahma." He replied to him, "Desire to know Brahma by austerity; austerity is Brahma." He performed austerity, and having performed austerity,

मनो ब्रह्मेति व्यजानात् ॥ मनसो ह्येव खल्विमानि भूतानि जायन्ते ॥ मनसा जातानि जीवन्ति ॥ मनः प्रयन्त्यभिसंविशन्तीति ॥ तद्विज्ञाय ॥ पुनरेव वरुणं पितरमुपससार ॥ अधीहि भगवो ब्रह्मेति ॥ तः होवाच ॥ तपसा ब्रह्म विजिज्ञासस्व ॥ तपो ब्रह्मेति ॥ स तपोऽस्तप्यत ॥ स तपस्तप्त्वा ॥ ४ ॥

4. He knew the mind as Brahma. From mind all the creatures are born, and on being born, they live by mind, and they go and enter into the mind. Having known this, he again approached his father, *Varuna*, and said, "Sir, teach me about Brahma." He replied to him, "Desire to know Brahma by austerity. Austerity is Brahma." He performed austerity, and having performed austerity.

विज्ञानं ब्रह्मेति व्यजानात् ॥ विज्ञानाद्ध्येव खल्विमानि भूतानि जायन्ते ॥ विज्ञानेन जातानि जीवन्ति ॥ विज्ञानं प्रयन्त्यभिसंविशन्तीति ॥ तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार ॥ अधीहि भगवो ब्रह्मेति ॥ तः होवाच ॥ तपसा ब्रह्म विजिज्ञासस्व ॥ तपो ब्रह्मेति ॥ स तपोऽस्तप्यत ॥ स तपस्तप्त्वा ॥ ५ ॥

5. He knew knowledge as Brahma. From knowledge all these creatures are born, and on being born, they live by knowledge. They go and enter

into knowledge. Having known this, he again approached his father, *Varuṇa*, and said, "Sir, teach me about Brahma." He replied to him, "Desire to know Brahma by austerity. Austerity is Brahma." He performed austerity, and having performed austerity,

आनन्दो ब्रह्मेति व्यजानात् ॥ आनन्दाद्ध्येव खल्विमानि भूतानि
जायन्ते ॥ आनन्देन जातानि जीवन्ति ॥ आनन्दं प्रयन्त्यभिसंविशन्तीति ॥ सैषा
भार्गवी वारुणी विद्या ॥ परमे व्योमन्प्रतिष्ठिता ॥ य एवं वेद प्रतितिष्ठति ॥
अन्नवानन्नादो भवति ॥ महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ॥ महान्
कीर्त्या ॥ ६ ॥

6. He knew the bliss as Brahma. From bliss all these creatures are born, and on being born they live by bliss, and they go and enter into bliss. This is the *Vidya* (or science) of Bhrigu and *Varuṇa*: it rests in the highest ether (or Brahma). He who knows this rests on food (or Brahma) and becomes possessed of the eater of food. He becomes great in children and cattle and the Brahma light and great in renown. Cf. B.S., I-1-12.

Note.—This metre teaches thee worship of Brahma by the name of Bliss meditation.

अन्नं न निन्द्यात् ॥ तद्रूपम् ॥ प्राणो वा अन्नम् ॥ शरीरमन्नादम् ॥ प्राणे
शरीरं प्रतिष्ठितम् ॥ शरीरे प्राणः प्रतिष्ठितः ॥ तदेतदन्नमन्ने प्रतिष्ठितम् ॥ स
य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति ॥ अन्नवानन्नादो भवति ॥ महान् भवति
प्रजया पशुभिर्ब्रह्मवर्चसेन ॥ महान् कीर्त्या ॥ ७ ॥

7. Let not the food be abused. This is the vow. The *Praṇa* is verily food, and the body is the eater of food. The body rests in *Praṇa* and *Praṇa* rests in the body. The food rests in food. He, who knows

this food as resting in food, rests in him and becomes possessed of food and eater of food and becomes great in children and cattle and the Brahma light, and of great renown.

अन्नं न परिचक्षीत ॥ तद्व्रतम् ॥ आपो वा अन्नम् ॥ ज्योतिरन्नादम् ॥
अप्सु ज्योतिः प्रतिष्ठितम् ॥ ज्योतिष्यापः प्रतिष्ठिताः ॥ तदेतदन्नमन्ने प्रतिष्ठितम् ॥
स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिनिष्ठति ॥ अन्नवानन्नादो भवति ॥ महान्भवति
प्रजया पशुभिर्ब्रह्मवर्चमेन ॥ महान्कीर्त्या ॥ ८ ॥

8. One should not discard food; this is the vow. Water is verily food and fire is the eater of food. The fire rests in water and water rests in fire. The food rests in food. He, who knows the food as resting in food, rests (in him) and becomes possessed of food, eater of food and he becomes great in children and cattle and in the Brahma light and of high renown.

अन्नं बहु कुर्वीत ॥ तद्व्रतम् ॥ पृथिवी वा अन्नम् ॥ आकाशोऽन्नादः ॥
पृथिव्यामाकाशः प्रतिष्ठितः ॥ आकाशे पृथिवी प्रतिष्ठिता ॥ तदेतदन्नमन्ने प्रति-
ष्ठितम् ॥ स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिनिष्ठति ॥ अन्नवानन्नादो भवति ॥
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चमेन ॥ महान्कीर्त्या ॥ ९ ॥

9. One should make much food. This is the vow. The earth is food. The ether is the eater of food; the earth rests in ether and ether rests in earth. Food rests in food. He, who knows that food rests in food, rests (in him) and becomes possessed of food and eater of food, and he becomes great in children, cattle and the Brahma light and of high renown.

न कंचन वसतौ प्रत्याचक्षीत ॥ तद्व्रतम् ॥ तस्माद्यथा कया च विधया
बद्धन्तं प्राप्नुयात् ॥ अराध्यस्मा अन्नमित्याचक्षते ॥ एतद्वै मुखतोऽन्नं राद्धम् ॥
मुखतोऽस्मा अन्नं राध्यते ॥ एतद्वै मध्यतोऽन्नं राद्धम् ॥ मध्यतोऽस्मा अन्नं
राध्यते ॥ एतद्वै अन्ततोऽन्नं राद्धम् ॥ अन्ततोऽस्मा अन्नं राध्यते (१०) ॥ १ ॥

10. (i) Do not deny anyone (guest) in the house. This is the vow. Therefore, one should acquire food by whatever means. They say that food is prepared (or ready) for him (guest). If food is prepared (or given) him first (with honour), he (giver) is also given food first. If the food is prepared (or given) him in the middle with honour, he is also given food in the middle. If food is prepared for him last (with dishonour), he is also given food last.

य एवं वेद ॥ क्षेम इति वाचि ॥ योगक्षेम इति प्राणापानयोः ॥ कर्मैति हस्तयोः ॥ गतिरिति पादयोः ॥ विमुक्तिरिति पायौ ॥ इति मानुषीः समाज्ञाः ॥ अथ दैवीः ॥ तृप्तिरिति वृष्टौ ॥ वलमिति विद्युति (१०) ॥ २ ॥

10. (ii) Who knows thus that he (Brahma) is as protector in speech, as attainment and projection in *Prana* and *Apana*, as action in hand, as walk in feet, and as liberation (or excretion) in anus, this teaching is about man (or body). Now the teaching about the gods (*Adhidera*) is as satisfaction in rain and power in lightning.

यज्ञ इति पशुषु ॥ ज्योतिरिति नक्षत्रेषु ॥ प्रजापतिरमृतमानन्द इत्युपस्थे ॥ सर्वमित्याकाशे ॥ तत्प्रतिष्ठेत्युपासीत ॥ प्रतिष्ठावान् भवति ॥ तन्मह इत्युपासीत ॥ महान् भवति ॥ तन्मन इत्युपासीत ॥ मानवान् भवति (१०) ॥ ३ ॥

10. (iii) (He is) as glory in the cattle as light in the stars, as offspring in immortality, and as happiness in the organ of generation and as all in ether. Who worships him as the resting place, he rests (in him) and is possessed of rest; who worships him as great he becomes great and who worships him as mind becomes possessed of mind (or mind-controlled).

तन्नमइत्युपासीत ॥ नम्यन्नेज्स्मै कामाः ॥ तद्ब्रह्मेत्युपासीत ॥ ब्रह्मवान् भवति ॥ तद्ब्रह्मणः परिभर इत्युपासीत ॥ पर्येण त्रियन्ते द्विषन्तः सपत्नाः ॥

परि येऽग्निः भ्रातृव्याः ॥ स यश्चायं पुरुषे ॥ यश्चाभावादित्ये ॥ स
एकः (१०) ॥ ४ ॥

10. (iv) Who worships him as humility his desires become humble (or subdued); who worships him as Brahma he becomes possessed of Brahma. And he should be worshipped as ether of Brahma, and by it as his enemies rivals and unfriendly cousins are destroyed. He who is in this person and who is in the sun, is one and the same.

स य एवंविद् ॥ अस्माल्लोकात्प्रेत्य ॥ एतन्मयमात्मानमुपसंक्रम्य ॥ एतं
प्राणमयमात्मानमुपसंक्रम्य ॥ एतं मनोमयमात्मानमुपसंक्रम्य ॥ एतं विज्ञान-
मयमात्मानमुपसंक्रम्य ॥ एतन्मानन्दमयमात्मानमुपसंक्रम्य ॥ इमाँल्लोकान्कामाग्नी-
कामरूप्यनुसंचरन् ॥ एतत्सामगायत्रास्ते ॥ हा ३ नु हा ३ नु हा ३ नु (१०) ॥ ५ ॥

10. (v) Who knows this he, on departing from this world, attains to the Self, consisting of food, attains to the Self consisting of *Praṇa*, attains to the Self consisting of mind, attains to the Self consisting of knowledge, attains to the Self consisting of bliss, and on going from the world eats as he desires, and assumes any forms he desires. He sings the *Sama* hymns as (wonderful, wonderful, wonderful).

अहमन्नमहमन्नमहमन्नम् ॥ अहमन्नादो २ ऽहमन्नादो २ ऽहमन्नादः ॥ अहं
श्लोककृदहंश्लोककृदहंश्लोककृत् ॥ अहमस्मि प्रथमजा ऋता ३ स्य ॥ पूर्वं
देवेभ्योऽमृतस्य ना ३ भायि ॥ यो मा ददाति स इदेव मा ३ वाः ॥
अहमन्नमन्नमदन्तमा ३ क्षि ॥ अहं विश्वं भुवनमभ्यभवां ३ ॥ सुवर्णज्योतीः ॥
य एव वेद ॥ इत्युपनिषत् (१०) ॥ ६ ॥

10. (vi) I am food; I am food; I am food; I am eater of food; I am eater of food; I am eater of food; I am maker of verses; I am maker of verses; I am

maker of verses; I am first born of truth (or Brahma); I am before the gods. Nave (or centre) of the immortal (Brahma) who gives me verily protects me. I am food and eat the non-giver of food. I am dissolution of all worlds. This is the Upanishad (or the Brahma *Vidya*): who knows thus is like the light of the Sun.

KAUSHITAKI UPANISHAD

Subject-matter.—This Upanishad belongs to Rigveda. It consists of four chapters. The first chapter describes the discourse of Chitra and Aruni, father of Swetaketu, and relates the two Deva and Pitri paths. The performers of actions go by the Pitri path to the moon and after enjoying the fruits of their actions they return again to this world and take birth in different bodies in different places. The followers of knowledge go by the godly path to the sun and attain to *Brahma*, the highest bliss which is described at length here. *Brahma* is the highest of all and the cause of liberation and immortality.

The second chapter describes the worship of *Prana* as the Self and *Brahma* life of all, the sustainer of all sense organs and supreme among the gods and identical with knowledge and the cause of all bliss and power. The third chapter describes the instruction of Indra to Pratardana. Indra is *Prana*, self of all, and *Brahma* himself, and all-in-all, the doer of all actions, and the knower of all, and the cause of immortality, and highest bliss. *Prana* is knowledge, and on attainment of it, one becomes liberated, acquires the character and power of *Brahma*, regards himself as the supreme self, and therefore, there remains no difference between himself and the supreme Self or *Brahma*. The fourth chapter describes the instruction of Ajatsatru to Balaki that *Brahma* is the

inner Self and life of all that the person in the sun and the moon, etc., is the supreme Self or *Brahma* and they are both one and the same and that by knowing and worshipping the one as the other, man attains to immortality, liberation and supreme goal.

CHAPTER I

Note.—This chapter teaches the two paths for going after death as godly and Pitri paths.

ॐ वाङ्मे मनसीति शान्तिः ॥

चित्रो ह वै गार्ग्यायिणिर्यक्ष्यमाण आरुणि वव्रे स ह पुत्रं श्वेतकेतुं प्रजिघाय याजयेति तं हाभ्यागतं पप्रच्छ गौतमस्य पुत्रोऽसि संवृतं लोके यस्मिन्माधास्यस्यन्यतमो वाद्व तस्य मा लोके धास्यसीति स होवाच नाहमेतद्वेद हन्ताचार्यं पृच्छानीति स ह पितरमासाद्य पप्रच्छेतीति मा प्राक्षीत्कथं प्रतिब्रवाणीति स होवाचाहमप्येतन्न वेद सदस्येव वयं स्वाध्यायमधीत्य हरामहे यन्न परे ददत्येह्यभौ गमिष्याव इति ॥

स ह समित्पाणिश्चित्रं गार्ग्यायिणिं प्रतिचक्रम उपायानीति तं होवाच ब्रह्मा-र्होऽमि गौतम यो नमानमुपागा एहि त्वा जपयिष्यामीति ॥ १ ॥

1. Chitra, the son of Gargya, desiring to perform sacrifice, chose Aruni (as priest). He sent his son, Swetaketu, to perform the sacrifice. On his arrival, Chitra questioned him thus, "Are you the son of Gautama? Is there any hidden place in this world where you can put me?" Is there any other path to that world where you can place me? He said, "I do not know this." Well, I will ask my teacher. He came to his father and asked him thus. He (*viz.*, Chitra) questioned me thus: "How should I answer him?" He (*viz.*, Aruni) told him, "I also do not know

this." Well we will go to his house and study the Vedas with him there. As others give knowledge (so he will also give). Come, let us go. He (or Aruni) went with fuel in hand (as a student) to Chitra, son of Gargya, saying, "Let me approach you." He (Chaitra) said, "Gautama! you are worthy of *Brahma* knowledge, as you are not too proud. come, I will teach you this."

स होवाच ये वैके चास्माल्लोकात्प्रयन्ति चन्द्रमसमेव ते सर्वे गच्छन्ति तेषां प्राणैः पूर्वपक्ष आप्यायनेज्ज्ञानपरपक्षेना प्रजनयत्येतद्वै स्वर्गस्य लोकस्य द्वारं यच्चन्द्रमास्तं यत्प्रत्याह तमितिसृजतेऽथवा न प्रत्याह तमिह वृष्टिर्भूत्वा वर्षन्तिम इह कीटो वा पतङ्गो वा शकुनिर्वा शार्दूलो वा सिंहो वा मत्स्यो वा परश्वान् वा पुरुषो वान्यो वातेषु तेषु स्थानेषु प्रत्याजायते यथाकर्म यथाविद्यं तमागतं पृच्छन्ति कोऽसीति तं प्रतिब्रूयाद्विचक्षणादृतवो रेत आभूत पंचदशात्प्रसृतात्पित्र्यावत-स्तन्मा पुंसि कर्तयेरयध्वं पुसा कर्त्ता मातरि मानिषिञ्च स जायमान उपजाय-मानो द्वादशत्रयोदश उपमासो द्वादशत्रयोदशेन पित्रा संतद्विदेहं प्रति तद्विदेहं तन्म ऋतवोऽमृत्यव आरभध्वं तेन सत्येन तपमक्रतुरस्म्यार्तवोऽग्नि कोऽसि त्वमस्मीति तमितिसृजते ॥७॥

2. He (*viz.*, Chitra) said: all those who depart from this world go to the moon. He (the moon) is pleased with those *Pranas* (or *Jiva*) that go in the bright fortnight, but it creates again those who go in the dark fortnight. This moon is the door of the heavenly world. Him who rejects it he sends beyond (*i.e.*, to the sun) and him who does not reject it sends down as rain. He is born here according to his knowledge in those bodies as an insect, a fly, a bird, a tiger, a lion, a fish, a serpent, a man or in some other forms and places. On his rebirth (the moon) asks him, "Who art thou?" He should reply, (I am) from the wise moon, by whom the seasons are ordained.

by whom the seed is collected, and from whom are produced the bright dark fortnight which is the abode of the Pitris; and he placed me in man and through man poured me into my mother. She borne me for 12 or 13 months. I was born with a body like my father (after 12 or 13 months). I know it and I know it well. May (the god) of season support me for attainment of immortality. By that truth and by that austerity, I am seasons and a child of the seasons. Who art thou? I am thyself Thus he let him go. Cf. B.S., II-3-19 & III-1-12.

i.e., This para describes at length the ascent and descent of *Jiva* by the Pitri path through the moon. The moon rains it down again to the world where it assumes various bodies of all kinds of beings. The *Jiva* as seed passes from man to the woman and dwelling in the womb for twelve or thirteen months is born in a body like his father and in the human world is afforded an opportunity by exertion with meditation and devotion to attain to his true form and supreme goal.

Note.—This *Mantra* (or metre) teaches the worship of *Brahma* under the name of Pranyaka meditation. (Same as in Chhand., V-10-1.)

स एतं देवयानं पन्थानमापद्याग्निलोकमागच्छति स वायुलोकं स वह्णलोकं
स इन्द्रलोकं स प्रजापतिलोकं स ब्रह्मलोकं ह तस्य वा एतस्य ब्रह्मलोकस्यारो
हदो मुहूर्ता येष्टिहा विजरानदीन्ये वृक्षः सालज्यं संस्थानमपराजितमायतनमिन्द्र-
प्रजापती ढागगोपौ विभु प्रमितं विचक्षणासंख्यमितौजाः पर्यङ्क प्रिया च मानसी
प्रतिरूपा च चाक्षुषी पुष्पाण्यादायावयतौ वै च जगत्यम्बाश्चाम्बान्ययवीश्चाप्सरों-
ऽम्बया नद्यस्तमित्थविदा गच्छति तं ब्रह्माहाभिधावन मम यगसा विजरांवायं
नदीं प्रापन्न वायं जरपिष्यतीति ॥ ३ ॥

3. Attaining the godly path, he comes to the world of fire, then to the world of air, then to the world of Varuna, then to the world of Indra, then to the world of *Prajapati* and then to the world of *Brahma*. In the *Brahma* world are the lake Ara (or saw), the time Yeshtiha (or destroyer), the river Vijara (free from old age), the tree Ilya (or life), the city Salajya (or embankment), the palace Aparajita (or impregnable), the door-keepers Indra and *Prajapati*, the hall Vibhu (or all-pervading), the throne Vichakshana (or knowledge), the coach Amritanja (or splendour), the beloved Mansi (or desired), and reflection Chakshus (or eyes) who weave the worlds as flowers. The heavenly nymphs as the mothers of the world and imperishable and the stream Ambha (or mother). He who knows all this attains that *Brahma* world. *Brahma* says (to his servants), "Go, and receive him with honour due to me. He has crossed the Vijara river and he will not suffer old age." Cf. B.S., IV-3-1.

i.e., This is the godly path for the departure of the Self by fire through knowledge and devotion which lead to happiness and other delights described in paras 4 to 7.

तं पञ्चशतान्यप्सरसां प्रतियन्ति शतं फलहस्ताः शतमाञ्जनहस्ताः
 शतं माल्यहस्ताः शतं चूर्णहस्ताः शतं वासोहस्ताः शतं कणाहस्तास्तं
 ब्रह्मालंकारेणालं कुर्वन्ति स ब्रह्मालंकारेणालंकृतो ब्रह्म विद्वान् ब्रह्मैवाभिप्रैति
 स आगच्छत्यारं हृदं तन्मनसात्येति तमृत्वा संप्रतिविदो मज्जन्ति स
 आगच्छति मूहूर्तान्येष्टिहांस्तेऽस्मादपद्रवन्ति स आगच्छति विजरां नदीं तां
 मनसैवात्येति तत्सुकृतदुष्कृते धूनुते तस्य प्रिया ज्ञातयः सुकृतमुपयन्त्यप्रिया दुष्कृतं
 तद्यथा रथेन वायनरथचक्रे पर्यवेक्षत एवमहोरात्रे पर्यवेक्षत एवं सुकृत-

दुष्कृते सर्वाणि च द्वन्द्वानि स एष विसृक्तो विदुष्कृतो ब्रह्म विद्वान्
ब्रह्मैवाभिप्रैति ॥ ४ ॥

4. Five hundred nymphs go forward to meet him, a hundred with fruit in their hands, a hundred with ointment in their hands, a hundred with garlands in their hands, a hundred with clothes in their hands, and a hundred with powder in their hands. They decorate him with *Brahma* adornment. The knower of *Brahma* adorned with the *Brahma* adornments goes towards *Brahma*. He comes to the lake Ara and crosses it with his mind. But those who know the present only sink in that when they come there. He comes to the time Yeshtiha and they withdraw from him. He comes to the river Vijara and crosses it. There he gives up his merits and demerits or good and bad actions. His dear relations obtain his merits and enemies his demerits. As one driving fast in a chariot sees the wheels of the chariot so he sees days and nights, merits and demerits and all dualities. He, then, becoming the knower of *Brahma* freed from merits and demerits goes to *Brahma*. Cf. B.S., III-2-27.

स आगच्छतीत्यं वृक्षं तं ब्रह्मगन्धः प्रविशति स आगच्छति सालज्यं संस्थानं
तं ब्रह्मरसः प्रविशति आगच्छत्यपराजितमायतनं तं ब्रह्मतेजः प्रविशति स
आगच्छतीन्द्रप्रजापतिं द्वारगोपौ तावस्मादपद्रवतः स आगच्छति विभुं प्रमितं
तं ब्रह्मयशः प्रविशति स आगच्छति विचक्षणामासन्दीं बृहद्रथन्तरे सामनी
पूर्वा पादौ श्यैतनीधसे चापरौ पादौ वैरूपवैराजे अनूचे शाक्वररैवते तिरश्ची
सा प्रज्ञा प्रज्ञया हि विप्रश्यति स आगच्छत्यमितौजसं पर्यङ्कं स प्राणस्तस्य भूतं
च भविष्यच्च पूर्वा पादौ श्रीश्चेराचापरौ बृहद्रथन्तरे अनूच्ये भद्रयज्ञायज्ञीये
शीर्षाग्रे बृहद्रथन्तरे अनूच्य ऋचश्च सामानि च प्राचीनातानं यजुषि तिरश्चीनानि
सोमोऽश्व उपस्तरणमुद्गीथ उपाश्वीः श्रीरुपबर्हणं तस्मिन् ब्रह्मास्ते तमित्यवित्पा-
देनैवाग्र आरोहति तं ब्रह्माह कोऽसीति तं प्रतिब्रूयात् ॥ ५ ॥

5. He comes to the Ilya tree and the smell of *Brahma* enters into him; he comes to the Salajya city and the taste of *Brahma* reaches him; he comes to the Aparajita palace and the light of *Brahma* enters into him; he comes to the door-keepers, Indra and *Prajapati*, and they fly from him; he comes to the hall Vibhu and the glory of *Brahma* enters into him: he comes to the throne of Vichashana of which the Samas Brihad and Rathantara are eastern legs, the Samas Syaitana and Naudhasa are the western legs; the Sama Vairupa and Vairaja are the northern and southern corners; the Sama Shakura and Rauvate are the eastern and western corners; this throne is knowledge and by knowledge he sees it all. He comes to the coach splendour and this is *Prana*. The past and the future are eastern legs; prosperity and the earth are its western legs; the Samas Bhidra and Yajna Yajivia are the eastern and the western sides; at the head and foot, the Samas Brihad and Rathantara are the northern and the southern sides; the Riks and the Samas are the eastern and the western weaving and cross-weaving; the Yajur are the northern and the southern weaving and cross-weaving; the moonbeams are the cushions; the Udgeetha is the covering; and prosperity is the pillow. Thereupon sits *Brahma*. One who knows this first mounts on it with one foot. *Brahma* asks him, "Who art thou?" One should reply:—

ऋतुरस्म्यार्तवोऽस्म्याकांशाद्योनेः संभूतो भार्यायै रेतः संवत्सरस्य तेजोभूतस्य भूतस्यात्मा भूतस्य भूतस्य त्वमात्मानि यस्त्वमसि सोऽहमस्मीति तमाह कोऽहमस्मीति सत्यमिति ब्रूयात्किं तद्यत्सत्यमिति तदन्यद्देवेभ्यश्च प्राणेभ्यश्च तत्सदय यद्देवाश्च प्राणाश्च तत्स्यं तदेतया वाचाभिर्व्याह्रियते सत्यमित्येतावदिदं सर्वमिदं सर्वमसीत्येवैनं तदाह तदेतच्छलोकेताभ्यक्तम् ॥ ८ ॥

6. I am time, the product of time; I am born in the womb of ether; I am the seed of the year, the light of all creatures, and the Self of all creatures, self of all sensible and insensible things and of the five elements. Thou art the self. What thou art, that am I. He (*viz.*, *Brahma*) says to him, “Who am I?” He should answer. You are the truth. What is truth? What is other than the gods (or senses), and the *Pranas* that is truth. What are the gods and the *Pranas*? That is *Tya*. All this is called truth and this is all this (*viz.*, universe), and all this art thou. Thus he speaks to him. This is also declared by a *Veda* verse (as follows):—

यजुदरः सामशिरा असावृड मूर्तिरव्ययः । स ब्रह्मेति हि विज्ञेय ऋषिर्ब्रह्मयो
महानिति ॥

तमाह केन पौंसानि नामान्याप्नोतीति प्राणेनेति ब्रूयात्केन स्त्रीनामानीति वाचेति केन नपुंसकनामानीति मनसेति केन गन्धानिति घ्राणेनेति ब्रूयात्केन रूपाणीति चक्षुषेति केन शब्दानिति श्रोत्रेणेति केनान्नरसानिति जिह्वेति केन कर्माणीति हस्ताभ्यामिति केन सुखदुःखे इति शरीरेणेति केनानन्दं रतिं प्रजातिमित्युपस्थेनेति केनेत्या इति पादाभ्यामिति केन धियो विज्ञातव्यं कामानिति प्रज्ञयेति प्रब्रूयात्तमाहापो वै खलु मे ह्यसावयं ते लोक इति सा या ब्रह्मणो-जितिर्या व्यष्टिस्तां जिति जयति तां व्यष्टि व्यश्नुते य एवं वेद य एवं वेद ॥ ७ ॥

7. The Yajur is his belly, the Sama his head, the Rik his image. The imperishable is *Brahma* and know this as *Rishi Brahma Maya* and great. He (*Brahma*) says to him, “How dost thou obtain my male names?” He should reply by the *Prana*. How neuter names? By the mind. How female names? By the speech. How the smells? By the *Pranas* (nose). How the form? By the eye. How sounds? By the ear. How the taste of food? By the tongue.

How actions? By the hands. How pleasure and pain? By the body. How enjoyment, delight and children? By the organ of generation. How going? By the feet. How intellect thinks and knows? By the internal faculty. Then *Brahma* says to him, "The waters are mine, and therefore, this world is theirs." He who knows thus, wins whatever glory and whatever extension (or power) belongs to *Brahma*. Who knows thus."

CHAPTER II

प्राणो ब्रह्मेति ह स्माह कौषीतकिस्तस्य ह वा एतस्य प्राणस्य ब्रह्मणो मनो दूतं चक्षुर्गोतृ श्रोत्रं संश्रावयितृ यो ह वा एतस्य प्राणस्य ब्रह्मणो मनो दूतं वेद दूतवान् भवति यश्चक्षुर्गोतृ गोप्तृमान् भवति यः श्रोत्रं संश्रावयितृ संश्रावयितृ-मान् भवति यो वाचं परिवेष्ट्रीं परिवेष्ट्रीमान् भवति तस्मै वा एतस्मै प्राणाय ब्रह्मण एताः सर्वा देवता अयाचमानाय बलिं हरन्ति तथो एवास्मै सर्वाणि भूतान्ययाचमानायैव बलिं हरन्ति य एवं वेद तस्योपनिषन्न याचेदिति तद्यथा ग्रामं भिक्षित्वा लब्ध्वोपविशेन्नाहमतो दत्तमश्नीयामिति एवैनमुपमन्त्रयन्ते ये पुरस्तात् प्रचक्षीरन्नेषस्त्वेवैनमुपमन्त्रयन्ते त इति ॥ १ ॥

1. "*Prana* is *Brahma*," thus said Kaushitiki. Of this *Brahma*, the mind is the messenger, the eye the protector, the ear the door-keeper, and speech the house-keeper. He who knows the mind as the messenger of *Prana*, *Brahma* becomes possessor of the messenger; he who knows the eye as the protector becomes possessor of the protector; he who knows the ear as the door-keeper becomes the possessor of the door-keeper; he who knows the speech as the house-keeper becomes possessor of the house-keeper. To him whom *Prana* is *Brahma* and all these gods bring him offerings, though he asks not for them and thus to

him (the devotee), all creatures bring offerings. His secret vow is that he will never beg just as one having begged in a village and received nothing sits down (saying) 'I will not eat even if they give it; and thus those very men who had refused him invite him (saying) 'We will give to thee.' This is the character of him who asks not, but they invite him (saying), 'We will give to thee.'

Note.—This *Mantra* teaches the worship of *Brahma* under the name of *Prana* meditation.

प्राणो ब्रह्मेति ह स्माह पैङ्गवस्तस्य ह वा एतस्य प्राणस्य ब्रह्मणो वाक्
परस्ताच्चक्षुरारुन्धे चक्षुः परस्ताच्छ्रोत्रमारुन्धे श्रोत्रं परस्तान्मन आरुन्धे मनः
परस्तात्प्राण आरुन्धे तस्मै वा एतस्मै प्राणाय ब्रह्मण एताः सर्वा देवता अयाचमा-
नाय बलिं हरन्ति तथो एवास्मै सर्वाणि भूतान्ययाचमानाय बलिं हरन्ति य एवं
वेद तस्योपविन्न याचेदिति तद्यथा ग्रामं भिक्षित्वा लब्ध्वोपविशेन्नाहमतो दत्तमश्नी-
यामिति य एवैनं पुरस्तात्प्रत्याक्षीरंस्त एवैनमुपमन्त्रयन्ते ददाम त इत्येव धर्मो
याचतो भवत्यन्नादारस्त्वेवैनमुपमन्त्रयन्ते ददाम त इति ॥ २ ॥

2. "*Prana is Brahma*," thus said Paingya. In this *Prana* as *Brahma*, after the speech the eye envelops, after the eye the ear envelops, after the ear the mind envelops, after the mind *Prana* envelops. To this *Prana* as *Brahma*, all these deities bring offerings, though he asks not; thus to him (devotee) who asks not all creatures bring offerings. Who knows thus, this is the secret vow that he will never beg. Just as one having begged in a village and received nothing, sits down (saying) 'I will not eat even if they give it' and then those very men invite him (saying) 'We will give to thee.'

अथात एकधनावरोधनं यदेकधनमभिध्यायात् पौर्णमास्यां वामावास्यायां वा
शुद्धपक्षे वा पुण्ये नक्षत्रेऽग्निमुपसमाधाय परिसमुह्य परिस्तीर्य पर्युक्ष्य पूर्वदक्षिणं

जान्वाच्यं स्युर्वेण वा कंसेन वैता आज्याहुतीर्जुहोति वाङ्मदेवतावरोधिनी सा मेऽमुष्मादिदमवरुन्ध्यात् तस्यै स्वाहा प्राणो नाम देवतावरोधिनी सा मेऽमुष्मादिदमवरुन्ध्यात् तस्यै स्वाहा चक्षुर्नाम देवतावरोधिनी सा मेऽमुष्मादिदमवरुन्ध्यात् तस्यै स्वाहा श्रोत्रं नाम देवतावरोधिनी सा मेऽमुष्मादिदमवरुन्ध्यात् तस्यै स्वाहा मनो नाम देवतावरोधिनी सा मेऽमुष्मादिदमवरुन्ध्यात् तस्यै स्वाहा प्रज्ञा नाम देवतावरोधिनी सा मेऽमुष्मादिदमवरुन्ध्यात् तस्यै स्वाहेत्यथ धूमगन्धं प्रजिघ्रायाज्यलेपेनाङ्गान्यनुविमृज्य वाच्यमोऽभिप्रव्रज्यार्थं ब्रवीत दत्तं वा ग्रहिण्युल्लभते हैव ॥ ३ ॥

3. Now is the attainment of some (good) wealth. If a man meditates on some (great) wealth, then on a full moon or a new moon, or on a bright fortnight or under an auspicious star, on one of the holy seasons, having placed the fire, swept the floor, strewn the sacred grass, sprinkled the holy water, kneeling on the right knee, let him offer the oblation of ghee with an utensil (or *Sruva*) saying that the deity named speech is the obtainer. May it obtain this for me from that man; *Swaha* to him. The deity named, the *Prana*, is the obtainer: may it obtain this for me from that man, *Swaha* to him. The deity, named eye, is the obtainer; may it obtain this for me from that man; *Swaha* to him. The deity, named ear, is the obtainer; may it obtain this for me from that man; *Swaha* to him. The deity, named mind, is the obtainer; may it obtain this for me from that man; *Swaha* to him. The deity, named knowledge, is the obtainer; may it obtain this for me from that man; *Swaha* to him. Then having inhaled the smell of the smoke and having annointed his limbs with ghee, and having restrained the speech, let him go to that man and ask for the object or send a messenger to him. He will surely obtain it.

अथातो दैवस्मरो यस्य प्रियो बभूवेद् यस्यै वा एषां वंतेषामेवैतस्मिन्पर्वण्य-
ग्निमुपसमाधायैतयैवावृता आज्याहुतीर्जुहोति वाचं ते मयि जुहोम्यसौ स्वाहा
प्राणं ते मयि जुहोम्यसौ स्वाहा चक्षुस्ते मयि जुहोम्यसौ स्वाहा
श्रोत्रं ते मयि जुहोम्यसौ स्वाहा मनस्ते मयि जुहोम्यसौ स्वाहा प्रजानं ते मयि
जुहोम्यसौ स्वाहेत्यक्ष धूमगन्धं प्रजिघायाज्यलेपेनाङ्गान्यनुविमृज्य वाचंयमोऽ-
भिप्रवृज्य संस्पर्शं जिगमिषेदपि वाताद्वा संभाषणस्तिष्ठेत्प्रियो हैव भवति स्मरन्ति
हैवास्य ॥ ४ ॥

4. Now comes (the attainment) of the desire of the gods (or senses). If he (the worshipper) desires to be beloved by any man or woman, or by many men or women, then in the name of some deities, on a sacred day, let him offer the oblation of ghee, in this (aforesaid) manner saying, 'I here offer thy speech in myself, *Swaha*. Then having inhaled the smell of the *Swaha*; I here offer thy eye in myself, *Swaha*; I here offer thy ear in myself, *Swaha*; I here offer thy mind in myself, *Swaha*; I here offer thy knowledge in myself, *Swaha*. Then having inhaled the smell of the smoke, and annointed his limbs with ghee, he goes (to that man) restraining his speech, he should seek to touch him or stand speaking from a distance. He surely becomes beloved and they remember him even in his absence.

अथातः सायमन्नं प्रातर्दनमान्तरमग्निहोत्रमित्याचक्षते यावद्वै पुरुषो भासते
न तावत्प्राणितुं शक्नोति प्राणं तदा वाचि जुहोति यावद्वै पुरुषः प्राणिति न
तावद्भाषितुं शक्नोति वाचं तदा प्राणे जुहोत्येते अनन्ते अमृते आहुती जाग्रच्च
स्वपश्च संततन्नं जुहोत्यथ या अन्या आहुतयोऽन्तवत्यस्ताः कर्ममय्यो हि
भवन्त्येतद् वै पूर्वे सिद्धांसोऽग्निहोत्रं न जुहुवाञ्चक्रुः ॥ ५ ॥

5. Now is the self-control of Pratardan which is also called the inner Agnihotra. As long as man speaks, so long he cannot breathe and then he offers

the breath into speech; as long as a man breathes, so long he cannot speak and then he offers the breath in the speech. These are two endless and immortal oblations and he constantly offers them whether waking or sleeping. All other oblations have an end and are of the nature of actions. The ancients knowing this (sacrifice) did not use to offer Agnihotra. Cf. B.S.. III-4-9.

उक्तं ब्रह्मेति ह स्माह शुष्कभृङ्गारस्तदग्नित्युपासीत सर्वाणि हास्मै भूतानि श्रेष्ठचायाभ्यर्चन्ते तद्यजुग्नित्युपासीत सर्वाणि हास्मै भूतानि श्रेष्ठचाय यज्यन्ते तत्सामेत्युपासीत सर्वाणि हास्मै भूतानि श्रेष्ठचाय सन्नमन्ते तच्छ्रीन्युपासीत तद्यज्ञ इत्युपासीत तत्तेज इत्युपासीत तद्यथैतत् श्रीमन्तम यज्ञस्वितम तेजस्वितमं शास्त्रेषु भवति एवं ह वै विद्वान् सर्वेषु भूतेषु श्रीमन्तमो यज्ञस्वितमस्तेजस्वितमो भवति य एवं वेद तदेतद्वैष्टक कर्ममयमात्मानममध्वर्यु संस्करोति तस्मिन् यजुर्मयं प्रवयति यजुर्मयं ऋद्धमय होता ऋद्धमये साममयमुद्गाता स एष त्रयैर्विद्यया आत्मैष उएवौतदिन्द्रस्यान्मा भवति य एवं वेद ॥ ६ ॥

6. "*Uktha is Brahma.*" thus said Suska Bhiringara. He should worship it as Rik, and all beings praise him (or the worshipper) for his excellence. He should worship it as Yaju, and all beings are united in him for his excellence. He should worship it as Sama, and all beings bow to him for his excellence. He should worship it as beauty; he should worship it as glory; and he should worship it as splendour. Just as the (bow) among the weapons is the most beautiful, the most glorious and the most splendid, so he who knows this, is the most beautiful, the most glorious and the most splendid among all beings. The Adharva priest purifies this self of him which performs sacrifices with fuel and is of the character of actions. In this he weaves what

has the character of Yajur; in the Yajur the Hōtra priest weaves what has the character of the Rik and in that Rik the *Udgeetha* priest weaves what has the character of Rik. Who thus knows becomes the Self of the three Vedas, and he is verily the self of Indra.

अथानः सर्वजितः कौषीतकेस्त्रीण्युपासनानि भवन्ति सर्वं सिद्धस्त्र कौषीत
किरुद्यन्तमादित्यमुपतिष्ठते । यज्ञोपवीतं कृत्वाप आचम्य त्रिरुदपात्रं
प्रसिच्योद्यन्तमादित्यमुपतिष्ठते वर्योऽसि पाप्मानं मे वृद्धधीत्येतयैवावृता मध्ये
मन्तमुद्गोऽसि पाप्मानं मे ॥ उद्गृह्यधीत्येतयैवावृतास्तं यन्तं संवर्गोऽसि पाप्मानं
मे संवृद्धधीनि यदहोरात्राभ्यां पापं करोति सतद्गृह्यते ॥ ७ ॥

7. Now are the three kinds of worship of the all-conquering Kaushitiki. The all-conquering Kaushitiki worships the rising sun. Having put on the sacrificial thread, he brought water and thrice sprinkled the sacred cup (saying), "Thou art the scatterer; scatter my sins." In this way he adores the sun at the zenith (noon) and saying "Thou art the great scatterer, scatter my sins. In this way he worships the setting sun (saying), "Thou art the complete scatterer; scatter my sins." Whatever sins he has committed by day or by night, he completely scatters it away. So he who knows thus in this way worships the sun, and whatever sin he commits by day or by night he completely scatters it away.

अथ मासि मास्यमावास्यायाः पश्चच्चन्द्रमसं दृश्यमानमुपतिष्ठेतैतये-
वावृता हरिततृणे वा प्रत्यस्यति यत्ते सुसीमं हृदयमधिचन्द्रमसि श्रितम् ॥

मन्येऽहं मां तद्दिवांसंमा पुत्रामघं रुद्रमिति न हास्मात्पूर्वाः प्रजाः प्रेन्तीति न
जातपुत्रस्याथाजातपुत्रस्याह आप्यायस्व समेतु ते सन्ते पयांसि समु यन्तु वाजा
यमादित्या अंशुमाप्याययन्तीत्येतास्तिस्र ऋचो जपित्वा मास्माकं प्राणेन प्रजया
पशुभिराप्यायपिष्ठा योऽस्मान् द्वेष्टियं च वयं द्विष्मस्तस्य प्राणेन प्रजया पशुभिषाण्य
मावृतमावर्त आदित्यस्यावृतमन्वावर्तयति दक्षिणं बाहुमन्वावर्तते ॥ ८ ॥

8. Then he should worship every month at the time of the new moon in the same manner. The moon when seen to the west of the sun, he should throw towards it two blades of grass (saying), "O mistress of immortality! May I not through that soft heart of thine abiding in the moon, grieve for any evil concerning my children." Verily his children do not die before him. Such is the worship of him who has children born to him. And there is this worship of him who has no children: He should say, "Increase, O moon! may vigour come to thee, may the milky juices flow round thee as sacrifice offerings, and may that ray which the Adityas gladden, gladden him not our breath, child and beast who hates us; but gladden us by his breath, child and beast whom we hate." Thus saying he should turn his right arm towards the moon. Thus saying he turns his right arm round Indra and round the sun.

अथ षोडशमास्या पुरस्ताच्चन्द्रमसं दृश्यमानमुपनिष्ठेतैनयैवावृता सोमो
राजासि विचक्षणः पञ्चमुखोऽसि प्रजापतिर्ब्राह्मणस्त एकं मुखं तेन मुखेन
राज्ञोऽस्ति तेन मुखेन मामन्नादं कुरु ॥

राजा त एकं मुखं तेन मुखेन विष्णोऽपस्ति तेनैव मुखेन मामन्नादं कुरु ।

इत्येनस्त एकं मुखं तेन मुखेन पक्षिणोऽस्ति तेन मुखेन मामन्नादं कुरु ॥

अग्निस्त एकं मुखं तेन मुखेनेमं लोकमपि तेन मुखेन मामन्नादं कुरु ॥

सर्वाणि भूतानीत्येव पञ्चमं मुखं तेन मुखेन सर्वाणि भूतान्यस्ति तेन मुखेन
मामन्नादं कुरु ॥

मास्माकं प्राणेन प्रजया पशुभिरपक्षेष्टा योऽस्मान्द्वेष्टि य च वयं द्विष्मस्तस्य
प्राणेन प्रजया पशुभिरवक्षीयस्वेति स्थितिर्देवीमावृतमावर्त आदित्यस्यावृतमन्वा-
वर्तन्त इति दक्षिणे बाहुमन्वावर्तते ॥ ९ ॥

9. Now on the day of the full moon, he should in this manner adore the moon, when it is seen in

front of him (saying), "Thou art the Soma, the bright (king), wise with five mouths, and the Lord of creatures. The *Brahman* is one mouth of thine; with that mouth thou eatest kings; with that mouth make me an eater of food. The king is one mouth of thee; with that mouth thou eatest the merchant and with that mouth make me an eater of food. The hawk is one mouth of thine; with that thou eatest the birds and with that mouth make me an eater of food. The fire is one mouth of thine; with that mouth thou eatest this world and with that mouth make me an eater of food. The fifth mouth is thyself in thee; with that mouth thou eatest all beings and with that mouth make me an eater of food. Destroy not our lives or children or cattle. Whoever hates us and whomsoever we hate, destroy his life, his children and his cattle. Thus saying I follow the turning of the deities, and I follow the turning of the sun." Thus saying he turns his right arm around.

अथ सवेक्ष्यन् जायायै हृदयमभिमृशेत् । यत्ते सुसीमे हृदये श्रितमन्तः
प्रजापती । तेनामृतद्वस्मैशाने मात्वेपुत्र्यमघं निगाऽमिति न हास्मात्पूर्वोः प्रजाः
प्रेति ॥ १० ॥

10. When desiring to sleep with his wife, he should touch her heart (saying), "As *Prajapati* is placed in thy soft heart, O fair one, and mistress of immortality, may thou never have sorrow concerning thy children." Her children do not die before her.

अथ प्रोष्यायन् पुत्रस्य मूर्धनमभिजिघ्रत् । अङ्गादङ्गात्संभवसि
हृदयादधिजायमे । आत्मा वै पुत्रनामासि स जीव शरदः शतमसाविति नामास्य
गृह्णाति । अश्मा भव परशुर्भव हिरण्यमस्तृजं भव । तेजो वै पुत्रनामासि

स जीव शरदः शतमसाविति नामास्य गृह्णाति। येन प्रजापतिः प्रजा-
पर्यगृह्णीतारिष्ट्यै। तेन त्वा परिगृह्णाम्यसावित्यथास्य दक्षिणे कर्णे जपत्यस्मे
प्रयन्धि मधवन्नृजीषिन्नितीन्द्रश्रेष्ठानि द्रविणानि वेहीति माच्छेत्ता मा व्यतिष्ठाः
शतं शरद आयुषो जीव पुत्र। ते नाम्ना मूर्धनिमभिजिघ्राम्यमाविति त्रिरस्य
मूर्धनिमभिजिघ्रेद्गवा त्वा हिंकारेणाभिहिंकारोमीति त्रिरस्य मूर्धनिमभिहि
कुर्यात् ॥ ११ ॥

11. Now when returning home after an absence, let a man smell his son's head (saying), "Thou ariseth from every limb of mine; and thou art born from my heart; thou art verily myself, my son. Live thou a hundred years. He then takes his name. Be thou a stone; be thou an axe; be thou gold, dear to all thou art verily called splendour, my son, live thou a hundred years " Thus (saying) he calls him by his name: Then he embraces him (saying), "As *Prajapati* embraced his creatures for their welfare, so I embrace thee here." Then he whispers a Mantra in his right ear, "O Maghavana, O swift going, give to him, O Indra." Thus (saying), he whispers in his left ear, "Bestow the best riches; cut not off my line of children; vex not thyself; live thou one hundred years of life, I smell thy head calling thee by thy names." And thus (saying) let him thrice smell his head. "I greet thee with the lowing sound of the cows,"—let him thrice make a lowing sound thus over his head.

अथातो दैवः परिमर एतद्वै ब्रह्म दीप्यते यदग्निज्वलत्यथैनन्म्रियते यन्न
ज्वलति तस्यादित्यमेव तेजो गच्छति वायुं प्राण एतद्वै ब्रह्म दीप्यते यथादित्यो
दृश्यतेऽथैनन्म्रियते यन्न दृश्यते तस्य चन्द्रमसमेव तेजो गच्छति वायुं प्राण एतद्वै
ब्रह्म दीप्यते यच्चन्द्रमः दृश्यतेऽथैनन्म्रियते यन्न दृश्यते तस्य विद्युत्तेव
तेजो गच्छति वायुं प्राण एतद्वै ब्रह्म दीप्यते यद्विद्युद्विद्योततेऽथैनन्म्रियते
यन्न विद्योतते तस्य वायुमेव तेजो गच्छति वायुं प्राणस्ता वा एताः सर्वा

देवता वायुमेव प्रविश्य वायौ सृप्ता न मूर्च्छन्ते तस्मादेव पुनरुदीरत इत्यधिदै-
वतमथाध्यात्मम् ॥ १२ ॥

12. Now *Prana* is called the dissolution in *Brahma*. This *Brahma* shines when the fire burns; it dies when it burns not; the splendour of the fire goes to the sun, the *Prana* goes to the wind. This *Brahma* shines when the sun is seen; it dies when it is not seen; the sun's splendour goes to the moon and the *Prana* to the wind. The *Brahma* shines when the moon is not seen; its splendour goes to the lightning and the *Prana* to the wind. This *Brahma* shines when the lightning flashes; it dies when the lightning flashes not, and its splendour goes to the quarters and *Prana* to the wind. All these gods having entered into the wind only, and having died in the wind die not; and therefore, rise again. This is about the gods. Now is that of the Self.

एतद्वै ब्रह्म दीप्यते यद्वाचा वदत्यथैतन्म्रियते यन्न वदति तस्य चक्षुरेव तेजो गच्छति प्राणं प्राण एतद्वै ब्रह्म दीप्यते यच्चक्षुषा पश्यत्यथैतन्म्रियते यन्न पश्यति तस्य श्रोत्रमेव तेजो गच्छति प्राण एतद्वै ब्रह्म दीप्यते यच्छ्रोत्रेण शृणोत्यथैतन्म्रियते यन्न शृणोति तस्य मन एव तेजो गच्छति प्राणं प्राण एतद्वै ब्रह्म दीप्यते यन्मनसा ध्यायत्यथैतन्म्रियते यन्न ध्यायति तस्य प्राणमेव तेजो गच्छति प्राणं प्राणस्ता वा एताः सर्वा देवताः प्राणमेव प्रविश्य प्राणे सृप्ता न मूर्च्छन्ते तस्माद्वै पुनरुदीरते तद्यदिह वा एवं विद्वांस उभौ पर्वतावभिप्रवर्तयतां दक्षिणश्चोत्तरश्च तुस्तूर्धमाणो न हैवेनं स्तृण्वीयानामथ य एनं द्विषन्ति यांश्च स्वयं द्वेष्टि न एवं परिम्रियन्ते ॥ १३ ॥

13. This *Brahma* shines when it speaks by the speech; it dies when it speaks not; its splendour goes to the eye and the *Prana* to the *Prana*. This *Brahma* shines when it sees by the eye; it dies when it sees not; its splendour goes to the ear and the *Prana* to

the *Prana*. This *Brahma* shines when it hears by the ear; it dies when it hears not; its splendour goes to the mind and the *Prana* to the *Prana*. This *Brahma* shines when it thinks by the mind: it dies when it thinks not; its splendour goes to the *Prana* and the *Prana* to the *Prana*. All these deities, having entered into this *Prana* alone and having died in *Prana*, die not. Therefore, they rise again and again. Therefore, if two mountains, southern and northern, desire to crush him who thus knows, they cannot crush him. But those who hate him and those whom he hates they all die round him.

अथातो निःश्रेयसादानमेता ह वै देवता अहंश्रेयसे विवदमाना अस्माच्छरी-
रादुच्चक्रमुस्तदास्मभूतं शिष्येऽथैनं वाक्प्रविवेश तद्वाचा वदच्छिष्य एवाथैतच्चक्षुः
प्रविवेश तद्वाचा वदच्चक्षुषा पश्यच्छिष्य एवाथैनच्छ्रोत्रं प्रविवेश तद्वाचा वदच्च-
क्षुषा पश्यच्छ्रोत्रेण शृण्वच्छिष्य एवाथैतन्मनः प्रविवेश तद्वाचा वदच्चक्षुषा
पश्यच्छ्रोत्रेण शृण्वन्मनसा ध्यायच्छिष्य एवाथैनत्प्राणः प्रविवेश तत्तत एव
समुत्तस्थौ तद्देवाः प्राणे निःश्रेयसं विचिन्त्य प्राणमेव प्रज्ञात्मानमभिसंस्तूय
सहैतैः सर्वैरस्मात्लोकादुच्चक्रमुस्ते वायुप्रविष्टा आकाशोत्मानः स्वर्ययुस्तथो एवैवं
विद्वान् सर्वेषां भूतानां प्राणमेव प्रत्यात्मानमभिसंभूय सहैतैः सर्वैरस्माच्छरीरादु-
त्क्रामति स वायुप्रविष्टा आकाशात्मा न स्वरेति तद्भवति यत्रैतद्देवास्तप्राप्य तद-
मृतो भवति यदमृता देवाः ॥१४॥

14. Now is the recognition of greatness (of the *Prana*). When gods quarrelling for their own greatness went out from the body, it lay breathless like a log of wood. Then speech entered into it; it spoke by speech, still it lay. Then the sight entered into it; it spoke by the speech, it saw by sight still it lay. Then the hearing entered into it, it spoke by the speech, it saw by sight and heard by hearing, still it lay. Then the mind entered into it; it spoke by

the speech; it saw by sight; it heard by hearing; and it thought by the mind; it still lay. Then *Prana* entered into it; it rose up from its place. All these gods, having recognised the greatness of the *Prana*, having honoured the *Prana* alone as the knowing self, went out from this body with these (*Pranas*). They then went to heaven, resting in the air and abiding in the ether. He who knoweth thus, having recognised the greatness of the *Prana* and having honoured the *Prana* alone as the knowing self, goes out from this body with all these (*Pranas*). He goes to heaven resting in the air, and abiding in ether; he goes to that in which those deities abide. Who knoweth thus he becomes immortal with the immortality of those deities.

Note.—This Mantra teaches the worship of *Brahma* under the name of *Brahma* meditation

अथातः पितापुत्रीयं संप्रदानमिति चाचक्षते पिता पुत्रं प्रेष्यान्नाह्वयति नवैस्तृणैरगारं संस्तीर्याग्निमुपसमाधायोदकुम्भं सपात्रमुपनिधायान्नाहतेन वाससा संप्रच्छन्नः पिताशेते एत्युपुत्र उपरिष्टादभिनियत्त इन्द्रियैरस्येन्द्रियाणि संस्पृश्यापि वास्याभिमुखत एवासीताथास्मै संप्रयच्छति वाचं मे त्वयि दधानीति पिता वाचं ते मयि दध इति पुत्र प्राणं मे त्वयि दधानीति पिता प्राणं ते मयि दधि इति पुत्रश्चक्षुर्मे त्वयि दधानीति पिता चक्षुस्ते मयि दध इति पुत्रः श्रोत्रं मे त्वयि दधानीति पिता श्रोत्रं ते मयि दध इति पुत्रो मनो मे त्वयि दधानीति पिता मनस्ते मयि दध इति पुत्रोऽन्न रसान्मे त्वयि दधानीति पितान्नरसांस्ते मयि दध इति पुत्रः कर्माणि मे त्वयि दधानीति पिता कर्माणि ते मयि दध इति पुत्रः सुखदुःखे मे त्वयि दधानीति पिता सुखदुःखे ते मयि दध इति पुत्र आनन्दं रतिं प्रजातिं मे त्वयि दधानीति पिता आनन्दं रतिं प्रजातिं ते मयि दध इति पुत्र इत्यां मे त्वयि दधानीति पिता इत्यां ते मयि दध इति पुत्रो धियो विज्ञातव्यं कामान्मे त्वयि दधानीति पिता धियो विज्ञातव्यं कामांस्ते मयि दध इति पुत्रोऽथ दक्षिणावदुपनिष्क्रामति तं पितानुमन्त्रयते यशो ब्रह्मवर्चसमन्नाद्यं कीर्तिस्त्वा

जुषतामित्यथेतर. स यमंसमन्ववेक्षते पाणिनान्तर्वाय वसनान्तेन वा प्रच्छाद्य
स्वर्गाल्लोकान्कामानवाप्नुहीति स यद्यगदः स्यात्पुत्रस्यैश्वर्यं पिता वमेत्यरि वा
व्रजेद्यद्वै प्रेयाद्यदेवैनं समापयति तथा समापयितव्यो भवति तथा समापयितव्यो
भवति ॥ १५ ॥

15. Now follows the father's gift (or instruction) to the son. The father when about to die calls his son. Having spread the new grass about the house, and duly laid the fire, and placed a vessel of water with a pot of rice, clothed with new garments, the father lies (for him). The son having come approaches him from above, having touched all his organs with his own organs, the father imparts instructions to the son seated in front of him. Then he delivers the organ to him. "Let me place my speech in thee," says the father. "I take thy speech in me," says the son. "Let me place my breath in thee," says the father. "I take thy breath in me," says the son. "Let me place my sight in thee," says the father. "I take thy sight in me," says the son. "Let me place my hearing in thee," says the father. "I take thy hearing in me," says the son. "Let me place my taste of food in thee," says the father. "I take thy taste of food in me," says the son. "Let me place my actions in thee," says the father. "I take thy actions in me," says the son. "Let me place my pleasure and pain in thee," says the father. "I take thy pleasure and pain in me," says the son. "Let me place my enjoyment, gratification and offspring in thee," says the father. "I take thy enjoyment, gratification and offspring in me," says the son. "Let me place my activity in thee," says the father. "I take thy activity in me," says the son. "Let me place

my mind in thee," says the father. "I take thy mind in me," says the son. "Let me place my intellect in thee," says the father. "I take thy intellect in me," says the son. Or if the father be unable to speak much, he should say in brief. "Let me place my *Prana* in thee." "I take thy *Prana*," says the son. Then the son goes out, having walked round the father keeping his right side towards him, and the father cries after him, "My glory, holiness and honour attend thee." Then the son looks back over his left shoulder holding his hand or the end of his garment before his face (saying), "Obtain thou the heavenly worlds and thy desires." Should the father afterwards recover he should dwell under the authority of his son or he should become a wandering ascetic. But if he dies, then the son should perform the funeral rite according to tradition.

CHAPTER III

Note.—This section teaches the worship of *Brahma* under the name of *Pratardana* and *Indra* meditation.

प्रतर्दनो ह वै दैवोदासिरिन्द्रस्य प्रियं धामोपजगाम युद्धेन पौरुषेण च तं हेन्द्र उवाच प्रतर्दनं वरं ते ददानीति स होवाच प्रतर्दनस्त्वमेव मे वृणीष्व यं त्वं मनुष्याय हिततमं मन्यस इति तं हेन्द्र उवाच न वै वरोऽवरस्मै वृणीते त्वमेव वृणीष्वेत्यवरो वै तर्हि किल मइति होवाच प्रतर्दनोऽथो त्वत्विन्द्रः सत्यादेव नेयाय सत्यं हीन्द्रः स होवाच मामेव विजानीह्येतदेवाहं मनुष्याय हिततमं मन्ये यन्मां विजानीयान्निशीर्षाणं त्वाष्ट्रमहनमवाऋमुखान्यतीन्सालावृकेभ्यः प्रायच्छं बह्वीः संधा अतिक्रम्य दिवि प्रह्लादीयानतृणमहमन्तरिक्षे पौलोमानृथिव्यां कालकाश्यांस्तस्य मे तत्र न लोमं च नामीयते स यो मां विजानीयान्नस्य केन च कर्मणा

लोको मीयते न मातृवधेन न पितृवधेन न स्नेयेन न भ्रूणहृत्यया नास्य पापं च
न चकृषो मुखान्नील वेत्तीति ॥ १ ॥

1. Pratardana, the son of Divedasa, went to the dear abode of Indra by battle and strength. Indra said to him, "O Pratardana! choose a boon." Pratardana replied, "Choose thou for me what thou thinkest best for man." Indra said to him, "The superior chooses not for the inferior; choose thou for thyself." Pratardana replied, "The inferior should not." Indra turned not from the truth, for Indra is truth. Indra told him, verily, "Know me, this I think the best for man that he should know me. I slew the three-headed son of Twashtra. I gave to the wolves the *Yogeas*, Arunmukas, and violating many a treaty I slew the descendants of Prahalada, and the sons of Pulomana in the sky and Kalakanjas on the earth and not one hair of my head was harmed. Whoever knows me by no action whatsoever, is his future bliss harmed, not by theft, not by a *Brahmana's* murder, nor by a mother's murder, nor by a father's murder, nor by the killing of the embryo, if he desires to commit sin, the doom departs not from his face.

स होवाच प्राणोऽस्मि प्रज्ञात्मा तं मामायुरमृतमित्युपास्स्वायुः प्राणः प्राणो
वा आयुः यविद्यस्मिच्छरीरे प्राणो वसति तावदायुः प्राणेन ह्येवामुष्मिल्लोकेऽ-
मृतत्वमाप्नोति प्रज्ञया सत्यसंकल्पं स यो स आयुरमृतमित्युपास्ते सर्वमायुरस्मि-
ल्लोक एत्याप्नोत्यमृतत्वमिति स्वर्गे लोके तद्वैक आहुरेकभूयं वै प्राणा गच्छन्तीति
न हि कश्चन शक्नुयात्सकृदात्रा नाम प्रज्ञापयितुं चक्षुषा रूपं श्रोत्रेण शब्दं मनसा
ध्यानमित्येकभूयं वै प्राणा भूत्वा एकैकं सर्वाण्येवैतानि प्रज्ञापयन्ति वाच वदतीं
सर्वे प्राणा अनुवदन्ति चक्षुः पश्यत्सर्वे प्राणा अनुपश्यन्ति श्रोत्रं शृण्वत्सर्वे
प्राणा अनुशृण्वन्ति मनो ध्यायत्सर्वे प्राणा अनुध्यायन्ति प्राणं प्राणन् सर्वे

प्राणा अनुप्राणन्तीत्येवमुहैवैतदिति हेन्द्र उवाचास्तीत्येव प्राणानां निःश्रेयस-
मिति ॥ २ ॥

2. Indra said, "I am *Prana*. Worship me as Self knowledge, as life, as immortal. Life is *Prana* and *Prana* is life. While *Prana* abides in this body, so long does life abide. By *Prana* man obtains immortality in this world; by knowledge he attains true determination. He who worships me as life and immortality reaches his full life in this world, and in heaven he obtains immortality and becomes indestructible." (Pratardana said) "Therefore some say, *Pranas* become one, for none at the same time make known a name by the speech, a form by the eye, a sound by the ear, a thought by the mind. The *Pranas* having become one make known all these one by one. Thus when speech speaks, all the *Pranas* speak after it; when the eye sees all the *Pranas* see after it; when the ear hears all the *Pranas* hear after it; when the mind thinks all the *Pranas* think after it; when the *Prana* breathes all the *Pranas* breathe after it; Indra replied thus, "Really it is, but the highest bliss belongs only to the *Pranas*." Cf. B. S., I-1-28.

जीवति बाणपेतो मूकान्हि पश्यामो जीवति चक्षुर्पेतोऽन्धान् हि पश्यामो
जीवति श्रोत्रापेतो बधिरान् हि पश्यामो जीवति बाहुच्छिन्नो जीवत्यूरच्छिन्न इत्येवं
हि पश्याम इत्यथ खलु प्राण एव प्रज्ञात्मेद शरीरं परिगृह्योत्थापयति तस्मादेत-
मेवोक्तमुपासीत यो वै प्राणः सा प्रज्ञा या वा प्रज्ञा स प्राणः सह ह्येतावस्मिञ्छरीरे
वसतः सहोत्क्रामतस्तस्यैव दृष्टिरेतद्विज्ञानं यत्रैतत्पुरुषः सुप्तः स्वप्नं न कंचन
पश्यत्यथास्मिन्प्राण एवैकधा भवति तदेनं वाक्सर्वनामभिः सहाप्येति चक्षुः सर्वं
रूपैः सहाप्येति श्रोत्रं सर्वैः शब्दैः सहाप्येति मनः सर्वैर्ध्यानैः सहाप्येति स यदा
प्रतिबुध्यते यथानेज्वलतो विस्फुलिङ्गा विप्रतिष्ठेरन्नेवैतस्मादात्मनः प्राणा

यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकास्तस्यैषैव सिद्धिरेतद्विज्ञानं
यत्रैतत्पुरुष आर्तो मरिष्यन्नाबल्यं न्येत्य मोहं नैति तदाहुदक्रमीच्चित्तं न शृणोति
न पश्यति न वाचा वदत्यथास्मिन्प्राण एवैकधा भवति तदेनं वावसर्वेनामभि
सहाप्येति चक्षुः सर्वे रूपैः सहाप्येति श्रोत्रं सर्वैः शब्दैः सहाप्येति मनः सर्वैर्ध्यानैः
सहाप्येति “स यदा प्रतिबुध्यते यथाग्नेर्ज्वलतो विस्फुलिङ्गा विप्रतिष्ठेरन्नेव-
मेवैतस्मादात्मनः प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो
लोकाः” ॥ ३ ॥

3. One lives deprived of speech for we see the dumb; one lives deprived of sight for we see the blind; one lives deprived of hearing for we see the deaf; one lives deprived of mind for we see the child; one lives deprived of arms and deprived of legs for we see such (people). Therefore, *Prana* is verily knowledge. Having assumed the body, it raises it up. Therefore, men worship this as *Ukta* (or uplifter). This is why we find everything in *Prana*. What *Prana* is that is knowledge; and what knowledge is that is *Prana*. This is the true vision of *Prana* and this is its true knowledge. When a man is so asleep that he sees no dream whatsoever then he becomes merged in this *Prana*. Then the speech enters into it with all names; the eye enters into it with all forms; the hearing enters into it with all sounds; and the mind enters into it with all thoughts. When the man wakes, as from blazing fire sparks go forth in all directions, so from this Self all the *Pranas* go forth into their several stations; from the *Pranas* go forth the gods (or senses), from the gods the worlds having assumed this body, it raises it up, and therefore, let him worship this as the true *Ukta*. Thus do we find all in *Prana*. What *Prana* is that is knowledge and what knowledge is that is *Prana*. This is the final

proof thereof and this is true knowledge. When yonder man is ill and this is to die and very weak falls into swoon then they say his mind has departed: he hears not; he sees not; he speaks not with his speech; he thinks not; then he becomes merged in this *Prana*; then the speech enters it with all names; the eye enters it with all forms; the hearing enters it with all sound: the eye enters it with all forms; the hearing enters it with all sounds, and the mind enters it with all thoughts. When he departs from this body, he departs with all these.

स यदास्माच्छरीरादुत्क्रामति वागेनास्मिन्त्सर्वाणि नामान्यभिविसृज्यन्ते वाचा सर्वाणि नामान्याप्नोति प्राणस्वाग्निन्त्सर्वोऽगन्धा अभिविसृज्यन्ते घ्राणेन सर्वान्गन्धानाप्नोति चक्षुस्मात्सर्वाणि रूपाण्यभिविसृज्यते चक्षुषा सर्वाणि रूपाण्याप्नोति श्रोत्रमस्मात्सर्वे शब्दा अभिविसृज्यन्ते श्रोत्रेण सर्वाञ्जगद्धानाप्नोति मनोऽस्मात्सर्वाणि ध्यानान्यभिविसृज्यन्ते मनसा सर्वाणि ध्यानान्याप्नोति सैषा प्राणे सर्वाप्निया वै प्राणः सा प्रजा या वा प्रजा स प्राण. स ह ह्येतावस्मिच्छरीरे वसतः सहोत्क्रामतोऽथ खलु यथास्यै प्रजायै सर्वाणि भूतान्येकीभवन्ति तद्-
व्याख्यास्यामः ॥ ४ ॥

4. (When the *Prana* departs) all names which are verily speech are left in him by speech. He obtains all names; all smells which are verily *Prana* are left in him; by *Prana* he obtains all smell; all forms which are verily the eye, are left in him; by the eye he obtains all forms; all sounds which are verily the ear are left in him; by the ear he obtains all sounds; all thoughts which are verily the mind are left in him; by the mind he obtains all thoughts. These two (*Prana* and Knowledge) dwell together in this body; these two (together) depart from it. Now

we will describe how in the same knowledge (*Prana*) all beings are also merged.

वागेवास्या एकमङ्गमुद्दं तस्यै नाम परस्तात्प्रतिविहिता भूतमात्रा
 घ्राणमेवास्या एवमङ्गमुद्दं तस्य गन्धः परस्तात्प्रतिविहिता भूतमात्रा चक्षुरेवास्या
 एकमङ्गमुद्दं तस्य रूपं परस्तात्प्रतिविहिता भूतमात्रा श्रोत्रमेवास्या एकमङ्गमुद्दं
 तस्य शब्दः परस्तात्प्रतिविहिता भूतमात्रा जिह्वैवास्या एकमङ्गमुद्दं तस्यान्नरसः-
 परस्तात्प्रतिविहिता भूतमात्रा हस्तावेवास्या एकमङ्गमुद्दं तयोः कर्म परस्ता-
 त्प्रतिविहिता भूतमात्रा शरीरमेवास्या एकमङ्गमुद्दं तस्य सुखदुःखे परस्तात्प्रति-
 विहिता भूतमात्रा उपस्थ एवास्या एकमङ्गमुद्दं तस्यानन्दो रतिः प्रजातिः परस्ता-
 त्प्रतिविहिता भूतमात्रा पादावेवास्या एकमङ्गमुद्दं तयोरित्या परस्तात्प्रतिविहिता
 भूतमात्रा प्रज्ञैवास्या एकमङ्गमुद्दं तस्यै धियो विज्ञानव्यं कामाः परस्तात्प्रतिविहिता
 भूतमात्रा ॥ ५ ॥

5. Speech verily took out one portion of it (knowledge); its object, the name, was placed outside as an element: the *Prana* verily took out one portion of it, its object smell was placed outside as an element; the eye verily took out a portion of it; its object, the form, was placed outside as an element; the ear verily took out a portion of it; its object sound was placed outside as an element; the tongue verily took out a portion of it, its object of taste of food was placed outside as an element; the two hands verily took out a portion of it; their object the action was placed outside as an element; the body verily took out a portion of it; its object pleasure and pain were placed outside as elements; the organ of generation verily took out a portion of it; its objects, enjoyment, gratification and offspring were placed outside as an element; the feet verily took out a portion of it; their object the walking was placed outside as an element; the mind verily took out a portion of it;

its object the thoughts and desires were placed outside as elements.

प्रज्ञया वाचं समारुह्य वाचा सर्वाणि नामान्याप्नोति प्रज्ञया प्राणं समारुह्य प्राणेन सर्वान्गन्धानाप्नोति प्रज्ञया चक्षुः समारुह्य चक्षुषा सर्वाणि रूपाण्याप्नोति प्रज्ञया श्रोत्रं समारुह्य श्रोत्रेण सर्वाञ्छब्दानाप्नोति प्रज्ञया जिह्वां समारुह्य जिह्वया सर्वान्नरसानाप्नोति प्रज्ञया हस्तौ समारुह्य हस्ताभ्यां सर्वाणि कर्माण्याप्नोति प्रज्ञया शरीरं समारुह्य शरीरेण सुखदुःखे आप्नोति प्रज्ञयोपस्थं समारुह्योपस्थेनानन्दं रतिं प्रजानिमाप्नोति प्रज्ञया पादौ समारुह्य पादाभ्यां सर्वा इत्या आप्नोति प्रज्ञयैव धियं समारुह्य प्रज्ञयैव धियो विज्ञातव्यं कामानाप्नोति ॥ ६ ॥

6. Being possessed of speech by Prajana, he finds by speech all names. Being possessed of Prajana, by *Prana* he finds by Prajana all smells; being possessed of the eye, by the Prajana he finds by the eye all forms; being possessed of the ear by the Prajana, he finds by the ear all sounds; being possessed of the tongue by the Prajana, he finds by the tongue all tastes of food; being possessed of the hands by the Prajana, he finds by the hand all actions, being possessed of the organ of generation by Prajana, he finds by the organ of generation, enjoyment, gratification and offspring; being possessed of feet by the Prajana, he finds by the feet all walking; and being possessed of the mind by the Prajana, he finds by the mind all thoughts. Cf. B. S., II-3-28.

न हि प्रज्ञापेता वाङ्माम किञ्चन प्रज्ञपयेदन्यत्र मे मनोऽभूदित्याह नाहमेतन्नाम प्राज्ञासिषमिति न हि प्रज्ञापेतः प्राणो गन्धं कञ्चन प्रज्ञपयेदन्यत्र मे मनोऽभूदित्याह नाहमेत गन्धं प्राज्ञासिषमिति न हि प्रज्ञापेतं चक्षू रूपं किञ्चन प्रज्ञपयेदन्यत्र मे मनोऽभूदित्याह नाहमेतद्रूपं प्राज्ञासिषमिति न हि प्रज्ञापेतं श्रोत्रं शब्दं कञ्चन प्रज्ञपयेदन्यत्र मे मनोऽभूदित्याह नाहमेतं शब्दं प्राज्ञासिषमिति न हि प्रज्ञापेता जिह्वाभ्ररसं कञ्चन प्रज्ञपयेदन्यत्र मे मनोऽभूदित्याह नाहमेतमन्नरसं

प्राज्ञासिषमिति न हि प्रज्ञापेती हस्तौ कर्म किञ्चन प्रज्ञपयेतामन्यत्र मे मनोऽभूदित्याह नाहमेतत्कर्म प्राज्ञासिषमिति न हि प्रज्ञापेतं शरीरं सुखदुःखं किञ्चन प्रज्ञपयेदन्यत्र मे मनोऽभूदित्याह नाहमेतत्सुखदुःखे प्राज्ञासिषमिति न हि प्रज्ञापेत उपस्थ आनन्दं रतिं प्रज्ञातिं कञ्चन प्रज्ञपयेदन्यत्र मे मनोऽभूदित्याह नाहमेतमानन्दं रतिं प्रज्ञातिं प्राज्ञासिषमिति न हि प्रज्ञापेती पादावित्यां काञ्चन प्रज्ञपयेतामन्यत्र मे मनोऽभूदित्याह नाहमेतामित्यां प्राज्ञासिषमिति न हि प्रज्ञापेता धीः काञ्चन सिद्ध्येन्न प्रज्ञानव्यं प्रज्ञायेन ॥ ७ ॥

7. The speech, deprived of knowledge, can reveal no names whatever. "My mind," he says, "was elsewhere; I perceived not that name verily deprived of knowledge the *Prana* (nose) can reveal no smell whatever." "My mind," he says, "was elsewhere; I perceived not that smell verily deprived of knowledge, the eye can reveal no form whatsoever." "My mind," he says, "was elsewhere; I perceived not that form." Verily deprived of knowledge, the ear can reveal no sound whatsoever. "My mind," he says, "was elsewhere; I perceived not that sound." Verily deprived of knowledge, the tongue can reveal no taste of food. "My mind," he says, "was elsewhere; I perceived not that taste." Verily deprived of knowledge, the hand can reveal no action whatsoever. "My mind," he says, "was elsewhere; I perceived not that action." Verily deprived of that knowledge the body cannot reveal pleasure nor pain whatever. "My mind," he says, "was elsewhere; I perceived not that pleasure or that pain." Verily deprived of knowledge, the organ of generation cannot reveal enjoyment or gratification or offspring. "My mind," he says, "was elsewhere; I perceived not that enjoyment nor gratification nor the offspring." Verily deprived of that knowledge, the feet can reveal

no walking whatever. "Our mind," they say, "was elsewhere; we perceived not that walking." Deprived of knowledge, the intellect cannot know anything which should be known.

न वाचं विजिज्ञासीत वक्तारं विद्यान्न गन्धं विजिज्ञासीत घ्रातारं विद्यान्न
रूपं विजिज्ञासीत रूपविदं विद्यान्न शब्दं विजिज्ञासीत श्रोतारं विद्यान्नान्नरसं
विजिज्ञासीतान्नरसस्यविज्ञातारं विद्यान्न कर्म विजिज्ञासीत कर्तारं विद्यान्न सुख-
दुःखं विजिज्ञासीत सुखदुःखयोर्विज्ञातारं विद्यान्नानन्दं रतिं प्रजातिं विजिज्ञासीता-
नन्दस्य रतेः प्रजातेर्विज्ञातारं विद्यान्नेत्यां विजिज्ञासीतैतारं विद्यान्न मनो विजि-
ज्ञासीत मन्तारं विद्यात्ता वा एता दशैव भूतमात्रा अधिप्रज्ञं दश प्रज्ञामात्रा अधि-
भूतं यद्धि भूतमात्रा न स्युर्न प्रज्ञामात्राः स्युर्यद्वा प्रज्ञामात्रा न स्युर्न भूतमात्रा
स्युः ॥८॥

8. One should not desire to know the speech, but should desire to know the speaker; one should not desire to know the smell but the smeller; one should not desire to know the form but the seer; one should not desire to know the sound but the hearer; one should not desire to know the taste of food but the perceiver of the taste of food; one should not desire to know the pleasure and pain but the perceiver of pleasure and pain; one should not desire to know the action but the agent; one should not desire to know the enjoyment, gratification and offspring but the knower of enjoyment, gratification and offspring. One should not desire to know the walking but the perceiver of walking; one should not desire to know the mind but the thinker; verily these ten elements depend on knowledge, and the objects of knowledge depend on the elements. Were there no elements, there would be no objects of knowledge, and if there were no objects of knowledge there would be no

elements and from either alone nothing would be accomplished.

न ह्यन्तरतो रूपं किञ्चन सिद्धयेन्नो एतन्नाना तद्यथा गृहस्थस्यारेषु नेमिरपिता नाभावरा अपिता एवमेवैता भूतमात्राः प्रज्ञामात्रास्वपिताः प्रज्ञामात्राः प्राणे अपिताः। एष प्राण एव प्रज्ञात्मानन्दोऽजरोऽमृतो न माधुता कर्मणा भूयान्नो एवासाधुता कर्मणा कनीयानेष ह्येवैनं माधु कर्म कार्यति तं यमेभ्यो लोकेभ्य उन्निनीषते एष एवा माधु कर्म कार्यति तं यमघो निषीषते एष लोकपाल एष लोकाधिपतिरेष सर्वेश्वरः स म आत्मेति विद्यात्स म आत्मेति विद्यात् ॥ ९ ॥

9. There is no division of this unity. Just as the circumference of a wheel is placed on the spokes and the spokes on the nave, so the elements are placed on the objects of knowledge and the objects of knowledge are placed on *Prana*. The *Prana* is verily knowledge and bliss, is eternally young and immortal; it is not increased by good deeds and it is not decreased by evil deeds. Verily him it causes to do good deeds whom it desires to uplift from these worlds; while him it causes to do evil deeds whom it desires to fall down. This is the protector of the world; this is the king of the world; this is the Lord of the world; and this is myself. A man should know thus; a man should know thus. Cf. B.S. I-1-28.

CHAPTER IV

This chapter teaches the meditation of the inner Self through Ajatsatru and Balaki, and Yagvalkyā and Maitrayi. (Same as in Brih., II-1-1.)

गार्ग्यो ह वै बालाकिर्गुत्तवान् मस्पष्ट आस सोऽयमुशीनरेषु संवसन्मत्स्येषु कुरुपञ्चालेषु काशीविदेहेष्विति म हाजातशत्रुं काश्यमेत्योवाच ब्रह्म ते ब्रवाणीति तं होवाचाजातशत्रुः सहस्रं दद्यस्त एतस्यां वाचि जनको जनक इति वा उ जना वावन्तीति ॥ १ ॥

1. Now Balaki of Gargya Gotra, was a renowned Vedic scholar. He had lived in Usinagara, Matsya, Kuru, Panchalas and Kasi and Videha. He went to Ajatsatru the king of Kasi and said, "Let me speak about *Brahma*." Ajatsatru said to him, "I give you a thousand cows for this saying." Many persons run crying "Janaka! Janaka!"

(He is) in the sun as great, in the moon as food, in the lightning as truth, in the thunder as sound, in wind as Indra of Vaikuntha, in the ether as pervader, in fire as Vanquisher, in water as vigour. This is with reference to the gods (or senses). Now with reference to the Self (body). (He is) in the mirror as counterpart, in the shadow as the double, in the echo as life, in the sound as death, in the sleep as Yama, in body as Prajapati (or creator), in the right eye as speech and in the left eye as truth.

स होवाच बालाकिर्य एवैष आदित्ये पुरुषस्तमेवाहमुपास इति तं होवाचा-
जातशत्रुर्ममैतस्मिन्संवादयिष्ठा बृहत्पाण्डरवासा अतिष्ठाः सर्वेषां भूतानां
मूर्धेति वा अहमेतमुपास इति स यो हैतमेवमुपास्तेऽतिष्ठाः सर्वेषां भूतानां मूर्धा
भवति ॥ २ ॥

2. Balaki said, "I worship the person who is in the sun. Do not teach me, I worship him as the great one, clothed in white garments excelling all, the head of all beings. Who thus worships him excels all and becomes the head of all beings."

स एवैष बालाकिर्य एवैष चन्द्रमसि पुरुषस्तमेवाहं ब्रह्मोपास इति तं होवाचा-
जातशत्रुर्ममैतस्मिन्संवादयिष्ठाः अन्नस्यात्मेति वा अहमेतमुपास इति स यो
हैतमेवमुपास्तेऽन्नस्यात्मा भवति ॥ ३ ॥

3. He (Balaki) said, "I worship him who is the person in the moon." Ajatsatru replied, "Teach me not; I worship him as the self of food: who thus worships him becomes the self of food."

सहोवाच बालाकिर्य एवैष विद्युति पुरुष एतमेवाहं ब्रह्मोपास इति तं होवाचा-
जातशत्रुर्भामैतस्मिन्समवादयिष्ठास्तेजस्यात्मेति वा अहमेतमुपास इति स यो
हैतमेवमुपास्ते तेजस आत्मा भवति ॥ ४ ॥

4. He (Balaki) said, "I worship him who is the person in the lightning." Ajatsatru replied, "Do not teach me; I worship him as the self of truth, and who so worships him becomes the self of truth"

स होवाच बालाकिर्य एवैष स्तनयितौ पुरुष एतमेवाहं ब्रह्मोपास इति तं
होवाचाजातशत्रुर्भामैतस्मिन्संवादयिष्ठाः शब्दस्यात्मेति वा अहमेतमुपास इति स यो
हैतमेवमुपास्ते शब्दस्यात्मा भवति ॥ ५ ॥

5. (Balaki) said, "I worship him who is the person in the thunder (or cloud)." Ajatsatru replied, "Do not teach me; I worship him as the self of sound and who thus worships him becomes the self of sound."

स होवाच बालाकिर्य एवैष आकाशे पुरुषस्तमेवाहमुपास इति तं होवाचा-
जातशत्रुर्भामैतस्मिन्संवादयिष्ठाः पूर्णमप्रवर्ति ब्रह्मेति वा अहमेतमुपास इति स
यो हैतमेवमुपास्ते पूर्यते प्रजया पशुभिर्नो एव स्वयं नास्य प्रजा पुरा कालात्र-
वर्तते ॥ ६ ॥

6. Balaki said, "I worship him who is the person in the ether." Ajatsatru replied, "Do not teach me. I worship him as the full and actionless *Brahma* and who thus worships him is filled with children, cattle, fame, holiness and heaven and accomplishes his full life here."

स होवाच बालाकिर्य एवैष वायौ पुरुषस्तमेवाहमुपास इति तं होवाचाजात-
शत्रुर्ममैतस्मिन्मवादयिष्ठा इन्द्रो वैकुण्ठोऽपराजिता सेनेति वा अहमेतमुपास इति
स यो हैतमेवमुपास्ते जिष्णुर्ह वा परजिष्णुर्गन्त्यस्तज्ज्यायान्भवति ॥ ७ ॥

7. Balaki said, "I worship him who is the person in the wind." Ajatsatru replied, "Do not teach me, I worship him as Indra of Vaikuntha whose army is unconquerable, and who thus worships him becomes a conqueror, unconquerable by others and himself conquering others."

स होवाच बालाकिर्य एवैषोऽग्नौ पुरुषस्तमेवाहमुपास इति तं होवाचाजात-
शत्रुर्ममैतस्मिन्मवादयिष्ठा विषांसहिरिति वा अहमेतमुपास इति स यो हैतमेवमु-
पास्ते विषांसहिर्वा एष अन्येषु भवति ॥ ८ ॥

8. Balaki said, "I worship him who is the person in the fire." Ajatsatru replied, "Do not teach me; I worship him as the irresistible. Who worships him thus becomes irresistible among others."

स होवाच बालाकिर्य एवैषोऽप्सु पुरुषस्तमेवाहमुपास इति तं होवाचाजात-
शत्रुर्ममैतस्मिन्मवादयिष्ठा तेजस आत्मेति वा अहमेतमुपास इति स यो हैतमेव-
मुपास्ते तेजस आत्मा भवतीत्यधिदैवतमथाध्यात्मन् ॥ ९ ॥

9. Balaki said, "I worship him who is the person in the water." Ajatsatru replied, "Do not teach me this; I worship him as the self of light." Who worships him thus becomes the self of light.

This is with reference (to the worship) of the gods. Now with reference to the Self (or body).

स होवाच बालाकिर्य एवैष आदर्शो पुरुषस्तमेवाहमुपास इति तं
होवाचाजातशत्रुर्ममैतस्मिन्मवादयिष्ठाः प्रतिरूप इति वा अहमेतमुपास इति
स यो हैतमेवमुपास्ते प्रतिरूपो हैवास्य प्रजायामाजायते नाप्रतिरूपः ॥ १० ॥

10. Balaki said, "I worship him who is the person in the mirror." Ajatsatru replied, "Do not

teach me this. I worship him as the reflection. Who thus worships him he is born truly reflected in his children and not falsely reflected."

स होवाच बालाकिर्य एवैष प्रतिश्रुत्कायां पुरुषस्तमेवाहमुपास इति तं होवाचाजातशत्रुर्ममैतस्मिन्समवादयिष्ठा द्वितीयोऽनुपग इति वा अहमेतमुपास इति स यो हैतमेवमुपास्ते विन्दते द्वितीयाद्वितीयवान्भवति ॥ ११ ॥

11. Balaki said, "I worship him as the person in the shadow." Ajatsatru replied, "Do not teach me this. I worship him as the double and inseparable. Who so worships him thus obtains a son from the other half (wife) and himself becomes double."

स होवाच बालाकिर्य एवैष शब्दः पुरुषमन्वेति तमेवाहमुपास इति तं होवाचाजातशत्रुर्ममैतस्मिन्समवादयिष्ठा असुरिति वा अहमेतमुपास इति स यो हैतमेवमुपास्ते नो एव स्वयं नास्य प्रजा पुरा कालान्संमोहमेति ॥ १२ ॥

12. Balaki said, "I worship him who is the person in the echo." Ajatsatru replied, "Do not teach me this. I worship him as the Prana. Who thus worships him does not die before his time."

स होवाच बालाकिर्य एवैष जायायां पुरुषस्तमेवाहमुपास इति तं होवाचाजातशत्रुर्ममैतस्मिन्समवादयिष्ठा मृत्युरिति वा अहमेतमुपास इति स यो हैतमेवमुपास्ते नो एव स्वयं नास्य प्रजा पुरा कालान्प्रमयीते ॥ १३ ॥

13. Balaki said, "I worship him who is the person in the sound." Ajatsatru replied, "Do not teach me this. I worship him as death. Who thus worships him does not die before his time."

स होवाच बालाकिर्य एवैष शरीरः पुरुषस्तमेवाहमुपास इति तं होवाचाजातशत्रुर्ममैतस्मिन्समवादयिष्ठाः प्रजापतिरिति वा अहमेतमुपास इति स यो हैतमेवमुपास्ते प्रजायते प्रजया पशुभिः ॥ १४ ॥

14. Balaki said, "I worship him who is the person in body." Ajatsatru replied, "Do not teach

me this. I worship him as Prajapati. Who worships him thus is multiplied in children, cattle, glory, holiness, heaven and attains his full life."

स होवाच बालाकिर्य एवैष प्राज आत्मा येनै तत्मुप्त. स्वप्नयाचरति नमेवाहमुपास इति तं होवाचाजातशत्रुर्मितस्मिन्संवादयिष्ठा यमो राजेति वा अहमेतमुपास इति स यो हैतमेवमुपास्ते सर्व हास्मा इदं श्रैष्ठ्याय यम्यते ॥ १५ ॥

15. Balaki said, "I worship him who is the sleeping person goes by sleep." Ajatsatru replied, "Do not teach me this. I worship him as king Yama. Who thus worships him to him all this world is subdued for his good."

स होवाच बालाकिर्य एवैष दक्षिणेश्चक्षुस्त्वस्तमेवाहमुपास इति तं होवाचाजातशत्रुर्मितस्मिन्संवादयिष्ठा नाम्न आत्माग्निरात्मा ज्योतिष्ठ वा अहमेतमुपास इति स यो हैतमेवमुपास्त एतेषां सर्वेषामात्मा भवति ॥ १६ ॥

16. Balaki said, "I worship him who is the person in the right eye." Ajatsatru replied, "Do not teach me this. I worship him as the self of speech, the self of fire, the self of splendour; and who worships him thus becomes the self of all these."

स होवाच बालाकिर्य एवैष सव्येश्चक्षुस्त्वस्तमेवाहमुपास इति तं होवाचाजातशत्रुर्मितस्मिन्संवादयिष्ठाः सत्यस्यात्मा विद्युत् आत्मा तेजस आत्मेति वा अहमेतमुपास इति स यो हैतमेवमुपास्त एतेषां सर्वेषामात्मा भवतीति ॥ १७ ॥

17. Balaki said, "I worship him who is the person in the left eye." Ajatsatru said, "Do not teach me this. I worship him as the self of truth, the self of lightning, the self of light; and who so worships him thus becomes the self of all these."

तत उ ह बालाकिस्तूष्णीमास तं होवाचाजातशत्रुरेतावन्तु बालाकि इति एतावद्वीति होवाच बालाकिस्तं होवाचाजातशत्रुर्मृषा वैकिल मा संवादयिष्ठाः ब्रह्म ते ब्रवाणीति स होवाच यो वै बालाक एतेषां पुरुषाणां कर्ता यस्य वै तत्कर्म स वै

वेदितव्य इति तत ऊ ह बालकिः समित्पाणिः प्रतिचक्रम उपायानीति तं होवाचा-
जातशत्रुः प्रतिलोमरूपमेव स्याद्यत्क्षत्रियो ब्राह्मणमुपनयीतैहि व्येव त्वाज्ञपयि-
ष्यामीति तं ह पाणावभिषद्य प्रवव्राज तौ ह सुप्तं पुषमीयतुस्तं हाजातशत्रुराम-
न्त्रयांचक्रे बृहत्पाण्डरवासः सोमराजमिति स उ ह तूष्णीमेव शिष्ये तत उ हैनं
यष्ट्या विचिक्षेप स तत एव समुत्तस्थौ तं होवाचाजातशत्रुः क्वैष एतद्वा लोके
पुरुषोऽशयिष्ट क्वैतदभूत्कृत एतदगादिति तद् ह बालकिर्न विजज्ञौ ॥ १८ ॥

18. Then verily Balaki became silent. Ajat-
satsu said to him, "Thus far only (thou can teach),
O son of Balaki! Thus far only replied." Ajat-
satsu said, "In vain did you offer to teach me about
Brahma. Now let me speak to thee about Brahma.
O Balaki! he who is the maker of these persons,
whose work is all this, he verily is to be known."
Then truly Balaki approached him with fuel in hand
saying, "Let me attend thee (as disciple)." Ajat-
satsu said to him, "This I consider as contrary to the
custom that a Kshatriya should instruct a Brahmana.
But come I will tell thee all I know." Then having
taken him by the hand, he set out. They came to a
man who was asleep. Ajatsatsu called him (saying),
"O thou great one clothed in white garments, king
Soma (or moon)." The man still lay asleep. Then he
pushed him with his staff and he at once rose up.
Ajatsatsu said to Balaki, "Where, O Balaki! lay the
person asleep." Then Balaki knew not what to
reply.

तं होवाचाजातशत्रुर्यत्रैष एतद्वालाके पुरुषोऽशयिष्ट यत्रैतदभूद्यत एतदगादिति
नाम हृदयस्य नाड्यो हृदयात्पुरीततमभिप्रतन्वन्ति यथा सहस्रधा केशो विपाटित-
स्तावदण्यः पिङ्गलस्याणिम्ना निष्ठन्ते शुक्लस्य कृष्णस्य पीतस्य लोहितस्येति
तासु तदा भवति यदा सुप्तः स्वप्नं न कंचन पश्यत्यथास्मिन्प्राण एवैकधा भवति
तथैनं वाक् सर्वैर्नामभिः सहाप्येति चक्षुः सर्वै रूपैः सहाप्येति श्रोत्रं सर्वैः शब्दैः

सहाप्येति मनः सर्वैर्ध्यानैः महाप्येति स यदा प्रतिबुध्यते यथाग्नेज्वलतां विस्फुलिङ्गा
विप्रतिष्ठेरन्नेत्रमेवैनस्मादान्मनः प्राणा यथायतनं विप्रतिष्ठन्ते प्राणभ्यो देवान्देवेभ्यो
लोकांस्तद्यथा क्षुरः क्षुरध्यन्तेवोप हितः स्याद्विश्वभरो वा विश्वंभरकुलाय एवमेवैष
प्राज्ञ आत्मेदं शरीरमनुप्रविष्ट आलोमम्य आ तन्नेभ्यः ॥ १९ ॥

19. Ajatsatru said to Balaki, "Where, O Balaki ! lay the person asleep where all this was done and whence he thus came back. The vessels of the heart called Hita, proceeding from the heart, surround the great membrane (round the heart) and there as a hair divided into a thousand parts, and filled with the minute essence of various colours, of white, of black, of yellow, and of red. When the sleeping man sees no dream whatsoever he abides in these." Then he is merged in that *Prana*. Then the speech enters into it with all names; the sight enters into it with all forms; the hearing enters into it with all sounds and the mind enters into it with all thoughts. When he awakes, as from a blazing fire, sparks go out in all the directions; so from this self all the *Pranas* go out to their several stations; from the *Pranas* go out the gods and from the gods the worlds. This is verily *Prana*. This is truly knowledge, entering this self it penetrates to the nails and hairs of the skin. Just as a razor placed in a razor case or fire in the place of fire, so this self-knowledge enters this body to the hairs and nails. Cf. B. S., I-4-16 and 18.

तमेतमात्मानमेतमात्मनोऽन्ववस्यति यथा श्रेष्ठिनं स्वास्तद्यथा श्रेष्ठैः
स्वैर्भुङ्क्ते यथा वा श्रेष्ठिनं स्वा भुजन्त एवमेवैष प्राज्ञ आत्मैतैरात्मभिर्भुङ्क्ते ॥
यथा श्रेष्ठी स्वैरेवं वेतमात्मानमेत आत्मानोऽन्ववस्यन्ति यथा श्रेष्ठिनं स्वाः
यावद् वा इन्द्र एतमात्मानं न विजज्ञौ तावदेनमसुरा अभिबभूवुः स यदा

विजज्ञावथ हृत्वासुरान्विजित्य सर्वेषां भूतानां श्रेष्ठ्यं स्वाराज्यमाधिपत्यं पर्येति
 तयो एवं व विद्वन् सर्वेषां भूतानां श्रेष्ठ्यं स्वाराज्यमाधिपत्यं पर्येति
 य एवं वेद य एवं वेद ॥ २० ॥

20. These selves follow this self as the household the householder. As the household feeds with his householder and the householder eats with the householder, so this self itself feeds with these knowledge-selves, and thus those selves eat with this self. As long as Indra knew not this self, so long the *Asuras* overcome. When he knew it, then having conquered and slain the *Asuras*, he attained the pre-eminence of all gods and all beings and he obtained sovereignty and kingdom. Thus it is also with him who has this knowledge, having destroyed all sins, he attains the kingdom. Who knows thus, who knows thus. Cf. B. S., II-3-26.

CHHANDOGYA UPANISHAD

Subject-matter.—This *Upanishad* belongs to the Sama Veda and is regarded as the best exponent of the *Brahma* Vidya. It is divided into eight chapters and the first five of which teach various Vidyas (or meditations) of *Brahma* under different names and forms and the last three only declare the *Brahma* knowledge. The Vidyas treated in the *Upanishad* are meditations on the Supreme characters of *Brahma* which lead to knowledge and supreme goal. They are as mentioned below :—

(1) Udgeetha, (2) Madhu, (3) Gayatri, (4) Sandilya, (5) Purusha, (6) Samovarga, (7) Upkosala, (8) Prana, (9) Panchagni, (10) Paryanka, (11) Vaishwanara, (12) Satya, (13) Bhuma, (14) Dahara, (15) Name and form, (16) Knowledge, (17) Intelligent, and (18) Ether meditation.

The last three chapters describe the *Brahma* knowledge of the highest order and character in the form of three discourses :—

- (a) By Udalaka to Swetaketu that *Brahma* is the subtle essence, the self and Sat of all.
- (b) By Sanatkumara to Narada declaring that all names and forms represent *Brahma*.
- (c) By *Prajapati* to Indra that on obtaining release the *Jiva* attains to its true form and supreme goal.

In the beginning all this was one *Sat* alone without a second, and it created fire, water, and earth and through these three all this world of various names and forms was created by the tripartite modification of the same. *Brahma* is the real cause of all, and all that is seen, heard, known and thought is caused by him alone; and he also is the creator, supporter and destroyer of all. He is all-knower, everywhere present, and all-powerful and of two-fold character as *Saguna* and *Nirguna* (or manifested and unmanifested).

The chief duties of man for the attainment of the subjects of life are performance of actions (*viz.*, sacrifices), charity, austerity and sacred study and attainment of knowledge without which there can be no release. There are two paths for man to go after death. Those who perform actions go by the *Pitri* path and attain to the world of the moon, and after enjoying the fruits of their actions they return to this world again by the same path as they went. The followers of knowledge go by the godly path and attain to *Brahma* through the sun and do not return to the world again. The evil-doers go to hell and are punished for their misdeeds and they then attain the evil births of beasts and insects, etc., and even lower births.

This Upanishad contains eight chapters and there are different sections in each chapter and there are several *Mantras* (or metres) in each section.

CHAPTER I—SECTION 1

This section describes the worship of *Brahma* under the name of *Udgeetha* meditation (Same as in Brih., I-3-1.)

ओमित्येतदक्षरमुद्गीथमुपासीतोमिति ह्युद्गायति तस्योपव्याख्यानम् ॥१॥

1. One ought to meditate upon the *Akshar Om* as *Udgeetha* because they sing beginning with *Om* and its explanation is this.

i.e., *Om* and *Udgeetha* are the symbolical Supreme names and forms of *Brahma* who is the creator, supporter and destroyer of all.

एषां भूतानां पृथिवी रसः पृथिव्या आपो रसोऽपामोषवयो रस ओषधीनां पुरुषो रसः पुरुषस्य वाग्रसो वाच ऋग्रस ऋचः साम रसः साम्न उद्गीथो रसः ॥२॥

2. The essence of all beings is the earth. The essence of the earth is water; the essence of water is plants; the essence of the plants is man; the essence of man is speech; the essence of the speech is Rigveda; the essence of the Rig Veda is Sam Veda and the essence of the Sam Veda is *Udgeetha*.

i.e., The earth is the essence and cause of all, and thus water, etc., also are the cause of one another.

स एष रसानां रसतमः परमः परार्थोऽष्टमो यदुद्गीथः ॥ ३ ॥

3. That *Udgeetha* is the best of all essences, the supreme and the highest place and the eighth. Cf. B. S., III-4-21.

i.e., Out of the earth, etc., as eight essences mentioned in the last para, *Om* is the highest and best cause of all.

कतमः कतमर्कतमत्कतमत्साम कतमः कतम उद्गीथ इति विमृष्टं भवति ॥४॥

4. What then is the Rik? What is the Sama? And what is the *Udgeetha*? That is to be considered.

वागेवर्कं प्राणः सामोमित्येतदक्षरमुद्गीथस्तद्वा एतन्मिथुनं यद्वर्कं च प्राणश्चर्कं च साम च ॥५॥

5. The Rik indeed is the speech. The Sama is the *Prana*, and the *Udgeetha* is the *Akshar Om*. Now speech and *Prana* or Rik and Sama form a couple.

तदेतन्मिथुनमोमित्येतस्मिन्नक्षरे शस्मृज्यते यदा वै मिथुनौ समागच्छत आपयतो वै तावन्योन्यस्य कामम् ॥ ६ ॥

6. And that couple is united together in the *Akshar Om*, and when the couple come together they fulfil each other's desires.

आपयिता ह वै कामानां भवति य एतदेव विद्वानक्षरमुद्गीथमुपास्ते ॥ ७ ॥

7. Who knowing thus meditates on the *Akshar Om*, as the *Udgeetha*, he becomes the fulfiller of desires.

तद्वा एतदनुज्ञाक्षरं यद्वि किंचानुजानात्योमित्येव तदाहंषा एव समृद्धिर्यदनुज्ञा समर्थयिता ह वै कामानां भवति य एतदेवंविद्वानक्षरमुद्गीथमुपास्ते ॥ ८ ॥

8. That is the *Akshar* of permission, for whenever we permit anything we say *Om*. Now permission is gratification. He who knows thus meditates on the syllable as *Udgeetha* he becomes the gratifier of desires.

तेनेयं त्रयी विद्या वर्तते ओमित्याश्रावयत्योमिति शस्सत्योमित्युद्गायत्येतस्यैवाक्षरस्यापचित्यै महिम्ना रसेन ॥ ९ ॥

9. From this (*Akshar*) does that threefold knowledge proceed. With *Om* does one recite; with *Om* does one order; with *Om* does one sing. This is the worship, greatness and glory of the *Akshar* (the

Supreme Lord); (*i.e.*, all the sacrificial acts are commenced with *Om*).

तेनोभौ कुरुतो यश्चैनदेवं वेद यश्च न वेद । नाना तु विद्या चाविद्या च यदेव
विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति खल्वेतस्यैवाक्षरस्योप-
व्याख्यानं भवति ॥१०॥

10. Now who knows and who does not know both perform work. Knowledge and action are different. That which is performed with faith, knowledge and devotion becomes all the more powerful (effective). This is the full explanation of the *Akshar Om*. Cf. B. S., III-3-42.

i.e., Some persons perform their sacrifice and other works by reciting *Om* and they attain to success, but those who perform it with knowledge attain to greater success. Cf. B. S., III-3-42, III-4-4 and IV-1-18.

SECTION 2

देवासुरा ह वै यत्र संयेतिर उभये प्राजापत्यास्तद्ध देवा उद्गीथमाजहुरने-
नैनानभिभविष्याम इति ॥१॥

1. It is said when the gods and the demons, both descendants of *Prajapati*, struggled together, the gods resorted to the *Udgeetha (Om)* and thought that with this they shall conquer them. Cf. Gita, XVI-6; B. S., III-3-6.

i.e., *Asuras* (or Demons) are called *Tamasic* senses because they deal with the worldly objects and with their attachment the *Jiva* attains to bondage and delusion, and while the gods are called *Sattwic* senses and by their union the *Jiva* attains to knowledge and Supreme goal

ते ह नासिक्यं प्राणमुद्गीथमुपासांचक्रिरे तद्वासुराः पाप्मना विविध-
स्तस्मात्तेनोभयं जिघ्रति सुरभि च दुर्गन्धि च पाप्मना ह्येष विद्धः ॥२॥

2. They meditated upon the *Pranu* in the nose as the *Udgeetha*. The demons pierced it with evil and therefore it smells both what is good smelling and what is bad smelling, for it is pierced with evil.

i.e., The *Pranu* as nose being pierced with evil smells both what is good and evil because that god is affected with ungodly senses.

अथ ह वाचमुद्गीथमुपासांचक्रिरे ताद्वासुराः पाप्मना विविधस्तस्मात्तेनोभयं
वदति सत्यं चानृतं च पाप्मना ह्येष विद्धः ॥३॥

3. They then meditated upon the speech, as the *Udgeetha* and the demons pierced it with evil. Therefore, it speaks both truth and untruth as it is pierced with evil.

अथ ह चक्षुमुद्गीथमुपासांचक्रिरे तद्वासुराः पाप्मना विविधस्तस्मात्तेनोभयं
पश्यति दर्शनीयं चादर्शनीयं च पाप्मना ह्येतद्विद्धम् ॥४॥

4. They then meditated upon the eye as the *Udgeetha* and the demons pierced it with evil. Therefore, it sees both good and bad objects as it is pierced with evil.

अथ ह श्रोत्रमुद्गीथमुपासांचक्रिरे तद्वासुराः पाप्मना विविधस्तस्मात्तेनोभयं
शृणोति श्रवणीयं चाश्रवणीयं च पाप्मना ह्येतद्विद्धम् ॥५॥

5. They then meditated upon the ear as the *Udgeetha* and the demons pierced it with evil. Therefore, it hears both what is good and what is bad hearing as it is pierced with evil.

अथ ह मन उद्गीथमुपासांचक्रिरे तद्वासुराः पाप्मना विविधस्तस्मात्तेनो
भयं सङ्कल्पयते सङ्कल्पनीयं चासङ्कल्पनीयं च पाप्मना ह्येतद्विद्धम् ॥६॥

6. They then meditated upon the mind as the *Udgeetha* and the demons pierced it with evil. Therefore, it thinks both what is good and what is bad thinking as it is pierced with evil.

अथ ह य एवायं मुख्यः प्राणस्तमुद्गीथमुपासांचक्रिरे तश्चासुरा ऋत्वा-
विदध्वसुर्यथाश्मानमाखणमृत्वा विध्वंसेत् ॥७॥

7 They then meditated upon the chief *Prana* as the *Udgeetha*, and the demons on approaching it were scattered as a (piece of earth) that on approaching a hard stone, is shattered to pieces. Cf. B. S., III-3-6

i.e., The chief *Prana* on account of his greatness is the highest and most powerful, therefore, it overcomes the ungodly senses

एवं यथाश्मानमाखणमृत्वा विध्वंसेत् एवञ्चैव स विध्वंसेत् ते य एवं विदि-
पापं कामयते यश्चैनमभिदासति स एषोऽश्माखणः ॥८॥

8. As (a piece of earth) striking against a hard stone is destroyed so he is destroyed who wishes evil to the one knowing this (*Prana*), and also one who persecutes him, for he is a hard stone.

नैवैतेन सुरभि न दुर्गन्धि विजानात्यपहतपाप्मा ह्येष तेन यदश्नाति यत्पिबति
नेनेतरान् प्राणानवत्येतमु एवान्ततोऽवित्वोत्क्रामति व्याददात्येवान्तत इति ॥९॥

9. By this one knows not what is good smell and what is bad smell, for that is free from evil. What he eats and drinks by that he supports the other *Pranas*; and supporting them till the last time, he goes out and opens the mouth at the end.

i.e., The chief *Prana* being superior to smelling sense is not affected by evil, but ever remains pure and unattached.

तश्चाङ्गिरा उद्गीथमुपासांचक एवाङ्गिरसं मन्यतेऽङ्गाना यद्रसः ॥१०॥

10. Angirasa meditated upon (*Prana*) as the *Udgeetha* and they regard it as Angirasa as it is the essence of the limbs (body).

i.e., The chief *Prana* is the essence of other *Pranas* (or senses), and therefore it is called Angirasa.

तेन तश्च बृहस्पतिरुद्गीथमुपासांचक एतमु एव बृहस्पतिं मन्यते वाग्धि
बृहती तस्या एष पतिः ॥११॥

11. Thence, Brihaspati meditated upon this (*Prana*) as the *Udgeetha* and they regard it as Brihaspati. Speech is called Brihati, and this (*Prana*) is the Lord (or *Puti*) of the speech.

नेन तश्चायास्य उद्गीथमुपासांचक एतमु एवायास्यं मन्यत आस्याद्यदयते ॥१२॥

12. Thence, Ayasya meditated upon this (*Prana*), as the *Udgeetha*, and they regard it as Ayasya as it comes from the mouth.

नेन तश्च वको दालभ्यो विदांचकार ॥

स ह नैमिषीयानामुद्गाता बभूव स ह स्मैभ्यः कामानागायति ॥१३॥

13. Therefore, Vaka, the son of Dalbha, knew this (*Prana*) He became *Udgeetha* (singer) of Naimisya, resident of Naimisya, as he sang out desires for them.

आगाता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्त
इत्यध्यात्मम् ॥१४॥

14. Who knowing thus meditates upon the Akshar *Udgeetha*, he becomes the singer of desires. This relates to the body.

Note.—This section describes the struggle between the gods and the demons like the godly and

ungodly beings; that the one being of *Sattwa* (or good) conduct meditates and worships on *Om Brahma* by which they attain to victory and Supreme goal while the other being of *Asuri* (or evil) conduct attains to low state and destruction.

SECTION 3

अथाधिदैवतं य एवासौ तपति तमुद्गीथमुपासीतोद्यन्वा एष प्रजाभ्य उद्गायति
उद्यन्तमोभयमपहन्त्यपहन्ता ह वै भयस्य तमसो भवति य एवं वेद ॥१॥

1. Now (this is) in relation to the gods. One should meditate on that (sun) which shines as *Ud-geetha*, and on rising sings for the creatures and destroys the fear and darkness. He who knows this becomes the destroyer of darkness. Cf. B. S., IV-1-6.

समान उ एवायं चासौ चोष्णोऽयमुष्णोऽसौ स्वर इतीममाचक्षते स्वर इति
प्रत्यास्वर इत्यमुं तस्माद्वा एतमिमममुं चोद्गीथमुपासीत ॥२॥

2 This (sun) and that (*Prana*) is the same. This is warm and that is warm. This they call *Swara*, and that they call *Swara* and thus each of them is *Swara*. Therefore, one should meditate upon this and that (or the *Prana* and the sun) as *Ud-geetha*.

अथ खलु व्यानमेवोद्गीथमुपासीत यद्वै प्राणिति स प्राणो यदपानिति
सोऽपानोऽयं यः प्राणापानयोः सन्धिः स व्यानो यो व्यानः सा वाक्
तस्मादप्राणन्नपानन्वाचमभिव्याहरति ॥३॥

3. One should meditate upon *Vyana* as *Ud-geetha*. What one breathes out is *Prana*, and what one breathes in is *Apana*. Now what is the union of *Prana* and *Apana* is *Vyana*, and what is *Vyana* is

speech. Therefore, when one utters speech then he neither breathes in nor out.

या वाक्सवर्तस्मादप्राणन्नपानञ्चमभिव्याहरति यवर्तत्साम तस्मादप्राणन्न-
नपानन्साम गायति यत्साम स उद्गीथस्तस्मादप्राणन्नपानञ्चुद्गायति ॥४॥

4. What is speech is Rik. Therefore, when one neither breathes in nor out then he speaks (Rik), and what is Rik is Sama. Therefore, when one neither breathes in nor out, he sings Sama and what is Sama is Udgeetha. Therefore, when he either breathes in or out he sings *Udgeetha*.

अतो यान्यन्यानि वीर्यवन्ति कर्माणि यथाग्नेर्मन्थनमाजेः सरणं दृढस्य धनुष
आयमनमप्राणन्नपानश्स्तानि करोत्येतस्य हेतोर्व्यानमेवोद्गीथमुपासीत ॥५॥

5. Therefore, what are the other actions requiring strength as production of fire by rubbing from wood, running, drawing in of a hard bow, he performs them while there is no breathing in or out. Therefore, one should meditate upon the *Vyana* as the *Udgeetha*.

खलूद्गीथाक्षराण्युपासीतोद्गीथ इति प्राण एवोत्प्राणेन ह्यतिष्ठति
वाग्मीर्वाचो ह गिर इत्याचक्षतेऽन्नं धमन्ने हीदश्चर्वश्च स्थितम् ॥६॥

6. One should meditate upon the *Akshar Udgeetha*. Thus, in *Udgeetha*, *Ut* is breath (or *Prana*) for by breath he rises; *Gee* is speech for speech is called *Giraha*. *Tha* is food, for by food all subsists.

चौरेवोदन्तरिक्षं गीः पृथिवी यमादित्य एवोद्वायुर्गौरग्निस्थश्चसामवेद
एवोद्यजुर्वेदो गीः ऋग्वेदस्यं दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो
भवति य एतान्येवं विद्वानुद्गीथाक्षराण्युपास्त उद्गीथ इति ॥७॥

7. *Ut* is the heaven, *Gee* is the sky and *Tha* is the earth. *Ut* is the sun, *Gee* is the air, and *Tha* is the fire *Ut* is the Sama, *Gee* is the *Yajur* and *Tha* is

the Rik Speech is milk and milk is speech. Who thus knows and meditates upon the syllable *Udgeetha*, he becomes rich in food and the eater of food. This is *Udgeetha* (meditation)

अथ खत्वाशीः समृद्धिरुपसरणानीत्युपासीत येन माम्ना स्तोष्यन्त्यात्त-
न्नामोपधावेत् ॥८॥

8. This is the fulfilment of desires. One should meditate upon the object of meditation, and one should meditate upon Sama by which he is going to praise.

यस्यामृचि तामृचं यदार्षेयं तमृषिं यां देवतामभिष्टोष्यन्त्यात्तां देवता-
मुपधावेत् ॥९॥

9. One should meditate upon the Rik in which that Sama occurs, on the Rishi by whom it was seen and on the god whom he is going to praise.

येन छन्दसा स्तोष्यन्त्यात्तच्छन्द उपधावेद्येन स्तोमेन स्तोष्यमाणः स्यात्त-
स्तोममुपधावेत् ॥१०॥

10. One should meditate upon the metre by which he is going to praise, and one should meditate upon the hymn by which he is going to sing.

यां दिशमभिष्टोष्यन्त्यात्तां दिशमुपधावेत् ॥११॥

11. One should meditate upon the quarters by which (quarters) he is going to praise.

आत्मानमन्तत उपसृत्य स्तुवीत कामं ध्यायन्नप्रमत्तोऽभ्याशो ह यदस्मै स
कामः समृद्धयेत यत्कामः स्तुवीतेति यत्कामः स्तुवीतेति ॥१२॥

12. Having meditated (upon the self), he should sing the praise, thinking of his desires without negligence. His desires will be quickly fulfilled desiring which he may have offered the hymn of praise:

yea, for which he may have offered the hymn of praise. Cf. Gita, IV-11.

SECTION 4

ॐमित्येतदक्षरमुद्गीथमुवासीतोमिति ह्युद्गायति नम्यापव्याह्वयानम् ॥१॥

1. One should meditate upon the *Akshar Om*, for the *Udgayetha* is sung beginning with *Om* and its explanation is this.

देवा वै मृत्योर्विभ्यतस्त्रयीं विद्यां प्राविजश्स्ते छन्दोभिरच्छादयन्त्यदेभिरच्छादयश्च स्तच्छन्दसां छन्दस्त्वम् ॥२॥

2. The gods through fear of death entered into the three Vedas (performed the Vedic sacrifices). They were covered with the *Chhandas* (or metrical hymns), and they covered themselves with the *Chhandas*. Therefore, the metrical hymns are called the *Chhandas*.

i.e., The gods on account of death performed the sacrifice with the Vedas of three qualities through Vedic metres.

तानु तत्र मृत्युर्यथा मत्स्यमुदके परिपश्येदेवं पर्यपश्यदृचि साम्नि यजुषि ।
ते नु विस्वोर्ध्वा ऋचः साम्नो यजुषः स्वरमेव प्राविगन् ॥३॥

3. Then as one sees fish, so death saw the gods there in the Rik, Sama and Yajur Vedas (sacrifices). They (gods) knowing this rose from the Rik, Sama and Yajur and entered into the *Swara (Om)*.

i.e., The gods meditated on *Akshar Om* (or imperishable).

यदा वा ऋचमाप्नोत्योमित्येवातिस्वरत्येवश्सामैवं यजुरेष उ स्वरो यदेतदक्ष-
ग्मेतदमृतमभयं तत्प्रविश्य देवा अमृता अभया अभवन् ॥४॥

4. When one has attained the Rik, he loudly utters *Om* and does the same when he has attained the Sama and the Yajur. This (*Om*) is *Swara*, is the syllable which is immortal and fearless and the gods entering into it became fearless and immortal.

स य एतदेवं विद्वानक्षरं प्रणौत्येतदेवाक्षरं स्वस्वरममृतमभयं प्रविशति तत्प्रविश्य
यदमृता देवास्तदमृतो भवति ॥५॥

5 Who thus knows the *Akshara*, worships this *Akshara* and enters the immortal and fearless *Swara*, and having entered it, he becomes immortal as the gods are immortal.

SECTION 5

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इत्यसौ वा आदित्य
उद्गीथ एष प्रणव ओमिति ह्येष स्वरश्चेति ॥१॥

1. Now what is the *Udgeetha* is the *Pranava* (*Om*), and what is the *Pranava* is the *Udgeetha*, and this sun is the *Udgeetha* and it is also the *Pranava* for this (sun) comes uttering *Om*.

i.e., What is called *Udgeetha* in the Sam Veda is called *Pranava* in the *Rigveda*, therefore, *Udgeetha*, *Pranava* and *Om* are the Supreme names of *Brahma*.

एतमु एवाहमभ्यागासिषं तस्मान्मम त्वमेकोऽसीति ह कौषीतकिः पुत्रमुवाच
रश्मींस्त्वं पर्यावर्तयाद्वहवो वै ते भविष्यन्तीत्यधिदैवतम् ॥२॥

2. "Verily I sang praises to him, therefore thou art my only son," thus said Kaushitiki to his son. "Dost thou meditate upon his rays and then thou wilt have many sons." This is with reference to the gods.

अथाध्यत्सं य एवायं मुख्यः प्राणस्तमुद्गीथमुपासितोमिति ह्येष स्वरश्चेति ॥३॥

3 Now with reference to the self. One should meditate upon the chief *Prana* as the *Udqeetha* for it goes uttering *Om*.

एनमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषीतकिः पुत्रमुवाच
प्राणाश्स्त्वं भूमानमभिगायताद्ब्रह्मो वै मे भविष्यन्तीति ॥४॥

4. "I sang praises to him, and therefore, thou art my only son," thus said Kaushitiki to his son. "Do thou, therefore, sing praise to the *Prana* as manifold, and thus thou wilt have many sons."

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इति होतृषदनाद्वैवापि
दुरुद्गीथमनुसमाहरतीत्यनुसमाहरतीति ॥५॥

5. Who knows that the *Udqeetha* is the *Pranava* and the *Pranava* is the *Udqeetha*, he rectifies any mistake from the seat of the Hotri priest committed by him in performing the *Udqeetha*, yea in performing the *Udqeetha*. Cf. B. S., III-3-63.

SECTION 6

Vote.—The Samveda and Rigaveda similarly teach the meditation (or worship) on the *Udqeetha* and *Pranava* as symbols of *Brahma*.

इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्यूढः साम तस्मादृच्यध्यूढः साम गीयत
इयमेव साऽग्निरमस्तत्साम ॥१॥

1. This (earth) is Rik and fire is Sama. This (Sama) rests on that Rik. Therefore, Sama is sung as resting on Rik. This (earth) is Sa and fire is Ama. and that makes Sama.

अन्तरिक्षमेवर्वायुः साम तदेतदेतस्यामृच्यध्यूढः साम तस्मादृच्यध्यूढः साम
गीयतेऽन्तरिक्षमेव सा वायुरमस्तत्साम ॥२॥

2. The sky is Rik and the air is Sama. This (Sama) rests on that Rik. Therefore, Sama is sung resting on Rik. The sky is Sa and the air is Ama and that makes Sama.

द्यौरैवर्गादित्यः साम तदेतदेतस्यामृच्यध्यूढः साम तस्मादृच्यध्यूढः साम गीयते द्यौरैव सादित्योऽमस्तत्साम ॥३॥

3. The heaven is Rik and the sun is Sama. This (Sama) rests on that Rik. Therefore, Sama is sung as resting on Rik. The heaven is Sa and the sun is Ama and hence Sama.

नक्षत्राण्येवर्कं चन्द्रमाः साम तदेतदेतस्यामृच्यध्यूढः साम तस्मादृच्यध्यूढः साम गीयते नक्षत्राण्येव सा चन्द्रमा अमस्तत्साम ॥४॥

4. The star is Rik and the moon is Sama. This (Sama) rests on the Rik, therefore, Sama is sung as resting on Rik. The star is Sa and the moon is Ama and hence Sama.

अथ यदेतदादित्यस्य शुक्लं भाः सैवर्गय यन्नीलं परः कृष्णं तत्साम तदेतदेतस्यामृच्यध्यूढः साम तस्मादृच्यध्यूढः साम गीयते ॥५॥

5. Now what is the white light of the sun that is the Rik, and what is the exceeding blue darkness that is the Sama. This Sama rests on that Rik. Therefore, Sama is sung as resting on Rik.

अथ यदेवैनदादित्यस्य शुक्लं भाः सैव साऽथ यन्नीलं परः कृष्णं तदमस्तत्सामाथ य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यकेश आप्रण-
खात्सर्वं एव सुवर्णः ॥६॥

6. Now what is the white light of the Sun is Sa, and what is the exceeding blue darkness is Ama and hence Sama. Now what is seen within the sun, the sun with golden beard, golden hair, and all golden to the tips of nails, that is the golden person. Cf. B. S., I-1-20.

तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी तस्योदिति नाम स एष सर्वभ्यः
पाप्मभ्य उदित उदेति ह वै सर्वभ्यः पाप्मभ्यो य एवं वेद ॥७॥

7. His eyes are bright like red lotus monkey's seat, his name is Ut, and he is risen above all evils. Who knows thus rises above all evils. Cf. B. S., I-1-20.

तस्यर्क् च साम च गेष्वा तस्मादुद्गीथस्तस्मात्स्वेवोद्गीतंतस्य हि गाता
स एष ये चामुष्मात्प्राञ्चो लोकास्तेषां चेष्टे देवकामानां चेत्यधिदैवतम् ॥८॥

8. The Rik and the Sama are his joints and therefore, he is *Udgetha*. Now he who praises him (*Ut*) is called the *Udgatri* (or singer). He (the golden person) is called the Lord of the worlds beyond that (sun) and all the desires of the gods. This is with reference to the gods.

SECTION 7

तथाध्यात्मं वागेवर्क् प्राणः साम तदेतदेतस्यामृच्यध्यूढः साम तस्मादृच्यध्यूढः
साम गीयते वागेव सा प्राणोऽमस्तत्साम ॥१॥

1. Now with reference to the Self. The Rik is speech and the Sama is *Prana*. This Sama rests on that Rik. Therefore, the Sama is sung as resting on that Rik. The speech is Sa and the *Prana* is Ama and that makes Sama.

चक्षुरेवर्गत्मा साम तदेतदेतस्यामृच्यध्यूढः साम तस्मादृच्यध्यूढः साम
गीयते चक्षुरेव सात्माऽमस्तत्साम ॥२॥

2. The eye is Rik and the self is Sama. This Sama rests on that Rik. Therefore, this Sama is sung as resting on Rik. The eye is Sa and the Self is Ama and that makes Sama.

श्रोत्रमेवङ्गमनः साम तदेतदेतस्यामृच्यध्यूढः साम तस्मादृच्यध्यूढः साम
गीयते श्रोत्रमेव सा मनोऽमस्तत्साम ॥३॥

3. The ear is Rik and the mind is Sama. This Sama rests on that Rik. Therefore, Sama is sung as resting on Rik. The ear is Sa and the mind is Ama and that makes Sama.

अथ यदेतदक्ष्णः शुक्लं भाः सैवर्गथ यन्नीलं परः कृष्णं तत्साम तदेतदेतस्या-
मृच्यध्यूढःसाम तस्मादृच्यध्यूढःसाम गीयते ॥

अथ यदेवैतदक्ष्णः शुक्लं भाः सैव साऽथ यन्नीलं परः कृष्णं तदमस्तत्साम ॥४॥

4. Now the white light of the eye is Rik and the exceeding blue darkness is Sama. This Sama rests on Rik. Therefore, Sama is sung as resting on Rik. The white light of the eye is Sa and the exceeding blue darkness is Ama and that is Sama.

अथ य एषोऽन्तरिक्षिणि पुरुषो दृश्यते सैवर्क्तत्साम तदुक्थं तद्यजुस्तद्ब्रह्म
तस्यैतस्य तदेव रूपं यदमुष्य रूपं यावमुष्य गेष्णौ तौ गेष्णौ यन्नाम तन्नाम ॥५॥

5. Now the person who is seen in the eye, he is Rik, he is Sama, he is Yajur, and he is *Uktha* and *Brahma*. The form of the person (in the eye) is the same as the form of the other person (in the sun); the joints of the one (Rik and Sama) are the joints of the other; and the name of the one (*U't*) is the name of the other. Cf. B. S., I-1-20.

स एष ये चैतस्मादवाञ्चो लोकास्तेषां चेष्टे मनुष्यकामानां चेति तद्य
इमे वीणायां गायन्त्येतं ते गायन्ति तस्मात्ते वनसनयः ॥६॥

6. He is the Lord of the worlds beneath (that person in the eye) and of all the desires of men. Therefore, all who sing to the *Vina* (or lyre) sing to him and from him also they obtain wealth.

अथ य एतदेवंविद्वान्नाम गायत्युभौ स गायति सोऽमुनैव स एष ये चामु-
ष्मात्पराञ्चो लोकास्ताँश्चाप्नोति देवकामास्ताँश्च ॥३॥

7. He who knowing thus sings Sama, sings to both (the person in the sun and in the eye); and through that person he obtains the worlds above that (sun) and also obtains the worlds of the gods.

अथानेनैव ये चैतस्मादवाञ्चो लोकास्ताँश्चाप्नोति मनुष्यकामाँश्च तस्मा-
द्वहैवंविदुद्गाता ब्रूयात् ॥८॥

8. Through this (person in the eye) he obtains the worlds that are beneath (the eye) and also the desires of men. Therefore, the *Udgatri* singer knowing thus says this (to the sacrificer).

कं ते काममागायानीत्येष ह्येव कामगानस्येष्टे य एवं विद्वान्नाम गायति
नाम गायति ॥९॥

9. What desires shall I obtain for thee by my song! For he who knowing thus sings a Sama is able to obtain desires through his song, yea through his song (for the sacrificer).

SECTION 8

Note.—This section describes the discussion between Silak and Dalbha about *Udgeetha* as *Brahma*

त्रयो होद्गीथे कुशला बभूवुः शिलकः शालन्वत्यश्चैकितायनो दाल्भ्यः प्रवाहणो
जैवलिरिति ते होचुर्दगीथे वै कुशलाः स्मो हन्तोद्गीथे कथां वदाम
इति ॥१॥

1. There were three men well versed in *Udgeetha* (meditation), viz., Silaka Salavatya, Chaikitayana Dalbha, and Pravahana Jaivali. They said, "We are well versed in *Udgeetha* and let us talk about *Udgeetha*."

तथेति ह समुर्विविशुः स ह प्रवाहाणो जैवलिह्वाच भगवन्तावप्रे वदता
ब्राह्मणयोर्वदतोर्वाच* श्रोष्यामीति ॥२॥

2. They said yes and sat down. Then Prava-hana Jaivali said, "Sir, do you both speak first and I will hear what the two *Brahmanas* have to say."

स ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमवाच हन्त त्वा पृच्छानीति
पृच्छेति होवाच ॥३॥

3. Then Silaka Salavatya said to Chaikitayana Dalbhya, "I will ask you." "If you please, ask me." he replied.

का साम्नो गतिरिति स्वर इति होवाच स्वरस्य का गतिरिति प्राण इति
होवाच प्राणस्य का गतिरित्यन्नमिति होवाचान्नस्य का गतिरित्याप इति
होवाच ॥४॥

4. What is the origin of Sama? He replied *Swara* (or tone). What is the origin of *Swara*? He replied *Prana*. What is the origin of *Prana*? He replied food. What is the origin of food? He replied water.

अपां का गतिरित्यसौ लोक इति होवाचामुष्य लोकस्य का गतिरिति स्वर्गं
लोकमतिनयेदिति होवाच स्वर्गं वयं लोक* सामाग्निसंस्थापयाम स्वर्गस*स्ताद*
हि सामेति ॥५॥

5. What is the origin of water? He replied that world (heaven). And what is the origin of that world? He replied, "Let not the man carry the Sama beyond the world of heaven, for we place, Sama in the heaven world as Sama is praised as heaven." Cf. B. S., III-3-22.

त* ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाचाप्रतिष्ठितं वै किल
ते दाल्भ्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपते-
दिति ॥६॥

6. Then said Silaka Salavatya to Chaikitayana Dalbhya, "O Dalabhya! thy Sama is not well established. If anyone were to say your head will fall off (if you be wrong), then surely your head will fall off."

हन्ताहमेतं भगवतो वेदानीति विद्धीति होवाचामुष्य लोकस्य का गतिरित्ययं लोक इति होवाचास्य लोकस्य का गतिरिति न प्रतिष्ठां लोकमतिनयेदिति होवाच प्रतिष्ठां वयं लोकं सामाभित्तं स्थापयामः प्रतिष्ठासं स्तादं हि सामेति ॥ ३॥

7. "May I know this?" He replied, "Know this." "What is the origin of that world (heaven)." He replied, "This world." "What is the origin of this world?" He replied, "One would not carry it (Sama) beyond this world as its rest. We locate the Sama in this world as its rest for Sama is praised as this."

तं ह प्रवाह्णो जंबलिरुवाचान्तवद्वै किल ते शालावत्य माम यस्त्वेतंहि ब्रूयान्मूवति विपतिष्यतीति मूर्धा ते विपतेदिति हन्ताहमेतद्भगवतो वेदानीति विद्धीति होवाच ॥ ८॥

8. Then Pravahana Jaivali said to Silaka Salavatya, "Your Sama (or earth) has an end. Whoever were to say to you your head shall fall off (if you are wrong) then surely your head will fall off. Well sir, may I know this?" He replied, "Know this."

SECTION 9

Note.—This section describes the discussion between Silaka and Pravahana about *Udgeetha* as *Brahma*.

अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्त्वं यन्त्याकाशो ह्येवैभ्यो ज्यायानाकाशो परायणम् ॥ ११॥

1. "What is the goal of the world?" He replied. "Ether, for all these beings are produced from ether and return into ether. The ether is greater than these, and therefore, ether is the goal." Cf. B. S., I-1-22, I-3-17 and I-4-25.

स एष परोवरीयानुद्गीथः स एषोजन्तः परोवरीयो हास्य भवति परोवरीयसो
ह लोकाञ्जयति च एतदेवं विद्वान्परोवरीयाः समुद्गीथमुपास्ते ॥२॥

2. This (ether) is the *Udgeetha* and it is infinite, the highest and the best: and who knowing thus meditates upon *Udgeetha* as the highest and the best, he becomes the highest and the best and wins the highest and the best world. Cf. B. S., III-3-7.

तः ईतमतिधन्वा शौनक उदरशाण्डिल्यायोक्तवोवाच यावत् एनं प्रयाज-
मुद्गीथं वेदिष्यन्ते परोवरीयो ह्यभ्यस्तावदस्मिँल्लोके जीवनं भविष्यति ॥३॥

3. Atidhanva Saunaka, having taught this *Udgeetha* to Udara Sandilya, said, "As long as your sons will know this *Udgeetha* in your family, their life in this world will be greater and better than that of others."

तयामुष्मिँल्लोके लोक इति स य एनमेवं विद्वानुपास्ते परोवरीय एव
हास्यस्मिँल्लोके जीवनं भवति तयामुष्मिँल्लोके लोक इति लोके लोक इति ॥४॥

4. He who knows this *Udgeetha* and meditates on it, his life in this world becomes the highest and the best, and so in that other world, yea, so in that other world.

SECTION 10

Note.—This section describes the teachings of Ushasti that any food may be taken to save *Prana* (or life), because it is the worship of the *Udgeetha*,

मटचीहतेषु कुरुष्वाटिकया सह ज्ञाययोषस्तिर्ह चात्रायण इभ्यग्रामे प्रद्राणक
उवास ॥१॥

1. When Kuru (country) had been destroyed by
hail, Ushasti Chakrayana lived as beggar with his
young wife in Ibhyagrama.

स हेभ्यं कुल्माषान्खादन्तं त्रिभिश्चे नः होवाच नेतोऽन्ये विद्यन्ते यच्च यमं
इम उपनिहिता इति ॥२॥

2. Seeing an elephant-driver eating beans, he
begged of him. The driver said, "I have no more
than what is put for me here."

एतेषां मे देहीति होवाच नानस्मै प्रददौ हन्तानुपानमित्युच्छिष्टं त्रै मे पीतः
स्यादिति होवाच ॥३॥

3. He said, "Give me to eat out of this." He
gave him the beans and said, "There is something to
drink also." He replied, "I should be drinking what
is left by another and so impure." Cf. B. S.,
III-4-28.

न स्विदेतेऽप्युच्छिष्टा इति न वा अजीविष्यमिमा न खादन्ति होवाच
कामो म उदपानमिति ॥४॥

4. He (*viz.*, the driver) said, "Are these (beans)
not impure?" He replied, "Had these not been eaten
I would not have lived. But drinking is according
to desires." Cf. Gita, XVII-10.

म ह खादित्वातिशेषाञ्जायाया आजहार साग्र एव सुभिक्षा बभूव
नान्प्रतिगृह्य निदधौ ॥५॥

5. Having eaten himself, he gave the rest to
his wife. She had eaten before, and so having taken
them from her husband she kept them.

स ह प्रातः संजिहान उवाच यद्वतान्नस्य लभेमहि लभेमहि धनमात्राः राजासौ
यक्ष्यते समा सर्वैरात्विज्यैर्वृणीनेति ॥६॥

6. On rising early in the morning he said, "Alas, if I could get some food I would gain wealth. The king is going to perform a sacrifice here and he would select me as priest for all works."

तं जायोवाच हन्त पत इम एव कुल्माषा इति तान्वादिस्वामु यज्ञं
विततमेयाय ॥७॥

7. His wife said to him, "Well husband here are these beans." Having eaten them, he went to the sacrifice that was being held."

तत्रोद्गातृनास्तावे स्तोष्यमाणानुपोपविवेश स ह प्रस्तोतारमुवाच ॥८॥

8. He went and sat down near the Udgatri priests who were going to sing the hymns of praise. He said to the Prastotri (or the leader) priest.

प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते
विपतिष्यतीति ॥९॥

9. "O Prastotri! if you without knowing the deity which belongs to the Prastava (or the hymn of the Prastotri) are going to sing it, your head will fall off."

एवमेवोद्गातारमुवाचोद्गातर्या देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्-
गास्यसि मूर्धा ते विपतिष्यतीति ॥१०॥

10. Similarly, he said to the Udgatri priest, "O Udgatri! if you, without knowing the deity, which belongs to the *Udgeetha*, are going to sing, then your head will fall off.

एवमेव प्रतिहर्तारमुवाच प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रति-
ह्रियसि मूर्धा ते विपतिष्यन्तीति ते ह समारतास्तूष्णीमासांचक्रिरे ॥११॥

11. Similarly, he said to the Pratihatri priest, "O Pratihatri! if without knowing the deity, which belongs to Pratihatri, you will sing, then your head will fall off." They stopped and sat down in silence.

SECTION 11

Note.—This section is similar to section 10.

अथ हैनं यजमान उवाच भगवन्तं वा अहं विविदिषाणीत्युषस्तिरस्मि
चक्रायण इति होवाच ॥१॥

1. Then the sacrificer said to him, "Sir, I want to know you. I am Ushasti, son of Chakrayana."

स होवाच भगवन्तं वा अहमेभिः सर्वैरात्त्वज्यैः पर्यैशिषं भगवतो व,
अहमवित्त्यान्यानवृषि ॥२॥

2. He said, "I was looking for you for all these priestly work, but on not finding you I appointed others."

भावाः स्वेव मे सर्वैरात्त्वज्यैरिति तथेत्यथ तह्येत एव समतिसृष्टाः स्तुवतां
यावत्स्वेभ्यो धनं दद्यास्तायन्मम दद्या इति तथेति ह यजमान उवाच ॥३॥

3. 'But now you are (to do) all the priestly work.' 'Let these with my permission sing hymns.' 'But as much wealth as you give them, so much give to me also.' The sacrificer said, "very well."

अथ हैनं प्रस्तोतोनसमाद प्रस्तोतर्या देवता प्रस्तावमन्वायता ता चंदविद्धा-
न्प्रस्तोष्यसि मूर्ध्नि ते विपतिष्यतीति मा भगवानवोचत्कतमा जा देवतेति ॥४॥

4. Then the Prastotri priest approached and said to him, "Had you not told me, O Prastotri! if without knowing the deity belonging to the Prastava thou shouldst sing thy head will fall off. Now which is that deity?"

प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसंविशन्ति प्राणमभ्युज्जिहते सैषा देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रास्तोष्यो मूर्धा ते व्यपतिष्यत्तथोक्तमय मयेति ॥५॥

5. He replied, "It is *Prana*, for all these creatures dissolve into *Prana* alone and they arise from *Prana* alone. This is the deity belonging to the *Prastava* and if without knowing it thou hadst sung it, thy head would have surely fallen off as I had told thee." Cf. B. S., I-1-23.

अथ हैनमुद्गातोपससादोद्गातया देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति मा भगवान्वोचत्कतमा सा देवतेति ॥६॥

6. Then the *Udgatri* priest approached and said to him, "Had you not told me O *Udgatri*! if without knowing the deity belonging to the *Udgeetha* thou shouldst sing it thy head will surely fall off. What is that deity?"

आदित्य इति होवाच सर्वाणि ह वा इमानि भूतान्यादित्यमुच्चैः सन्त गायन्ति सैषा देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्गास्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥८७॥

7. He replied, "This is the sun for all creatures. Sing to the sun when it stands high; it is the deity belonging to *Udgeetha*. If without knowing it, thou shouldst have sung it thy head would have surely fallen off, as I had told thee."

अथ हैनं प्रतिहर्तोपससाद प्रतिहर्तया देवता प्रतिहारमन्वायत्ता ता चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति मा भगवान्वोचत्क मा सा देवतेति ॥८८॥

8. Then the *Pratihatri* priest approached and said to him, "Had you not told me O *Pratihatri*! if without knowing the deity belonging to the *Prati-*

hara thou shouldst have sung it thy head would surely have fallen off. Which is that deity?"

अन्नमिति होवाच सर्वाणि ह वा इमानि भूतान्यन्नमेव प्रतिहरमाणः नि
जीवन्ति सैवा देवता प्रतिहारमन्वायता तां चेदविद्वान्प्रत्यहग्न्यो मूर्धा ते
व्यपतिष्यत्तथोक्तस्य मयेति तथोक्तस्य मयेति ॥९॥

9. He replied, "It is food, for all these creatures live by eating the food. This is the deity belonging to the Pratihara and if without knowing it thou shouldst have sung it, thy head surely would have fallen off, as I had told thee."

SECTION 12

Note.—This section describes the worship of *Udgætha* as food through sages in the form of dogs.

अथातः शौव उदगीयस्तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः स्वाध्याय
मृद्वराज ॥१॥

1. Now then the *Udgætha* of the dogs (is this). Baka Dalbhya and Glava Maitrya went out for study of the Vedas.

तस्मै स्वा श्वेतः प्रादुर्बभूव तमन्ये श्वान उपममेत्योचुरन्न नो भगवाना
गायत्वशनायाम वा इति ॥२॥

2. From him there approached a white dog (*viz.* *Jivatma*) and other dogs (or senses) and said, "Sir, sing food for us as we are hungry."

तान्होवाचेह्वमा प्रातरुपसमीयायेति तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः
प्रतिपालयांचकार ॥ ३॥

3. He told them, "Come to me here tomorrow morning." Baka Dalbhya or Glava Maitrya waited for him there.

ते ह यथैवेदं बहिष्पवमानेन स्तोष्यमाणाः सश्रब्धाः सर्पन्तीत्येव माससृपुस्ते
न समुपविश्य हिचक्रुः ॥ ४ ॥

4. Just as the priests that are going to sing hymns of praise move along joined together, so did the dogs move along and having sat down began to say (indeed).

ओ३मदा३मो३षिवा३मो३देवो वरुणः प्रजापतिः सविता३न्नमिहाराहरदन्न-
पते३न्नमिहाहरा३हरो३मिति ॥ ५ ॥

5. Om let us eat; Om let us drink; Om may god Varuna *Prajapati*, Savita bring us food. Lord of food bring hither food, yea bring it.

SECTION 13

अं वाव लोको हाउकारो वायुर्हाङ्कारश्चन्द्रमा अयकार आत्मेहकारो-
ग्निरीकारः ॥ १ ॥

1. This world is the syllable Ahuhoi; the air is the syllable Hai; the moon is the syllable Atha; the self is the syllable Iha; and the fire is the syllable 'I.'

आदित्य ऊकारो निहव एकारो विश्वेदेवा औहोङ्कारः प्रजापतिर्हिङ्कारः
प्राणः स्वरोऽन्नं या वाग्विराट् ॥ २ ॥

2. The sun is the syllable U; invocation is the syllable E; Vishwadeva are the syllable Authoi; the *Prajapati* is the syllable Hin; the *Prana* is *Swara*; the food is Ya; and syllable Vaka is Virata.

अनिङ्कतस्त्रयोऽश्वस्तोमः संवरो हङ्कारः ॥ ३ ॥

3. The undefinable Hin is the thirteenth Stobha (for meditation).

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोन्नज्वानन्नादो भवति य एतामेवश्राम्ना-
मुपनिषदं वेदोपनिषदं वेद इति ॥ ४ ॥

4. The speech gives to him the milk which is the milk of the speech itself and he becomes rich in food, and eater of food. Who thus knows the *Upa-nishad* of Sama, and knows the *Upanishad* Sama.

CHAPTER II—SECTION 1

ॐ समस्तस्य खलु साम्न उपासनश्चाधु यत्खलु साधु तत्सामेत्याचक्षते
यदसाधु तदसामेति ॥ १ ॥

1. *Om* meditation on the whole of Sama is surely good and what is good that is Sama, and what is not good is Asama.

i.e., Sama indicates what is good and Asama what is not good.

तदुताप्याहुः साम्नैनमुपागादिति साधुनैनमुपागादित्येव तदाहुरसाम्नैनमुपा-
गादित्यसाधुनैनमुपागादित्येव तदाहुः ॥ २ ॥

2. When they say he approached him with Sama he approached him well; and again he approached him not well; he approached him with Asama. Thus they say.

अयोताप्याहुः साम नो बतेति यत्साधु भवति साधु बतेत्येव तदाहुरसाम
नो बतेति यदसाधु भवत्यसाधु बतेत्येव तदाहुः ॥ ३ ॥

3. And they say this is Sama for us when this is good for us, where anything is good. They say

this is Asama for us when this is not good and where anything is not good.

म य एतदेवं विद्वान्साधु सामेत्युपास्तेऽभ्यासो ह यदेनऽसाधवो धर्मा आ
च गच्छेयुःप च नमेयुः ॥ ४॥

4. If anyone, knowing thus, meditates upon Sama as good he quickly attains and acquires all the good qualities.

SECTION 2

Note.—The cause and effect are similar and therefore the effects as earth, etc., are like Brahma who is the cause of all.

लोकेषु पञ्चविधऽसामोपासीत पृथिवी हिंकारोऽग्निः प्रस्तावोऽन्तरिक्षमुद्गीथ
आदित्यः प्रतिहारो द्यौर्निधनमित्यूध्वैषु ॥ १ ॥

1. Among the upper worlds, one should meditate upon the Sama as fivefold. The earth as *Hinkara* (or sound), the fire as *Prastava* (or subject), the sky as the *Udgeetha* (or song), the sun as *Pratihara* (great) and the heaven as the *Nidhana* (or abode).

अथावृत्तेषु द्यौर्हिंकार आदित्यः प्रस्तावोऽन्तरिक्षमुद्गीथोऽग्निः प्रतिहारः
पृथिवी निधनम् ॥ २॥

2. Now among the (lower worlds). The heaven as the *Hinkara*, the sun as the *Prastava*, the sky as the *Udgeetha*, the fire as the *Pratihara*, and the earth as the *Nidhana*.

कल्पन्ते हासमै लोका ऊर्ध्वश्चावृत्ताश्च य एतदेवंविद्वाँल्लोकेषु पञ्चविधऽ-
सामोपास्ते ॥ ३ ॥

3. Who knowing this thus meditates upon the fivefold Sama is fitted for upper as well as for the lower worlds.

SECTION 3

वृष्टौ पञ्चविधश्चामोपासीत पुरो वातो हिकारो मेघो जायते स प्रस्तावो
वर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहारः ॥ १ ॥

1. One should meditate upon the fivefold Sama as rain, *viz.*, the east wind as *Hinkara*, the following cloud as the *Prastava*, the raining as the *Udgeetha*, and the lightning and thunder as the *Pratihara*.

उद्गृह्णाति तन्निधनं वर्षति हास्मै वर्षयति ह य एतदेवं विद्वान्वृष्टौ पञ्चविध-
श्चामोपास्ते ॥ २ ॥

2. The stoppage is *Nidhana* (or death); one who knowing it meditates upon the fivefold Sama obtains rain and brings rain. Cf. B. S., III-4-44.

SECTION 4

सर्वास्वप्सु पञ्चविधश्चामोपासीत मेघो यत्संप्लवते स हिकारो यद्वर्षति
स प्रस्तावो याः प्राच्यः स्यन्दन्ते स उद्गीथो याः प्रतीच्यः स प्रतिहारः समुद्रो
निधनम् ॥ १ ॥

1. One should meditate upon the fivefold Sama in all waters; the gathering of the clouds as *Hinkara*, the raining as the *Prastava*, those (rains) that flow to the east as the *Udgeetha* and those that flow to the west as *Pratihara* and the ocean as the *Nidhana*.

न हाप्सु प्रैत्यप्सु मान्भवति य एतदेवं विद्वान्सर्वास्वप्सु पञ्चविध-
श्चामोपास्ते ॥ २ ॥

2. One who knowing it thus meditates upon the fivefold Sama in all the waters, he does not die in water and becomes rich in water.

SECTION 5

ऋतुषु पञ्चविधं सामोपासीत वसन्तो हिंकारो ग्रीष्मः प्रस्तावो वर्षा
उद्गीथः शरत्प्रतिहारो हेमन्तो निधनम् ॥ १ ॥

1. One should meditate upon the fivefold Sama among the seasons, the spring as *Hinkara*, the summer as the *Prastava*, the rains as the *Udgeetha*, the autumn as the *Pratihara*, and winter as *Nidhana*.

कल्पन्ते हास्मा ऋतव ऋतुमान्भवति य एतदेवंविद्वानृतुषु पञ्चविधं-
सामोपास्ते ॥ २ ॥

2. One who knowing it thus meditates upon the fivefold Sama as the seasons, the seasons belong to him and he becomes rich in seasons.

SECTION 6

पशुषु पञ्चविधं सामोपासीताजा हिंकारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वः।
प्रतिहारः पुरुषो निधनम् ॥ १ ॥

1. One who meditates upon the fivefold Sama among the animals the goats as *Hinkara*, the sheep as *Prastava*, the cows as the *Udgeetha*, the horses as the *Pratihara*, and the men as the *Nidhana*.

भवन्ति हास्य पशवः पशुमान्भवति य एतदेवंविद्वान्पशुषु पञ्चविधं सामो-
पास्ते ॥ २ ॥

2. One who knowing it thus meditates upon the fivefold Sama among the animals, the animals belong to him and he becomes rich in animals.

SECTION 7

प्राणेषु पञ्चविधं परोवरीयः सामोपासीत प्राणो हिंकारो वाक्प्रस्तावश्च-
क्षुर्उद्गीथः श्रोत्रं प्रतिहारो मनो निधनं परोवरीयाश्चि वैतानि ॥ १ ॥

1. One who meditates upon the highest of the high fivefold Sama among the senses the smell as *Hinkara*, the speech as the *Prastara*, the eye as the *Udgeetha*, the ear as the *Pratihara*, the mind as the *Nidhana*. (These verily are greater than one another.)

परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य एतदेवं विद्वान्ना-
णेषु पञ्चविधं परोवरीयः सामोपास्त इति तु पञ्चविधस्य ॥ २ ॥

2. One who meditates upon the highest of the high among the senses, what is the greater than the great belongs to him and wins such worlds as are greater than the great. This is about the fivefold.

SECTION 8

अथ सप्तविधस्य वाचि सप्तविधः सामोपासीत यत्किञ्च वाचो हृनिति स
हिंकारो यत्प्रेति स प्रस्तावो यदेति स आदिः ॥ १ ॥

1. Now of the sevenfold One should meditate upon the sevenfold Sama in speech. Whenever there is *Hinkara* in speech, that is as *Hina*; the *Pra* as *Prastara*; and the 'a' as the *Adi* or first.

यदुदिति स उद्गीथो यत्प्रतीति स प्रतिहारो यदुपेति स उपद्रवो यन्निति
तन्निघनम् ॥ २ ॥

2. *Ut* as the *Udgeetha*, *Prati* as the *Pratihara*, *Upa* as the *Upadrava*, and *Ni* as *Nidhana*.

दुग्धेऽस्मिं वाग्दोऽहं यो वाचो दोष्टोऽन्नमन्नादो भवति य एतदेवं विद्वान्वाचि
सप्तविधः सामोपास्ते ॥ ३ ॥

3. One who knowing it thus meditates upon the sevenfold Sama in speech, for him speech gives milk which is the milk of speech and he becomes rich in food and the eater of food.

SECTION 9

अथ खल्वमुमादित्यः सप्तविधः सामोपासीत सर्वदा समस्तेन साम मां प्रति
मां प्रतिति सर्वेण समस्तेन साम ॥ १ ॥

1. Now one should meditate upon the seven-fold Sama in the sun; he is Sama because he is always the same; all (think) that he looks on me and thus being equal he is Sama.

तस्मिन्निमानि सर्वाणि भूतान्यन्वायत्तानीति विद्वान्तस्य यत्पुरोदयात्स
हिकारस्तदस्य पगवोऽवायत्तास्तस्मात्ते हिकुर्वन्ति हिकारभाजिनो ह्येतस्य
साम्नः ॥ २ ॥

2. One should know that beings depend on him; what he is before rising, that is *Hinkara*, and on this depend the animals. Therefore, they say *Hin*, and they are with the Sama, co-shares of the *Hinkara*.

अथ यत्प्रथमोदिते स प्रस्तावस्तदस्य मनुष्या अन्वायत्तास्तस्मात्ते प्रस्तुति
कामाः प्रशंसाकामाः प्रस्तावभाजिनो ह्येतस्य साम्नः ॥ ३ ॥

3. That which appears when he is risen first is the *Prastava*; on this depend the men, for they are desirous of *Prastuti* (or praise). They are, with the Sama, co-sharers of *Prastava*.

अथ यत्सङ्गवेलायाः स आदिस्तदस्य वयाः स्यन्वायत्तानि तस्मात्तान्यन्त-
रिक्षेऽनारम्भणान्यादायात्मानं परिपतन्त्यादिभाजिनि ह्येतस्य साम्नः ॥ ४ ॥

4. And what appears at the *Sangava* time that is *Adi*. On this the birds depend. Therefore, they hold themselves without support in the sky and fly about for they are with the Sama co-sharers of the *Adi*.

अथ यत्सम्प्रति मध्यन्दिने स उद्गीथस्तदस्य देवा अन्वायत्तास्तस्मात्ते
सत्तामाः प्राजापत्यानामुद्गीथभाजिनो ह्येतस्य साम्नः ॥ ५ ॥

5. That which appears just at midday is the *Udgaetha*. On this the gods depend. Therefore, they are the best among the descendants of *Prujapati* as they are the co-sharers of this Sama.

अथ यदूर्ध्वं मध्यदिनात्रागपराह्लात्स प्रतिहारस्तदस्य गर्भा अन्वायन्तास्न-
स्मात्ते प्रतिहृता नावपद्यन्ते प्रतिहारभाजिनो ह्येतस्य साम्नः ॥ ६ ॥

6. That which appears after midday and before afternoon that is the *Pratihara*: on this all germs depend. Therefore, being conceived, they do not fall down for they are the co-sharers of the *Pratihara* of this Sama.

अथ यदूर्ध्वमपराह्लात्प्रागस्तमयात्स उपद्रवस्तदस्यारण्या अन्वायन्तास्नस्मान्ते
पुरुषं दृष्ट्वा कथञ्च द्रवन्मृत्युपद्रवन्त्युपद्रवभाजिनो ह्येतस्य साम्नः ॥ ७ ॥

7. That which appears after afternoon and before sunset is *Upadrava*. On this depend the wild animals. Therefore, when they see a man, they run to the forest cave as a safe place as they are co-sharers of the *Upadrava* of this Sama.

अथ यत्प्रथमास्तमिते तन्निवनं तदस्य पितरोऽन्वायन्तास्तस्मात्तान्निदधति
निवनभाजिनो ह्येतस्य साम्न एवं खल्वमुमादित्यञ्च सप्तविधञ्चसामोपास्ते ॥ ८ ॥

8. That which appears first on sunset is the *Nidhana*. On this the *Pitris* depend. Therefore, they offer sacrifices to the *Pitris* at that time, as they are co-sharers with the Sama of this *Nidhana*. Thus does one meditate upon the sevenfold Sama in the sun.

SECTION 10

अथ खल्वात्मसंमितमतिमृत्यु सप्तविधञ्चसामोपासीत द्विकार इति त्र्यक्षरं
प्रस्ताव इति त्र्यक्षरं तत्समम् ॥ १ ॥

1. Now one should meditate upon the seven-fold Sama which is equal to the self and beyond death. *Hinkara* has three letters and *Prastava* has three letters. That is equal.

आदिरिति द्व्यक्षरं प्रतिहार इति चतुरक्षरं तत इहैकं तत्समम् ॥२॥

2. *Adi* has two letters and *Pratihara* has four letters. Taking over one from this, it is equal.

उद्गीथ इति त्र्यक्षरमुपद्रव इति चतुरक्षरं त्रिभिस्त्रिभिः समं भवत्यक्षर-
मतिशिष्यते त्र्यक्षरं तत्समम् ॥३॥

3. *Udgeetha* has three letters, *Upadrava* has four letters. Three and three becomes equal and one letter is left; and this becoming tri-letter becomes equal.

निधनमिति त्र्यक्षरं तत्सममेव भवति तानि ह वा एतानि द्वाविंशतिरक्ष-
राणि ॥४॥

4. *Nidhana* has three letters and therefore it is equal (to others). These are indeed the twenty-two letters.

एकविंशत्यादित्यमाप्नोत्येकविंशो वा इतोऽसावादित्यो द्वाविंशेन परमा-
दित्याज्जयति तन्नाकं तद्विशोकम् ॥५॥

5. By the twenty-one letters, he reaches the sun, for the sun is twenty-first from this world. With the twenty-second he wins what is beyond the sun. This is bliss and this is freedom from pain.

आप्नोतीहादित्यस्य जयं परो हास्यादित्यजयाज्जयो भवति य एतदेवंविद्धा-
नात्मममितमतिमृत्यु सप्तविधं सामोपास्ते सामोपास्ते ॥६॥

6. One who knowing it thus meditates upon the sevenfold Sama, yea meditates upon the Sama, he obtains a victory over the sun and also obtains a victory higher than the victory over the sun.

SECTION 11

मनो हिकारो वाक्प्रस्तावश्चक्षुर्दगीथः श्रोत्रं प्रतिहारः प्राणो निधनमेतद्-
गायत्रं प्राणेषु प्रोतम् ॥ १ ॥

1. Mind is *Hinkara*; speech is *Prastava*; the eye is *Udgeetha*; the ear is *Pratihara*; the *Prana* is *Nidhana*. This *Gayatra* Sama is connected with the *Prana*.

स य एवमेतद्गायत्रं प्राणेषु प्रोतं वेद प्राणी भवति सर्वमायुरेति ज्योग्जीवति
महान्प्रजया पशुभिर्भवति महान्कीर्त्या महामनाः स्यात्तद्व्रतम् ॥ २ ॥

2. He who knows this *Gayatra* connected with *Prana* keeps his life, reaches the full age, lives well, becomes great with children and cattle, and great with fame. The rule is: be high-minded.

SECTION 12

अभिमन्यति स हिकारो धूमो जायते स प्रस्तावो ज्वलति स उद्गीथोऽङ्गारा
भवन्ति स प्रतिहार उपशाम्यति तन्निधनं सश्शाम्यति तन्निधनमेतद्व्यन्तरमग्नौ
प्रोतम् ॥ १ ॥

1. The one that rubs is *Hinkara*; the smoke that rises is the *Prastava*; that it burns is the *Udgeetha*; that embers are produced is the *Pratihara*; that it goes down is the *Nidhana*; that it is completely extinguished is also *Nidhana*; this is *Rathantara* inter-woven with fire.

स य एवमेतद्व्यन्तरमग्नौ प्रात वेद ब्रह्मवर्चस्यन्नादो भवति सर्वमायुरेति
ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या न प्रत्यङ्ङङ्गिमाचामेन्न निष्ठी-
वेत्तद्व्रतम् ॥ २ ॥

2. He who thus knows the *Rathantara* inter-woven with fire becomes resplendant with the *Brahma* light, and endowed with good appetite, he reaches

full age, lives well, becomes great with children and cattle, and great with fame. The rule is: Do not drink or spit before fire.

SECTION 13

उपमन्त्रयते स हिकारो जपयते स प्रस्तावः स्त्रिया सह शेते स उद्गीथः .
प्रतिस्त्री मह शेते स प्रतिहारः कालं गच्छति तन्निधनं पारं गच्छति तन्निधन-
मनद्वामदेव्यं मिथुने प्रोतम् ॥ १ ॥

1. He summons—that is *Hinkara*; he requests—that is *Prastava*; he sleeps with woman—that is *Udgeetha*; he sleeps upon woman—that is *Pratihara*; he comes to death—that is *Nidhana*; and he comes to the end—that is also *Nidhana*.

स य एवमेतद्वामदेव्यं मिथुने प्रोतं वेद मिथुनीभवति मिथुनान्मिथुनात्प्रजायते
मर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या न कांचन परि-
हरेत्तद्व्रतम् ॥ २ ॥

2. He who thus knows this Vamdeva Sama as interwoven with copulation comes to copulation, creates himself from every copulation, reaches full age, lives well, becomes great with children and cattle, and great in fame. One should not avoid any woman. This is his rule.

SECTION 14

उद्यन्हिङ्कार उदितः प्रस्तावो मध्यन्दिन उद्गीथोऽपराह्णः प्रतिहारोऽस्तं
यन्निधनमेतद्वृहदादित्ये प्रोतम् ॥ १ ॥

1. When rising it (*viz.*, sun) is *Hinkara*; when risen it is *Prastava*; at midday it is *Udgeetha*; in the afternoon it is *Pratihara*; and when setting it is *Nidhana*. This is the *Brihata* (song) connected with the sun.

स य एवमेतद्बृहदादित्ये प्रोतं वेद तेजस्यन्नादो भवति सर्वमायुरेति
ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या तपन्तं न निन्देत द्रवतम् ॥ २ ॥

2. He who thus knows this Brihata as interwoven with the sun becomes radiant and endowed with good appetite; he reaches full age, lives well, becomes great with children and cattle and great in renown. The rule is not to abuse the burning sun.

SECTION 15

अभ्राणि संप्लवन्ते स हिंकारो मेघो जायते स प्रस्तावो वर्षति स उद्गीथो
विद्योतते स्तनयति स प्रतिहार उद्गृह्णाति तन्निधनमेतद्वैरूपं पर्जन्ये प्रोतम् ॥ १ ॥

1. That the mists collect is *Hinkara*: that the cloud rises is the *Prastava*; that it rains is the *Udgeetha*; that it lightens and thunders is the *Pratihara*; that it ceases is the *Nidhana*. This is the *Vairupya* connected with the cloud.

स य एवमेतद्वैरूपं पर्जन्ये प्रोतं वेद विरूपाश्च सुरूपाश्च पशूनवरन्ध
सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या वर्षन्तं न निन्देत-
द्रवतम् ॥ २ ॥

2. He who knows this Vairupya interwoven with the cloud, obtains cattle, good-looking and bad-looking; he reaches full age, lives well, becomes great in children and cattle, and great in fame. The rule is that one should not abuse the rains.

SECTION 16

वसन्तो हिंकारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो हेमन्तो निधन-
मेतद्वैराजमृतुषु प्रोतम् ॥ १ ॥

1. Basanta (or spring) is *Hinkara*; summer is *Prastava*; rain is *Udgeetha*; autumn is *Pratihara*;

and winter is *Nidhana*. This is the *Vairaja* (states) connected with the seasons.

स य एवमेतद्वैराजमुत्पु प्रोत वेद विराजति प्रजया पशुभिर्ब्रह्मवर्चसेन-
सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्युत् न
निन्देत्तद्व्रतम् ॥ २ ॥

2. He who thus knows this *Vairaja* as interwoven with the seasons, shines with children, cattle and the *Brahma* light, reaches full age, lives well, becomes great with children and cattle, and great with fame. The rule is that one should not abuse the seasons.

SECTION 17

पृथिवी हिंकारोऽन्नरिक्ष प्रस्तावो द्यौरुदगीथो दिशः प्रतिहारः समुद्रो निधन-
मेताः शक्वर्यो लोकेषु प्रोता ॥ १ ॥

1. The earth is *Hinkara*; the sky is *Prastava*; the heaven is *Udgeetha*; the quarters are *Pratihara*; the ocean is *Nidhana*. These are the *Sakwari* (or ceremonies) interwoven with the Soma world.

स य एवमेताः शक्वर्यो लोकेषु प्रोता वेद लोकी भवति सर्वमायुरेति ज्यो-
ग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या लोकान् निन्देत्तद्व्रतम् ॥ २ ॥

2. One who knows thus these *Sakwari* interwoven with the worlds becomes possessed of the worlds; he reaches full age, lives well, becomes great with children and cattle and great with fame. The rule is that one should not abuse the worlds.

SECTION 18

अजा हिंङ्कारोऽवयः प्रस्तावो गाव उदगीथोऽवयः प्रतिहारः पुरुषो निधनमेत
रेवत्यः पशुषु प्रोताः ॥ १ ॥

1. The goats are *Hinkara*; the sheep are *Prastara*; the cows are *Udgeetha*; the horses are *Pratihara*; and the man is *Nidhana*. These are the *Rewati* (rites) connected with animals.

स य एवमेता रेवत्यः पशुषु प्रोता वेद पशुमान्भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या पशून् निन्देत्तद्वनम् ॥२॥

2. He who knows these *Rewati* as interwoven with the animals becomes rich in animals; he reaches full age, lives well, becomes great with children and cattle and great with fame. The rule is that one should not abuse the animals.

SECTION 19

योम हिङ्कारस्त्वक्प्रस्तावो मांससमृद्धीथोऽस्थि प्रतिहारो मज्जा निघनमेतद्यज्ञायजीयमङ्गेषु प्रोतम् ॥१॥

1. The hair is *Hinkara*; the skin is *Prastara*; the flesh is *Udgeetha*; the bone is *Pratihara*; and the marrow is *Nidhana*. This is the *Yajñayajñiya* (sacrifice) connected with the members of the body.

स य एवमेतद्यज्ञायजीयमङ्गेषु प्रोत वेदाङ्गीभवति नाङ्गेन विमूर्च्छति सर्वमयुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या संवन्मर मज्जो नाश्नीयात्तद्वनम् मज्जो नाश्नीयादिति व ॥२॥

2. He who knows thus this *Yajñayajñiya* interwoven with the members of the body becomes endowed with the limbs; he is not crippled in limbs, he reaches full age, lives well, becomes great in children and cattle and great in fame. The rule is that one should not eat flesh for a year or that one should not eat flesh altogether.

SECTION 20

अग्निर्हिङ्कारो वायुः प्रस्ताव आदित्य उद्गीथो नक्षत्राणि प्रतिहारश्चन्द्रमा
निधनमेतद्राजनं देवतासु प्रोतम् ॥१॥

1. The fire is *Hinkara*; the air is *Prastava*; the sun is *Udgeetha*; the stars are *Pratihara*; and the moon is *Nidhana*. This is the *Rajana* (or majesty) connected with the gods.

स य एवमेतद्राजनं देवतासु प्रोतं वेदैतासामेव देवतानां संलोकनां सार्ष्टितां
मायुज्यं गच्छति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या
ब्राह्मणान्न निन्देतद्व्रतम् ॥२॥

2. He who thus knows this *Rajana* as interwoven with the gods obtains the same worlds as these gods; he reaches full age, lives well, becomes great with children and cattle, and great with fame. The rule is that one should not abuse the *Brahmanas*.

SECTION 21

त्रयी विद्या हिङ्कारस्त्रय इमे लोकाः स प्रस्तावोऽग्निर्वायुरादित्यः स उद्गीथो
नक्षत्राणि वयां सि मरीचयः स प्रतिहारः सर्पा गन्धर्वाः पितरस्तन्निधनमेत-
त्साम सर्वस्मिन्प्रोतम् ॥१॥

1. The three-fold knowledge is *Hinkara*; these three worlds are the *Prastava*; the fire, the air and the sun are the *Udgeetha*; the stars, the birds, and the rays are the *Pratihara*; the serpents, the Gandharvas and the Pitris are the *Nidhana*. This is the *Sama* interwoven with everything.

स य एवमेतत्साम सर्वस्मिन्प्रोतं वेद सर्वं ह भवति ॥२॥

2. One who thus knows this *Sama* as interwoven with everything becomes everything.

तदेष श्लोकः ॥ यानि पञ्चधा त्रीणि त्रीणि तेभ्यो न ज्याय.
परमन्यदस्ति ॥३॥

3. And there is this verse about it; there are the five-fold three: greater than these there is nothing else.

यस्तद्वेदं स वेद सर्वं, सर्वा दिशां बलिमस्मै हर्त्तुं सर्वमस्मीत्युपसीतनाद्व्रत
तद्व्रतम् ॥ ४ ॥

4. He who knows that knows everything. All the quarters offer him gifts. 'That I am everything,' thus he must meditate; that is the rule, yea that is the rule.

SECTION 22

विनदिसाम्नो वृषे पशव्यमित्यग्नेरुद्गीथोऽनिरुक्तः प्रजापतेनिरुक्तः सोमस्य
मृदुश्लक्ष्णं वायोः श्लक्ष्णं बलवदिन्द्रस्य क्रौञ्चं बृहस्पतेरपध्वानं वरुणस्य नान्त-
र्वनिबोपसेवेन वारुणं त्वेव वर्जयेत् ॥१॥

1. Of the Sama I speak the loud-sounding one as good cattle. This is the song sacred to the fire, the undefined one to *Prajapati*, the defined one to Sama, the soft and smooth to air, the smooth and strong to Indra, the hero like to Brihaspati, and the dull to Varuna. Let a man employ all these and avoid the one sacred to Varuna.

अमृतत्वं देवेभ्य आगायानीत्यागायेत्स्वधा पितृभ्य आशा मनुष्येभ्यस्तृणोदक
पशुभ्यः स्वर्गं लोकं यजमानायान्नमात्मन आगायानीत्येतानि मनसा ध्यायन्नप्रमत्तः
स्तुवीत ॥२॥

2. One should sing thus: May I sing immortality for the gods; may I sing swadha for the Pitris,

hope for the men, grass and water for the animals, heaven for the sacrificer, and food for myself, thus reflecting carefully in his mind on all these one should sing praises for them.

सर्वे स्वरा इन्द्रस्यात्मानः सर्वे ऊष्माणः प्रजापतेरात्मानः सर्वे स्पर्शा मृत्यो-
रात्मानस्तं यदि स्वरेषूपालभेतेन्द्रं शरणं प्रपन्नो अभूवं स त्वा प्रतिवक्ष्यतीत्येनं
ब्रूयात् ॥३॥

3. All vowels belong to Indra, all sibilants to *Prajapati* and all consonants to death. If anyone should revile him for his vowels, he should tell him that I had taken refuge in Indra and will answer thee.

अथ यद्येनमूष्मसूपालभेत प्रजापतिं शरणं प्रपन्नोऽभूवं स त्वा प्रतिपेक्ष्य-
तीत्येनं ब्रूयादथ यद्येनं स्पर्शेषूपालभेत मृत्युं शरणं प्रपन्नोऽभूवं स त्वा प्रति-
वक्ष्यतीत्येनं ब्रूयात् ॥४॥

4. If someone should revile him for his sibilants he should tell him that I had taken my refuge in *Prajapati* and he will crush thee. If someone should revile him for his consonants he should tell him that I had taken my refuge in death and he will burn thee.

सर्वे स्वरा धोपवन्तो बलवन्तो वक्तव्या इन्द्रे बलं ददानीति सर्वे ऊष्मा-
णोऽग्रस्ता अनिरस्ता विवृत्ता वक्तव्याः प्रजापतेरात्मानं परिददानीति सर्वे स्पर्शा
लेशेनानभिनिहिता वक्तव्या मृत्योरात्मानं परिहराणीति ॥५॥

5. All vowels should be pronounced with sound and force saying, 'I take the strength of Indra.' All sibilants should be pronounced neither silently nor loudly but distinctly saying, 'I give myself to *Prajapati*.' All consonants should be pronounced slowly and distinctly saying, 'I withdraw myself from death.'

SECTION 23

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमस्तप एव द्वितीयो ब्रह्मचार्या-
चार्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्यकुलेऽवमादयन्मर्व एते पृथग्लोका भवन्ति
ब्रह्मसंस्थोऽमृतत्वमेति ॥ १ ॥

1. There are three branches of duty; sacrifice, study, and gift are the first; austerity alone is the second; and life of a student in the house of the teacher absolutely mortifying his body is the third. All these attain to the worlds of the virtuous, but only one who is devoted to *Brahma* attains immortality. Cf. Gita, VI-46 and XI-48; B. S., III-4-18.

i.e., This *Mantra* teaches the means of knowing *Brahma* by the four *Ashramas* or orders, namely, by the student, the householder, the dweller in the forest, and the renouncer of the world or the *Sannyasi*.

प्रजापतिर्लोकानभ्यतपत्तेभ्योऽभितप्तेभ्यस्त्रयी विद्या संप्रास्त्रवत्तामभ्यन-
पत्तस्या अभितप्ताया एतान्यक्षराणि संप्रास्त्रवन्त भूर्भूवःस्वरिति ॥ २ ॥

2. *Prajapati* reflected upon the worlds. From them thus reflected upon, the three-fold knowledge issued forth. He reflected upon, the three-fold knowledge issued forth. He reflected on this and from this thus reflected upon issued forth the *Akshara Bhuh*, *Bhuvah*, and *Swah*.

i.e., *Prajapati* or *Brahma* meditated on *Brahma* through *Brahma* and from that were produced the *Bhuh*, *Bhuwah*, and *Swah* (or earth, sky and heaven).

तान्यभ्यतपत्तेभ्योऽभितप्तेभ्य ओंकारः संप्रास्त्रवत्तद्यथा ऋक्कुना सर्वाणि पर्णाणि
संतृणान्येवमोंकारेण सर्वा वाक् संतृणोंकार एवेदं सर्वमोंकार एवेदं
सर्वम् ॥ ३ ॥

3. He reflected on them, and from them thus reflected upon issued the syllable *Om*. As all leaves are attached to the stalk, so is all speech attached to the syllable *Om*. The syllable *Om* is all this; yea the syllable *Om* is all this.

SECTION 24

ब्रह्मवादिनो वदन्ति यद्वसूनां प्रातःसवनम् रुद्राणां माध्यन्दिनम् सवनमादित्यानां च विद्वेषां च देवानां तृतीयसवनम् ॥ १ ॥

1. The teachers of *Brahma* declare that the morning sacrifice belongs to the Vasus, the midday to the Rudras, and that the third sacrifice belongs to the Adityas and the Vishwa-Devas.

क्व तर्हि यजमानस्य लोक इति स यस्तं न विद्यात्कथं कुर्यादथ विद्वान्कुर्यात् ॥ २ ॥

2. Where then is the world of the sacrificer? He who does not know this, how can he perform (sacrifices)? If he knows this, then he should perform them.

पुरा प्रातरनुवाकस्योपाकरणाज्जघनेन गार्हपत्यस्योदङ्मुख उपविश्य स वासवम् सामाभिगायति ॥ ३ ॥

3. Before the beginning of the morning hymn, sitting behind the *Garhapatya* fire, and facing the north, (the sacrificer) sings the Sama sacred to the Vasus.

लो ३ कद्धारमपावा ३ णूँ ३३ पश्येम त्वा वयश्चरा ३ ३ ३ ३ हुं ३ आ ३३ जा ३ यो ३ आ ३२१११ इति ॥ ४ ॥

4. Open the door of this world that we may see thee for the kingdom (of the earth). (Same as in Isha. 18.)

अथ जुहोति नवोऽनये पृथिवीक्षिते लोकक्षिते लोकं मे यजमानाय विन्दैष
वै यजमानस्य लोक एतास्मि ॥ ५ ॥

5. Then he makes offering (reciting). "Adoration to the fire who dwells on the earth, who dwells in the world. Obtain this world for me." O. Sacrificer! I am to go to this world of the sacrificer.

अथ यजमानः परस्तादायुषः स्वाहाऽपजहि परिधमित्युक्त्वोत्तिष्ठति तस्मै
वसवः प्रानःमवनः संप्रयच्छन्ति ॥ ६ ॥

6. There the sacrificer will go after the sacrifice. 'Swaha take away the bolt.' And having said this he rises. For him the Vasus fulfil the morning sacrifice.

पुरा माध्यन्दिनस्य सवनस्योपाकरणाज्जघनेनाग्नीध्रो यस्योदङ्मुख उपविश्य
स रौद्रः सामाभिगायति ॥ ७ ॥

7. Before the beginning of the midday sacrifice, sitting behind the *Agnidhrya* fire and facing the north, he sings Sama sacred to the Rudras.

लोऽकद्वारमपावा ३ णू ३३ पश्मेव त्वा वयं वैरा ३३३३ हुं ३ आ ३३
जा ३ यो ३ आ ३२१११ इति ॥ ८ ॥

8. Open the door of the world that we may see thee for Vairajya.

अथ जुहोति नमो वायवेऽन्तरिक्षक्षिते लोकक्षिते लोकं मे यजमानाय विन्दैष
वै यजमानस्य लोक एतास्मि ॥ ९ ॥

9. Then he makes the offering (reciting). "Adoration to the air who dwells in the sky and dwells in the world. Obtain this world for me." O. Sacrificer! I am to go to this world of the sacrificer.

अत्र यजमानः परस्तादायुषः स्वाहाऽपजहि परिधमित्युक्त्वोत्तिष्ठति तस्मै
रुद्रा माध्यन्दिनः सवनः संप्रयच्छन्ति ॥ १० ॥

10. There the sacrificer will go after this life "Swaha! remove the bolt." And having said this he rises, and the Rudras fulfil the midday sacrifice for him.

पुरा तृतीयसवनस्योपाकरणाज्जघनेनाहवनीयस्योदङ्मुख उपविश्य स आदित्यश्च स वैश्वदेवश्च सामाभिगायति ॥ ११ ॥

11. Before the beginning of the third sacrifice, sitting behind the *Ahavanīya* fire and facing the north, he sings the Sama sacred to the Adityas and as sacred to Vishwadevas.

लो ३ कद्वारमपावा ३ णू ३३ पश्येम त्वा वयस्स्वारा ३३३३३ हुं ३ आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥ १२ ॥

12. Open the door of the world that we may see thee for the kingdom of heaven.

आदित्यमथ वैश्वदेवं लो ३ कद्वारमपावा ३ णू ३३ पश्येम त्वा वयस्साम्ना ३३३३३ हुं ३ आ ३३३ यो ३ आ ३२१११ इति ॥ १३ ॥

13. This is sacred to the Adityas. Now this is sacred to the Vishwadevas. Open the door of the world that we may see thee for the supreme kingdom.

अथ जुहोति नम आदित्येभ्यश्च विश्वेभ्यश्च देवेभ्यो दिविक्षिद्भ्यो लोकक्षिद्भ्यो लोकं मे यजमानाय विन्दत ॥ १४ ॥

14. Then he makes the offering (reciting), "Adoration to the Adityas and to the Vishwadevas who dwell in the heaven and in the world. Obtain the world for the sacrificer."

एष वै यजमानस्य लोक एतास्म्यत्र यजमानः परस्तादायुषः स्वाहाऽपहत-परिषमित्युक्त्वोत्तिष्ठति ॥ १५ ॥

15. I will go to this world of the sacrificer. There the sacrificer will go after this fire "Swaha! Remove the bolt." And having said this he rises.

तस्मा आदित्याश्च विश्वे च देवास्तृतीयं सत्रनः संप्रयच्छन्त्येव ह वै यजस्य
मात्रा वेद य एव वेद य एव वेद ॥ १६ ॥

16. For him the Adityas and the Viswadevas fulfil the third sacrifice. One who knows this knows the real nature of the sacrificer, yea one who knows this.

CHAPTER III—SECTION 1

Note.—This section describes the worship of *Brahma* under the name of honey meditation (Same as in Brih., II-5-1.)

ॐ असौ वा आदित्यो देवमधु तस्य द्यौरेव निरखीनवः सोऽन्तर्गन्धमपूपो
मरीचयः पुत्राः ॥ १ ॥

1. *Om!* This sun is the honey of the gods; of this the heaven is the cross-beam; the sky is the hive; and the rays are the eggs. Cf. B. S., I-3-31 and I-4-10.

तस्य ये प्राच्यो रश्मयस्ता एवास्य प्राच्यो मधुनाड्य ऋच एष मधुकृत
ऋग्वेद एव पुष्पला अमृता आपस्ता वा एता ऋच ॥ २ ॥

2. Its eastern rays are the eastern honey-cells; the Rik (verses) are the honey producers; the Rigveda is the flower; and those (sacrificial) waters are the nectar; and those Rik (hymns) are (the bees).

एतमृग्वेदमभ्यतपस्तस्याभितप्तस्य यद्यस्मेन इन्द्रियं वीर्यमन्नाद्यः
रसोऽजायत ॥ ३ ॥

3. These reflected the Rigveda and from thus reflected proceeded as essence fame, radiance, senses, strength and food.

तद्वच्चक्षरत्तदादित्यमभितोऽभ्यतद्वा एतद्यदेतदादित्यस्य रोहितरूपम् ॥ ४ ॥

4. It flowed out. It went towards the sun. This is what appears as the red form of the sun.

SECTION 2

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्यो यजूंष्येव
मधुकृतो यजुर्वेद एव पुष्पं ता अमृता आपः ॥ १ ॥

1. The southern rays are the southern honey-cells. The Yajur verses are the honey producers; the Yajurveda is the flower and those waters are the nectar.

तानि वा एतानि यजूंष्येतं यजुर्वेदमभ्यतपत्तस्याभितप्तस्य यशस्तेन इन्द्रियं
वीर्यमन्नाद्यश्च रसोऽजायत ॥ २ ॥

2. And those very Yajur verses reflected the Yajurveda and from it thus reflected proceeded as essence fame, radiance, senses, strength and food.

तच्चक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य शुक्लश्च रूपम् ॥ ३ ॥

३. It flowed out; it went towards the sun; this is what appears as white form of the sun.

SECTION 3

अथ येऽस्य प्रत्यङ्मो रश्मयस्ता एवास्य प्रतीच्यो मधुनाड्यः सामान्येव
मधुकृतः सामवेद एव पुष्पं ता अमृता आपः ॥ १ ॥

1. And its western rays are the western honey-cells; the Sama are the honey producers; the Samveda is flower; and these waters are the nectar.

तानि वा एतानि सामान्येतश्च सामवेदमभ्यतपश्चस्तस्याभितप्तस्य यशस्तेन
इन्द्रियं वीर्यमन्नाद्यश्च रसोऽजायत ॥ २ ॥

2. The Sama reflected the Samveda; and from it thus reflected proceeded as essence, fame, radiance, senses, strength and food.

तच्चक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य परं कृष्णश्च रूपम् ॥ ३ ॥

3. It flowed out. It went towards the sun.
This is what is in the black form of the sun.

SECTION 4

अथ येऽस्योदञ्चो रश्मयस्ता एवास्योदीच्यो मधुनाड्योऽथर्वाङ्गिरस एव
मधुकृत इतिहासपुराणं पुष्पं ता अमृता आपः ॥ १ ॥

1. Now, its northern rays are the northern honey-cells. The Atharvangirasa are the honey producers; the Itihasas and Puranas are the flowers. Those waters are the nectar.

ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणमभ्यतपःस्तस्याभितप्तस्य यशस्तेज
इन्द्रियं वीर्यमन्नाद्यश्चरसोऽजायत ॥ २ ॥

2. These Atharvangirasa reflected on these Itihasas and Puranas. And from these thus reflected proceeded as essence fame, resplendence, senses, strength and food.

नव्यक्षरस्तदादित्यमभितोऽश्रयत्तद्वा एतच्चदेतदादित्यस्य परं कृष्णं
रूपम् ॥ ३ ॥

3. It flowed out. It went towards the sun.
This is what is the extremely black form in the sun.

SECTION 5

अथ येऽस्योर्ध्वा रश्मयस्ता एवास्योर्ध्वा मधुनाड्यो गुह्या एवादेशा
मधुकृतो ब्रह्मैव पुष्पं ता अमृता आपः ॥ १ ॥

1. Now its upward rays are the honey-cells on the top. The sacred teachings are the honey producers, and *Brahma* himself is the flower, and those waters are the nectar.

ते वा एते गुह्या अदेशा एतद्ब्रह्माभ्यतपःस्तस्याभितप्तस्य यशस्तेज
इन्द्रियं वीर्यमन्नाद्यश्चरसोऽजायत ॥ २ ॥

2. These sacred teachings reflected this *Brahma*, and from him thus reflected proceeded as essence fame, radiance, senses, strength and food.

तद्यश्चरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य मध्ये क्षोभत
इव ॥ ३ ॥

3. It flowed out It went towards the sun, this is what appears as quivering in the centre of the sun.

ने वा एते रसानां रसावेदा हि रसास्तेषामेते रसास्तानि वा एतान्यमृतानाममृतानि वेदा ह्यमृतास्तेषामेतान्यमृतानि ॥ ४ ॥

4. These verily are the essence of the essences. The Vedas are the essences and these are their essence. These verily are the nectar; the Vedas are the nectar, and these are their nectar.

SECTION 6

तद्यत्प्रथमममृतं तद्वसव उपजीवन्त्यग्निना मुखेन न वै देवा अग्निं न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

1. That which is the first nectar, on that live Vasus with fire at their head. Verily the gods do not eat or drink; they are satisfied by looking on this nectar. Cf. B. S., III-1-7.

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

2. They retire into this form and rise from this form.

स य एतदेवममृतं वेद वसूनामेवैको भूत्वाऽग्नितनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स य एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥ ३ ॥

3. One who knows this nectar becomes one of the Vasus and with fire at his head he becomes satis-

fied by looking on this nectar. He retires into this form and rises from this form.

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता वसूनामेव तावदाधिपत्यं
स्वाराज्यं पर्येता ॥४॥

4. So long as the sun rises in the east and sets in the west, so long does he attain the supreme heavenly kingdom of the Vasus.

SECTION 7

अथ यद्वितीयममृतं तद्रुद्रा उपजीवन्तीन्द्रेण मुखेन न वै देवा अश्नन्ति
न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥१॥

1. That which is the second nectar, on that live the Rudras, with Indra at their head. Verily the gods do not eat or drink: they are satisfied by looking on this nectar.

न एतदेव रूपमभिमन्विष्यत्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

2. They retire into this form and they rise from this form.

स य एतदेवममृतं वेद रुद्राणामिवैको भूत्वेन्द्रेणैव मुखेनैतदेवामृतं दृष्ट्वा
तृप्यति स एतदेव रूपमभिमन्विष्यत्येतस्माद्रूपादुदेति ॥ ३ ॥

3. One who knows this nectar becomes one of the Rudras and with Indra at his head, he comes to be satisfied by looking on this nectar, and retires into this form and he rises from this form.

स यावदादित्यः पुरः स्तादुदेता पश्चादस्तमेता द्विस्तावदक्षिणत उदेतोत्तरतो-
स्तमेता रुद्राणामेतावदाधिपत्यं स्वाराज्यं पर्येता ॥ ४ ॥

4. So long as the sun rises in the east and sets in the west, twice as long does it rise to the south and sets to the north so long does he attain the sovereign heavenly kingdom of the Rudras.

अथ यत्तृतीयममृतं तदादित्या उपजीवन्ति वरुणेन मुखेन न वै देवा अश्नन्ति
न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

1. That which is the third nectar, on that live the Adityas, with Varuna at their head. Verily the gods do not eat or drink, but they are satisfied by looking on this nectar.

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

2. They retire into this form and they rise from this form.

स य एतदेवामृतं वेदादित्यानामेवैको भूत्वा वरुणेनैव मुखेनैतदेवामृतं दृष्ट्वा
तृप्यन्ति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥ ३ ॥

3. One who thus knows this nectar becomes one of the Adityas, and with Varuna at his head, he becomes satisfied by looking on this nectar. He retires into this nectar and he rises from this nectar.

स यावदादित्यो दक्षिणत उदेतोत्तर्गतोऽस्तमेता द्विस्तावत्पश्चादुदेत। पुरस्ता-
दस्तमेताऽऽदित्यानामेव तावदाधिपत्यं स्वाराज्यं पर्येता ॥ ४ ॥

4. So long as the sun rises in the south and sets in the north, twice as long does it rise in the west and sets in the east, and so long does he attain the sovereign heavenly kingdom of the Adityas.

SECTION 9

अथ यच्चतुर्थममृतं तन्मरुत उपजीवन्ति सोमेन मुखेन न वै देवा अश्नन्ति
न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

1. That which is the fourth nectar, on that live Marutas with Soma at their head. Verily the gods do not eat or drink, but they are satisfied by looking on this nectar.

त एतदेव रूपमभिमविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

2. They retire into this form and they rise from this form.

स य एतदेवामृतं वेद मरुतामेवैको भूत्वा सोमेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिमविशन्त्येतस्माद्रूपादुदेति ॥ ३ ॥

3. One who knows this nectar becomes one of the Marutas; and with Soma at his head becomes satisfied by looking on this nectar. He retires into this form and he rises from this form.

म यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता द्विस्तावदुत्तरत उदेता दक्षिणतोऽस्तमेता मरुतामेव तावदाधिपत्यं स्वाराज्यं पश्येता ॥ ४ ॥

4. So long as the sun rises in the west and sets in the east, twice as long does it rise in the north and sets in the south, and so long does he attain the sovereign heavenly kingdom of the Marutas.

SECTION 10

अथ यत्पञ्चमममृतं तत्साध्या उपजीवन्ति ब्रह्मणा मुखेन न वै देवा अधनन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

1. That which is the fifth nectar, on that live the Sadhyas with *Brahma* (*Hiranyagarbha*) at their head. Verily, the gods do not eat or drink, but they are satisfied by looking on this nectar.

त एतदेव रूपमभिसविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥ *

2. They retire into this form and they rise from this form.

स य एतदेवममृतं वेद साध्यानामेवैको भूत्वा ब्रह्मणैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिमविशन्त्येतस्माद्रूपादुदेति ॥ ३ ॥

3. One who knows this nectar becomes one of the Sadhyas, and with *Brahma* at his head he is satisfied by looking on this nectar. He retires into this form and rises from this form.

स यावदादित्य उत्तरन उदेता दक्षिणतोऽस्तमेता द्विस्तावद्धूर्ध्वमुदेतावगिस्तमेता साध्यानामेव तवदाधिपत्यस्स्वाराज्यं पर्येता ॥ ४ ॥

4. So long as the sun rises in the north and sets in the south, twice as long it rises overhead and sets down below, and so long does he attain the sovereign heavenly kingdom of the Sadhyas.

SECTION 11

अथ तत ऊर्ध्वं उदेत्यनेनैवोदेता नास्तमेतैकल एव मध्ये स्थाता तदेष श्लोकः ॥ १ ॥

1. Now rising from there upward, he neither rises nor sets; he stands in the middle. About this there is this verse.

न वै तत्र न निम्लोच नोदियाय कदाचन ।

देवास्तेनाहं सत्येन मा विराधिषि ब्रह्मणेति ॥ २ ॥

2. (The super being of the *Brahma* world says.) It is not so there. He has not set nor has he ever risen. 'O yea gods! by this truth, may I not fall from *Brahma*.'

न ह वा अस्मा उदेति न निम्लोचति सकृद्दिवा हैवास्मै भवति य एतामेव ब्रह्मोपनिषदं वेद ॥ ३ ॥

3. One who thus knows the secret of *Brahma*, for him the sun neither rises nor sets; for him there is day once for all.

न द्वैतं ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्यस्तद्वैतदुद्दालकाया-
स्मये ज्येष्ठाय पुत्राय पिता ब्रह्म प्रोवाच ॥ ४ ॥

4. *Brahma* said this to *Prajapati*, *Prajapati* to Manu, and Manu to his descendants. The father spoke of this *Brahma* (knowledge) to his eldest son. Uddalaka Aruni. Cf. Gita, IV-1.

इदं वाव तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात्प्रणाख्याय वान्तेवामिने ॥५॥

नान्यस्मै कस्मैचन यद्यप्यस्मा इमामदिभ. परिगृहीतां धनस्य पूर्णं दद्यादेत-
देव ततो भूय इत्येतदेव ततो भूय इति ॥ ६ ॥

5 & 6. The father may teach this *Brahma* to his eldest son or to a worthy disciple. But it should not be taught to anyone else even if he gave him the whole earth surrounded by sea and full of wealth, for this teaching is worth more than that, yea more than that.

i.e., The *Brahma* knowledge should be taught only to a worthy person and concealed from the unworthy, and that it cannot be attained without a teacher.

SECTION 12

Note.—This section teaches the worship of *Brahma* under the name of *Gayatri* meditation. (Same as in Brih., V-14-1.)

गायत्री वा इदं सर्वं भूतं यदिदं किंच वाग्वै गायत्री वाग्वा इदं सर्वं भूतं
गायन्ति च त्रायते च ॥१॥

1. All this creation is *Gayatri*. Speech is verily *Gayatri*, for by speech all this creation is sung and protected. Cf. Gita, X-35; B. S., I-1-25.

या वै सा गायत्री यं वाव सा येयं पृथिव्यस्याः ह्रीदं सर्वं भूतं प्रतिष्ठित-
मेनामेव नातिशीयते ॥ २ ॥

2. That *Gayatri* is verily this earth, for all the creation rests here and does not go beyond it.

या वै सा पृथिवी यं वाव सा यदिदमस्मिन्पुरुषे शरीरमस्मिन्हीमे प्राणा.
प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ३ ॥

3. That earth is the body of man, for the *Pranas* rest in this and do not go beyond it.

यद्वै तत्पुरुषे शरीरमिदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे हृदयमस्मिन्हीमे
प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ४ ॥

4. That body of man is the heart within the man for in that the *Pranas* rest and do not go beyond it.

सैषा चतुष्पदा षड्विधा गायत्री तदेतदृचाभ्यनूक्तम् ॥ ५ ॥

5. This *Gayatri* has four feet and is sixfold. This is also declared by a Rik verse. Cf. B. S., I-1-24.

तावानस्य महिमा नतो ज्यायाश्च पुरुषः ॥
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं द्विवीति ॥ ६ ॥

6. That is the greatness of it, greater than it is the person. All creatures are his foot. The three-footed immortal is in heaven. Cf. B. S., I-1-24, II-1-27 and II-3-44.

यद्वै तद्ब्रह्मेतीदं वाव तद्योऽय बहिर्धा पुरुषादाकाशो यो वै स बहिर्धा
पुरुषादाकाशः ॥ ७ ॥

7. This *Brahma* is the Akash (or ether) outside the person.

अयं वाव स योऽयमन्तः पुरुष आकाशो यो वै सोऽन्तः पुरुष आकाशः ॥ ८ ॥

8. The Akash that is outside the person is the Akash that is inside the person.

अयं वाव स योऽयमन्तर्हृदय आकाशस्तदेतत्पूर्णमप्रवर्ति पूर्णमप्रवर्तिनीः
श्रियं लभते य एवं वेद ॥ ९ ॥

9. The Akash that is inside the person is the Akash that is within the heart and this is omnipresent

and unchangeable. He who knows this obtains complete and imperishable greatness.

SECTION 13

तस्य ह वा एतस्य हृदयस्य पञ्च देवसुषयः स योऽस्य प्राङ्सुषिः स प्राण-
स्तच्चक्षुः स आदित्यस्तत्तेजोऽन्नाद्यमित्युपासीत तेजस्व्यन्नादो भवति य एवं
वेद ॥ १ ॥

1. Of that heart here are five gates of the gods. That which is the eastern gate is the *Praṇa*, that is the eye, that is the sun. One should meditate upon this as light and food. One who knows this becomes light and eater of food.

अथ योऽस्य दक्षिणः सुषिः स व्यानस्तच्छ्रोत्रं श्रोत्रं स चन्द्रमास्तदेतच्छरीर-
यशश्चेत्युपासीत श्रीमान्यशस्वी भवति य एवं वेद ॥ २ ॥

2. Now that which is its southern gate is the *Vyana*, that is the ear, that is the moon. One should meditate upon it as wealth and fame. He who knows this becomes rich and famous.

अथ योऽस्य प्रत्यङ्सुषिः सोऽपानः सा वाक् सोऽग्निस्तदेतद्ब्रह्मवर्चममन्नाद्य-
मित्युपासीत ब्रह्मवर्चस्व्यन्नादो भवति य एवं वेद ॥ ३ ॥

3. That which is its western gate is *Apana*, that is speech, that is fire. One should meditate upon it as the *Brahma* glory and food. He who knows this attains the *Brahma* glory and becomes an eater of food.

अथ योऽस्योदङ्सुषिः स समानस्तन्मनः स पर्जन्यस्तदेतत्कीर्तिश्च व्यष्टिश्च-
ेत्युपासीत कीर्तिमान्व्युष्टिमान्भवति य एवं वेद ॥ ४ ॥

4. That which is its northern gate is *Sama*, that is the mind, that is rain. One should meditate upon it as fame and beauty. One who knows this becomes famous and beautiful.

अथ योज्योर्ध्वः मुषिः स उदानः स वायुः स आकाशस्तदेतदोजश्च महश्चे-
त्युपासीनौजस्वी महस्वान्भवति य एवं वेद ॥ ५॥

5. That which is its upper gate is *Udana*, that is air, that is ether. One should meditate upon it as strength and greatness. He who knows this becomes strong and great.

ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपाः स य एतानेवं पञ्च
ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेदास्य कुले वीरो जायते प्रतिपद्यते स्वर्गं
लोकं य एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेद ॥ ६ ॥

6. These verily are the five *Brahma*-persons, the gatekeepers of the heavenly worlds. One who knows these five *Brahma*-persons, the gatekeepers of the heavenly worlds, a brave one is born in his family and he himself reaches the heaven sky-worlds. One who thus knows the five *Brahma*-persons, the gatekeepers of the heaven-worlds, etc., attains to heaven.

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः पृष्ठेष्वनुत्तमेषूत्त-
मेषु लोकेष्विदं वाक् तद्यदिदमस्मिन्नन्तः पुरुषे ज्योतिस्तस्यैषा दृष्टिः ॥ ७ ॥

7. Now that light which shines above this heaven, above everything, above all in the highest worlds, beyond which there are no worlds that is the same light as the light within the man. Cf. Gita, VIII-10, XV-12; B. S., I-1-24.

यत्रैतदस्मिच्छरीरे सस्पर्शो नोष्णिमानं विजानाति तस्यैषा श्रुतिर्यत्रैतत्कर्णा-
दपि गृह्य निनदमिव नदथुरिवाग्नेरिव ज्वलत उपशृणोति तदेनद्दृष्टं च श्रुतं
चेत्युपासीत चक्षुष्यः श्रुतो भवति य एवं वेद य एवं वेद ॥ ८ ॥

8. And it is thus visible now in this body where we know the warmth by touch. It is thus audible, as when on closing the ears thus, one hears something like a rumbling or bellowing or crackling of fire. One should meditate upon this which is seen and heard,

One who knows this becomes renowned and celebrated.
yea one who knows this.

SECTION 14

Note.—This section teaches the worship of *Brahma* under the name of *Sandilya* meditation. (Same as in Brih., V-6-1.)

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपामीताथ खलु क्रतुमयः पुरुषो
यथा क्रतुरस्मिन्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वति ॥ १५ ॥

1. All this that extends is *Brahma* beginning, ending and continuing in it, and one should meditate upon this calmly. Now the man consists of his will. According as his will is in this world, so will the man be after he has departed from here. He should have his will (or desire). Cf. B. S., I-2-1.

i.e., Brahma is the cause of the world and is the the creator, supporter and destroyer of all.

मनोमयः प्राणशरीरो भारूपः सत्यमंकल्प आकाशात्मा सर्वकर्मा सर्वकामः
सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥ २ ॥

2. One consisting of mind, whose body is *Prana*, whose form is light, whose thoughts are true, whose nature is like that of ether is the creator of all. Having all desires, all smells, all tastes, pervading over all this, being without speech, and without dishonour. Cf. B. S., I-2-1.

एष म आत्मान्तर्हृदयेऽणीयान्नीहेर्वा यवाद्वा सर्पपाद्वा श्यामाकाद्वा श्यामा-
कण्डुलाद्वा एष म आत्मान्तर्हृदये ज्यायान्पृथिव्या ज्यायानन्तरिक्षाज्ज्याया-
न्दिवा ज्यायान्नेथो लोकेभ्यः ॥ ३ ॥

3. This is myself within the heart, smaller than a corn barley, mustard, the kernel of mustard, seed.

He is myself within the heart, greater than the earth, greater than the sky, greater than the heaven, and greater than all these worlds. Cf. B. S., I-2-1.

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादर एष
म आत्मान्तर्हृदय एतद्ब्रह्मैतमितः प्रेत्याभिगंभवितास्मीति यस्य स्यादद्रा
न विचिकित्सास्तीति ह स्माह गाण्डिल्यः गाण्डिल्यः ॥ ४ ॥

4. Having all desires, having all actions, having all smells, having all tastes, pervading over all this, without speech, without dishonour, this myself within the heart is that *Brahma*. I shall attain it on departing from this world. One who has this faith has no uncertainties. Thus said Sandilya, yea Sandilya. Cf. B. S., II-1-30. ✓

SECTION 15

अन्तरिक्षोदरः कोणो भूमिर्बुध्नो न जीर्यति दिशो ह्यस्य सक्तयो
द्यौरस्योत्तरं बिलं स एष कोणो वसुधानस्तस्मिन्निश्वमिदं श्रितम् ॥ १ ॥

1. This chest, having the ether for its inside and the earth for its bottom, does not decay; the quarters are its corners and the heaven is its upper lid. This chest is a treasury and within it rests all this.

नस्य प्राची दिग्जुह्वनाम सहमाना नाम दक्षिणा राज्ञी नाम प्रतीची सुभूता
नामोदीची तासां वायुर्वत्सः स य एतमेवं वायुं दिशां वत्सं वेद न पुत्ररोदं
रोदिति सोऽहमेतमेवं वायुं दिशां वत्सं वेद मापुत्ररोदं रुद्रम् ॥ २ ॥

2. Its eastern side is called the Juhu, its southern side is called the Sahmana, its western side is called the Rajni, its northern side is called the Subhuta. The air is the child of these. One who thus knows air as the child of the quarters never

weeps for his son. I know air as the child of the quarters verily; may I never weep for my son.

अरिष्टं कोऽं प्रपद्येऽमुनाऽमुनाऽमुना प्राणं प्रपद्येऽमुनाऽमुनाऽमुना भूः प्रपद्ये-
ऽमुनाऽमुनाऽमुना भुवः प्रपद्येऽमुनाऽमुनाऽमुना स्वः प्रपद्येऽमुनाऽमुनाऽमुना ॥ ३ ॥

3. I turn to the imperishable chest for such and such and such (for my son's life). I turn to Prana for such and such and such. I turn to Bhuh for such and such and such. I turn to Bhuvah for such and such and such. I turn to Swah for such and such and such.

स यदवोचं प्राणं प्रपद्य इति प्राणो वा इदं सर्वं भूतं यदिदं किंच
तमेव तत्प्रापत्सि ॥ ४ ॥

4. When I said, "I turn to the Prana," (I meant) *Prana* is all this creation to that turn.

अथ यदवोचं भूः प्रपद्य इति पृथिवीं प्रपद्येऽन्तरिक्षं प्रपद्ये दिवं प्रपद्य इत्येव
तदवोचम् ॥ ५ ॥

5. When I said, "I turn to Bhuh," (I meant) I turn to the earth, the sky and the heaven.

अथ यदवोचं भुवः प्रपद्ये इत्यग्निं प्रपद्ये वायुं प्रपद्य आदित्यं प्रपद्य इत्येव
तदवोचम् ॥ ६ ॥

6. When I said, "I turn to Bhuvah," (I meant) I turn to the fire, the air, and the sun.

अथ यदवोचं स्वः प्रपद्य इत्यृग्वेदं प्रपद्ये यजुर्वेदं प्रपद्ये सामवेदं प्रपद्य
इत्येव तदवोचं तदवोचम् ॥ ७ ॥

7. When I said, "I turn to Swah," (I meant) I turn to the Rigveda, the Yajurveda, and the Samveda. I said this, yea I said this.

SECTION 16

Note.—This section teaches the worship of *Brahma* under the name of *Purusha* meditation.

पुरुषो वाव यज्ञस्तस्य यानि चतुर्विंशति वर्षाणि तत्प्रातःसवनं चतुर्विंशत्यक्षरा गायत्री गायत्रं प्रातःसवनं तदस्य वसवोऽन्वायत्ताः प्राणा वाव वसव एते हीदः सर्वं वासयन्ति ॥ १ ॥

1. Man is sacrifice. His 24 years are the morning sacrifice. The *Gayatri* has 24 syllables and the morning sacrifice is related to the *Gayatri*. With this the Vasus are connected. The *Pranas* are the Vasus, for they make all thus abide. Cf. Gita, III-9, IV-25; B. S., III-3-24.

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा वसव इदं मे प्रातःसवनं माध्यन्दिनः सवनमनुसन्तनुतेति माहं प्राणानां वसूनां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत इत्यगदो ह भवति ॥ २ ॥

2. If in that age anything should ail him, he should say, “O ye *Pranas*, ye Vasus! extend this morning sacrifice to the midday sacrifice that I, the sacrificer, may not be cut off in the midst of the *Prana* for Vasus.” Thus he recovers from illness and becomes free from ailments.

अथ यानि चतुश्चत्वारिंशद्वर्षाणि तन्माध्यन्दिनः सवनं चतुश्चत्वारिंशदक्षरा त्रिष्टुप् त्रैष्टुभं माध्यन्दिनः सवनं तदस्य रुद्रा अन्वाययत्ताः प्राणा वाव रुद्रा एते हीदः सर्वं रोदयन्ति ॥ ३ ॥

3. The 44 years are the midday sacrifice. The *Trishtuba* has 44 syllables, and the midday sacrifice is related to the *Trishtuba*. The *Rudras* are connected with this. The *Pranas* are the *Rudras* for they make all this cry.

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा रुद्रा इदं मे माध्यन्दिनः
सवनं तृतीयसवनमनुसन्तनुतेति माहं प्राणानां रुद्राणां मध्ये यज्ञो विलोप्सीये-
त्युद्धैव तत एत्यगदो ह भवति ॥ ४ ॥

4. If in that age anything ails he should say, "O yea *Pranas*! Ye *Rudras*! extend this my mid-day sacrifice to the third sacrifice that I, the sacrificer, may not be cut off in the midst of the *Pranas*, or *Rudras*." Thus he recovers from illness and becomes free from ailments.

अथ यान्यष्टाचत्वारिंशद्वर्षाणि तृतीयसवनमष्टाचत्वारिंशदक्षरा जगती
जागतं तृतीयसवनं तदस्यादित्या अन्वायत्ताः प्राणा वावादित्या एते हीदः-
सर्वमाददते ॥ ५ ॥

5. The 48 years are the third sacrifice and the *Jagati* has 48 syllables and the third sacrifice is related to *Jagati*. The *Adityas* are connected with this. The *Pranas* are the *Adityas*, for they take up all this.

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा आदित्या इदं मे तृतीयसवन-
मायुरनुसन्तनुतेति माहं प्राणानामादित्यानां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत
एत्यगदो हव भवति ॥ ६ ॥

6. If in that age anything ails him, he should say, "O *Pranas*, Ye *Adityas*! extend this my third sacrifice to the full span of life that I, the sacrificer, may not be cut off in the midst of the *Pranas*, the *Adityas*." Thus he recovers from illness and becomes free from ailments.

एतद्ध स्म वैतद्विद्वानाह महिदास ऐतरेयः स किं म एतदुपतपसि योऽहमनेन
न प्रेष्यामीति स ह षोडशं वर्षशतमजीवत्प्र ह षोडशं वर्षशतं जीवति य एवं
वेद ॥ ७ ॥

7. Knowing this Mahidasa, 'Aitareya said, "Why do you torture me? I will not die by it." He lived a hundred and sixteen years. He too who knows this lives to 116 years.

SECTION 17

स यदशिशिषति यत्पिपामति यन्न रमते ता अस्य दीक्षाः ॥ १ ॥

1. His desires of hunger, thirst, and suffering are the initiation (or *Diksha*) of sacrifices.

अथ यदश्नाति यत्पिबति यद्रमते तदुपसदैवेति ॥ २ ॥

2. The eating, drinking, and enjoyment are rewards of sacrificers (living only on milk).

अथ यद्वसति यज्जक्षति यन्मैथुनं चरति स्तुतशस्त्रैव तदेति ॥ ३ ॥

3. That he laughs, that he eats, and that he delights himself, becomes to him like the (praises) of Swetashvatras.

अथ यत्प्रभो दानमार्जवमहिंसा सत्यवचनमिति ता अस्य दक्षिणाः ॥ ४ ॥

4. And austerity, charity, uprightness, truthfulness, and non-violence are his priestly gifts.

तस्मादाहुः सोष्यत्यसोष्टेति पुनरुत्पादनमेवास्य तन्मरणमेवास्यावभृथः ॥ ५ ॥

5. Therefore, they say, "Well, he is born : he is born." That is his mind birth, and he has ended (or died).

तद्वैतद्घोर आङ्गिरसः कृष्णाय देवकीपुत्रायोक्तवाचापिपास एव स बभूव
सोऽन्तर्बेलायामेतत्त्रयं प्रतिपद्येताक्षितमस्यच्युतमसि प्राणसंक्षितमसीति तत्रैते
द्वे ऋचौ भवतः ॥ ६ ॥

6. Ghora Angirasa, having explained this (knowledge) to Krishna, the son of Devaki, said to him. He who (knows) should at the time of death

recite these three (*Mantras*), "Thou art the imperishable, thou art the unchangeable and thou art the subtle *Prana*." Hearing this, he became thirstless for other knowledge. ✓

आदित्यस्तस्य रेतसो ज्योतिष्पश्यन्ति वासम् । परो यदिध्यते दिवा ॥ ७ ॥

उद्वयन्तमसस्परि ज्योतिः पश्यन्त उत्तरश्चः पश्यन्त उत्तरम् ।

देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तममिति ज्योतिरुत्तममिति ॥ ८ ॥

7 & 8. They behold the glory of the first cause. Having beheld that exquisite radiance high above all darkness, and having seen it also in our own Self, we attain to that god of gods and the noblest of all lights, the sun, the noblest of all lights.

SECTION 18

मनो ब्रह्मेत्युपासीतेत्यध्यात्मा मथाधिदैवतमाकाशो ब्रह्मेत्युभयमादिष्टं
भवत्यध्यात्मं चाधिदैवतं च ॥ १ ॥

1. One should meditate upon the mind as *Brahma*. This is with reference to the body. Now this is with reference to the gods. Akash is *Brahma*. Thus becomes taught both that which refers to the body and that which refers to the gods.

तदेतच्चतुष्पाद्ब्रह्म वाक् पादः प्राणः पादश्चक्षुः पादः श्रोत्रं पाद इत्यध्या-
त्ममथाधिदैवतमग्निः पादो वायुः पाद आदित्यः पादो दिशः पाद इत्युभयमेवा-
दिष्टं भवत्यध्यात्मं चैवाधिदैवतं च ॥ २ ॥

2. That *Brahma* has four feet. Speech is one foot; smell is one foot; eye is one foot; ear is one foot; this is about the one in the body. Now about the one in the gods : fire is one foot; air is one foot; the

sun is one foot; and the quarters are one foot. Thus becomes taught both with reference to the body and that with reference to the gods. Cf. B. S., III-2-23.

वागेव ब्रह्मणश्चतुर्थः पादः सोऽग्निना ज्योतिषा भाति च तपति च भाति
च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन या एवं वेद ॥ ३ ॥

3. Speech is the fourth foot of *Brahma*. It shines and warms with the light of the fire. He who knows this shines and warms with renown, fame, and *Brahma*-glory.

प्राण एव ब्रह्मणश्चतुर्थः पादः स वायुना ज्योतिषा भाति च तपति च
भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥ ४ ॥

4. *Prana* is the fourth foot of *Brahma*. It shines and warms with the light of the air. He who knows this shines and warms with renown, fame, and *Brahma*-glory. Cf. B. S., II-4-9.

चक्षुरेव ब्रह्मणश्चतुर्थः पादः स आदित्येन ज्योतिषा भाति च तपति च
भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥ ५ ॥

5. The eye is the fourth foot of *Brahma*. It shines and warms with the light of the sun. One who knows this shines and warms with renown, fame and *Brahma*-glory.

श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः स दिग्भिर्ज्योतिषा भाति च तपति च भाति
च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥ ६ ॥

6. The ear is the fourth foot of *Brahma*. It shines and warms with the quarters. He who knows this shines and warms with renown, fame, and *Brahma*-glory.

SECTION 19

आदित्यो ब्रह्मेत्यादेशस्तस्योपव्याख्यानमसदेवेदमग्र आसीत्तत्सदासीत्-
त्समभवत्तदाण्डं निरवर्तत तत्संवत्सरस्य मात्रामशयत तन्निरभिद्यत ते आण्ड-
कपाले रजतं च सुवर्णं चाभवताम् ॥ १ ॥

1. The sun is *Brahma*. It is the teaching and its explanation is this. At first it was *Asat* (or unmanifested) and then it became *Sat* (or manifested). It grew and turned into an egg. It lay for a period of one year and then it burst open. Then it became two-halves of the egg, one of silver and the other of gold. Cf. B. S., II-1-17.

i.e., *Brahma* is the cause of the Universe.

✓ तद्यद्रजतं सेयं पृथिवी यत्सुवर्णं सा द्यौर्यज्जरायु ते पर्वता यदुल्बश्च
मेघो नीहारो या घनसनयस्ता नद्यो यद्वास्तेयमुदकं स समुद्रः ॥ २ ॥

2. The silver one was this earth; the golden one was the heaven; the thick membrane was the mountains; the thin membrane was the mist with the clouds; the veins were the rivers; and the fluid in the stomach was the sea.

✓ अथ यत्तदजायत सोऽसावादित्यस्तं जायमानं घोषा उलूलवोऽनूनिष्ठन्ति
सर्वाणि च भूतानि च सर्वे च कामास्तस्मात्तस्योदयं प्रति प्रत्यायनं प्रति घोषा
उलूलवोऽनूदतिष्ठन्ति सर्वाणि च भूतानि सर्वे चैव कामाः ॥ ३ ॥

3. And what was born from it was the sun. When he was born loud shouts of *hoho* arose and also all beings and their desires (arose). Therefore, wherever the sun rises and sets, there arise the shouts of *hoho* and also all beings and their desires.

स य एतमेवं विद्वानादित्यं ब्रह्मे त्युपास्तेऽभ्याशो ह यदेनं साधवो घोषा
आ च गच्छेयुष च निम्नेऽरेरन्निम्नेऽरेरन् ॥ ४ ॥

4. If anyone knowing this meditates upon the sun as *Brahma*, pleasant sounds will soon approach him and continue, yea continue.

CHAPTER IV—SECTION 1

Note.—This section teaches the worship of *Brahma* under the name of *Samovarga* (all-pervading) meditation. (Same as in Isha., 1.)

ॐ जानश्रुतिर्हं पौत्रायणः श्रद्धादेवो बहुदायी बहुपाक्य आस स ह सर्वत
आवसथान्मापयांचक्रे सर्वत एव मेऽस्यन्तीति ॥ १ ॥

1. There lived a grandson of Janashruti, who was a pious giver, generous and had much cooked food. He built rest-houses all round, thinking that they may eat of his everywhere.

अथ ह हस्सानिन्नायामतिपेतुस्तद्वैष हस्सोऽहं समभ्युवाद हो हो हि भल्लाक्ष
भल्लाक्ष जानश्रुतेः पौत्रायणस्य समं दिवा ज्योतिराततं तन्माप्रसाङ्क्षीस्तत्त्वा
मा प्रधाक्षीदिति ॥ २ ॥

2. Once at night some geese flew along and one goose said to another. "O short-sighted friend! the glory of Janashruti's grandson has spread like heaven. Do not touch it, lest it should burn you."

तमु ह परः प्रत्युवाच कम्बर एनमेतत्सन्तः सयुग्वानमिव रैक्वमात्थेति यो
नु कथं सयुगवा रैक्व इति ॥ २ ॥

3. The other replied, "How can you speak of him what he is, as if he were Raikwa with the cart? Of what sort is the Raikwa with the cart?"

यथा कृतायविजितायाधरेयाः संयन्त्येवमेनं सर्वं तदभिसमेति यत्किंच प्रजाः
साधु कुर्वन्ति यस्तद्वेद यत्स वेद स मयैतदुक्त इति ॥ ४ ॥

4. Just as all the lower castes belong to him who has won with the *Krita*-caste, so does belong to him whatever good men do. He also who knows what he knows; he is thus spoken of by me.

यदु ह जानश्रुतिः पौत्रायण उपशुश्राव स ह संजिहान एव क्षत्तारमुवाचा-
ङ्गारे ह सयुग्वानमिव रैक्वमात्येति यो नु कथं सयुगवा रैक्व इति ॥ ५ ॥

5. Janashruti's grandson overheard this, and as soon as he woke up he spoke to the door-keeper, "O friend, go and speak to Raikwa with the cart." Well what sort of man is this Raikwa with the cart?

यथा कृतायविजितायाधरेयाः संयत्येवमेन सर्वं तदभिसमेति यत्किञ्च प्रजाः
साधु कुर्वन्ति यस्तद्वेद यत्स वेद स मयैतदुक्त इति ॥ ६ ॥

6. Just as the lower castes belong to him who has won with the *Krita*-caste so does belong to him whatever good men do. He also who knows what he knows, he is thus spoken of by me.

स ह क्षत्तान्विष्य नाविदमिति प्रत्येयाय न होवाच यत्रारे ब्राह्मणस्यान्वे-
षणा तदेनमच्छेति ॥ ७ ॥

7. The gate-keeper having looked for him came back saying, "I found him not." He told him where a *Brahmana* should be searched, there go for him.

सोऽवस्ताच्छकटस्य पामानं कर्षमाणमुपोपविवेश तं हाम्युवाद त्वं नु
भगवः सयुगवा रैक्व इत्यहं ह चरा ३ इति ह प्रतिजज्ञे स ह क्षत्ताऽविदमिति
प्रत्येयाय ॥ ८ ॥

8. He went and by one sitting behind a cart and scratching his itch sat down and asked, "Sir, are you Raikwa with the cart?" He said, "Well, yes I am." The gate-keeper came back saying, "I have found him."

SECTION 2

तदुह जानश्रुतिः पौत्रायणः षट् शतानि गवां निष्कमश्वतरीरथं तदादाय
प्रतिचक्रमे तस्माद् हाभ्युवाद ॥ १ ॥

1. Then Janashruti's grandson took with him six hundred cows, a necklace and a cart with mules and went over to him and said. Cf. B. S., I-3-34.

रैक्वेमानि षट् शतानि गवामयं निष्कोज्यमश्वतरीरथो नु म एतां भगवो
देवतास्मां शाधि यां देवतामुपास्स इति ॥ २ ॥

2. "Raikwa, here are 600 cows, a necklace, and a cart with mules. Now sir teach me that deity which you worship." Cf. B. S., I-3-34.

तमुह परः प्रत्युवाचाह हारेत्वा शूद्र तवैव सह गोभिरस्त्विति तदुह पुन-
रेव जानश्रुतिः पौत्रायणः सहस्रं गवां निष्कमश्वतरीरथं दुहितरं तदादाय प्रति-
चक्रमे ॥ ३ ॥

3. The other replied to him, "This necklace and cows with the cart be thine, O *Shudra*!" Then Janashruti's grandson took with him a thousand cows, a necklace, a cart with mules, and his daughter, and went to him. Cf. B. S., I-3-34.

त हाभ्युवाद रैकेदस्मां सहस्रं गवामयं निष्कोज्यमश्वतरीरथ इयं जायाज्यं
ग्रामो यस्मिन्नास्सेऽन्वेव मा भगवः शाधीति ॥ ४ ॥

4. He said to him, "Raikwa here are a thousand cows, a necklace, this cart with mules, this wife and this village in which you live. Now, sir, teach me."

तस्याह मुखमुपोद्गृह्णन्नुवाचाजहारेमाः शूद्रानेनैव मुखेनालापयिष्यथा इति
ते ह्येते रैक्व पर्णानाम महावृषेषु यत्रास्मा उवास तस्मै होवाच ॥ ५ ॥

5. Holding her mouth he said, "You have brought these, O *Shudra*! but by this mouth alone you make me speak." These are the villages called

Raikwa-Parna in the country of Mahavrishas, where he lived. He then spoke to him (about the deity).

i.e., The sage being satisfied with the faith, devotion and the service of the Shudra regarded him to be fit for the *Brahma*-knowledge.

SECTION 3

वायुर्वाव संवर्गो यदा वा अग्निरुद्धायति वायुमेवाप्येति यदा सूर्योऽस्तमेति वायुर्मेवाप्येति यदा चन्द्रोऽस्तमेति वायुमेवाप्येति ॥ १ ॥

1. The air is verily the *Samvarga* (or all-pervading), for when the fire goes out it goes into the air, and when the sun sets it sets in the air, and when the moon sets, it goes into the air.

यदाप उच्छृष्यन्ति वायुमेवापियन्ति वायुर्ह्येवैतान्सर्वान्संवृङ्क्त इत्यधिदैवतम् ॥ २ ॥

2. When water dries up it goes into the air, for the air absorbs them all. This is with reference to the gods.

अथाध्यात्मं प्राणो वाव संवर्गः स यदा स्वपिति प्राणमेव वागप्येति प्राणं चक्षुः प्राण श्रोत्रं प्राणं मनः प्राणो ह्येवैतान्सर्वान्संवृङ्क्त इति ॥ ३ ॥

3. Now this is with reference to the body. *Prana* is verily the *Samvarga*. When one sleeps, speech goes into *Prana*, sight goes into *Prana*, hearing goes into *Prana*, mind goes into *Prana*, for *Prana* absorbs all these.

तौ वा एतौ द्वौ संवर्गौ वायुरेव देवेषु प्राणः प्राणेषु ॥ ४ ॥

4. These two indeed are the absorbent (*Samvarga*), the air among the gods and the *Prana* among the senses.

अथ ह शौनकं च कापेयमभिप्रतारिणं च काक्षसेनिं परिविष्यमाणौ ब्रह्म-
चारी बिभिक्षे तस्मा उ ह न ददतुः ॥ ५ ॥

5. Once while Shaunaka, Kapeya and Abhipratari Kashseni were waited upon at their meals, a student begged of them. They gave him nothing B.S., I-3-35.

स होवाच महात्मनश्चतुरो देव एकः कः स जगार भुवनस्य गोपास्तं
कापेय नाभिपश्यन्ति मर्त्या अभिप्रतारिन्बहुधा वसन्तं यस्मै वा एतदन्नं तस्मा
एतन्न दत्तमिति ॥ ६ ॥

6. He (*viz.*, the student) said, "The one god who swallows up the four great ones is the guardian of the universe." The mortals do not see him, O Abhipratarin! though he dwells in many ways. Him for whom this food is, to him it has not been given.

तदु ह शौनकः कापेयः प्रतिमन्वानः प्रत्येयायात्मा देवानां जनिता प्रजानां-
हिरण्यदंष्ट्रो बभसोऽनसूरिर्महान्तमस्य महिमानमाहुरनद्यमानो यदनन्नमत्तीति
वै वयं ब्रह्मचारिन्नेदमुपास्महे दत्तास्मै भिक्षामिति ॥ ७ ॥

7. The Shaunaka Kapeya reflecting over it went over to the student (and said), "It is the self, the creator of the gods, and of all beings, with undecaying teeth, the eater and not without intelligence. They describe his magnificence to be very great indeed, for without being eaten, he eats what is not food. We, O student! meditate upon this (*Brahma*)." Then (he said), give him food.

तस्मा उ ह ददुस्ते वा एते पञ्चान्ये पञ्चान्ये दश संतस्तत्कृतं तस्मात्स-
र्वासु दिक्ष्वन्नमेव दशकृतं सैषा विराड्ब्रह्मादी तयेदं सर्वं दृष्टं सर्वमस्येदं दृष्टं
भवत्यन्नादो भवति य एवं वेद य एवं वेद ॥ ८ ॥

8. They gave it to him. Now those five and the other five making ten, are the *Krita* (castes). There-

fore, in all quarters, those ten are the food and the *Krita*. This is *Virat*, the eater of food. By means of this all is seen. One who knows this sees all this. and becomes an eater of food, yea one who knows this etc.

SECTION 4

सत्यकामो ह जाबालो जबालां मातरमामन्त्रयांचक्रे ब्रह्मचर्यं भवति विद-
त्स्यामि किंगोत्रोऽहमस्मीति ॥ १ ॥

1. Satyakama Jabala asked his mother, "Mother, I wish to lead the life of a student. Of what family am I?"

सा हैनमुवाच नाहमेतद्वेद तात यद्गोत्रस्त्वमसि ब्रह्महं चरन्ती परिचारिणी
यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्वमसि जबाला तु नामाहमस्मि सत्य-
कामो नाम त्वमसि स सत्यकाम एव जाबालो ब्रुवीया इति ॥ २ ॥

2. She said to him, "I do not know my child of what family thou art. In my youth when I had much to move about, as a servant, I conceived thee. So I do not know of what family thou art. But I am Jabala by name and thou art Satyakama by name, so mention thyself as Satyakama Jabala."

सह हरिद्रुमतं गौतममेत्योवाच ब्रह्मचर्यं भगवति वत्स्याम्युपेयां भगवन्त-
मिति ॥ ३ ॥

3. Having gone to Gautama, the son of Haridrumata, he said, "I wish to become a student with you. May I approach you, Sir?"

तः होवाच किंगोत्रो नु सोम्यासीति स होवाच नाहमेतद्वेद भो यद्गोत्रो-
ऽहमस्म्यपृच्छं मातरः सा मा प्रत्यब्रवीद्ब्रह्महं चरन्ती परिचारिणी यौवने त्वा-
मलभे साहमेतन्न वेद यद्गोत्रस्त्वमसि जबाला तु नामाहमस्मि सत्यकामो नाम
त्वमसीति सोऽहं सत्यकामो जाबालोऽस्मि भो इति ॥ ४ ॥

4. He said to him, "Of what family art thou, my friend?" He replied, "Sir, I do not know of what family I am. I asked my mother and she said, 'in my youth when I had to move about much as a servant, I conceived thee, so I do not know of what family thou art, but I am Jabala by name and thou art Satyakama by name,' and therefore, I am Sir, Satyakama-Jabala."

तः होवाच चैतदब्राह्मणो विवक्तुमर्हति समिध सोम्याहरोप त्वा नेष्ये न सत्यादगा इति तमुपनीय कृशानामब्रलानां चतुःशतानां निराकृत्योवाचेमाः सोम्यानुसंजयेति ता अभिप्रस्थापयन्नुवाच नासहस्रेणावर्तयेति स ह वर्षगणं प्रोवास ता यदा सहस्र संपेदुः ॥ ५ ॥

5. He said to him, "None but a *Brahmana* could thus speak out. Fetch the fuel, O friend! I shall initiate thee. Thou hast not flinched from the truth." Having initiated him, he chose four hundred lean and weak cows and said to him, "Go with these." He (*viz.*, the student) while taking them away said, "I may not return without a thousand ones." He lived there a number of years till the cows became a thousand (*i.e.*, even a person by birth a *Shudra* if devoted to truth is to be regarded as a *Brahmana* and entitled to the *Brahma*-knowledge). Cf. B. S., I-3-37.

SECTION 5

अथ हैनमृषभोऽभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव प्राप्ताः सोम्य सहस्र स्मः प्रापय न आचार्यकुलम् ॥ १ ॥

1. Then the bull said to him, "Satyakama." He replied, "Sir, we have become a thousand. O friend! carry us to the teacher's house."

ब्रह्मणश्च ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच प्राची दिक्कला प्रतीची दिक्कला दक्षिणा दिक्कलोदीची दिक्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणः प्रकाशवान्नाम ॥२॥

2. I will declare to you the foot of *Brahma*. Tell it to me. The east is one quarter, the west is one quarter, the south is one quarter and the north is one quarter. This; O friend! is *Brahman's* four-quartered foot called *Prakasharan* (or luminous).

स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते प्रकाशवानस्मिल्लोके भवति प्रकाशवतो ह लोकाञ्जयति य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते ॥ ३ ॥

3. He who knowing thus meditates upon this four-quartered foot of *Brahma* called luminous, becomes luminous in this world; and he wins luminous worlds. One who knowing the four-quartered foot of *Brahma* called luminous meditates upon it as luminous, etc.

SECTION 6

अग्निष्टे पादं वक्तेति स ह स्वोभूते गा अभिप्रस्थापयान्चकार ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङ्-पोषविवेश ॥ १ ॥

1. The fire will declare to you the (other) foot of *Brahman*. On the next day he drove the cows homeward, and when they came together towards the evening, he, having lighted the fire, penned the cows, laid the fuel and sat down behind the fire facing the east.

तमग्निरभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव ॥ २ ॥

2. The fire said to him 'Satyakama' and he replied, 'Sir.'

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच पृथिवी कलान्तरिक्षं कला द्यौः कला समुद्रः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणोऽनन्तवान्नाम ॥ ३ ॥

3. 'I shall declare to you the foot of *Brahma*.' 'Tell it to me, Sir.' He said to him, "The earth is one quarter, the sky is one quarter, the heaven is one quarter, the ocean is one quarter. This, my friend, is the four-quartered foot of Brahma called the endless."

स य एतमेवं विद्वाःश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्तेऽनन्तवानस्मिँल्लोके भवत्यनन्तवतो ह लोकाञ्जयति य एतमेवं विद्वाःश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते ॥ ४ ॥

4. "One who knowing this meditates upon the four-quartered foot of *Brahma* as the endless becomes endless in this world and he wins endless worlds. One who knowing this meditates upon the four-quartered foot of *Brahma* as the endless, etc."

SECTION 7

हः सस्ते पादं वक्तुमिति स ह श्वोभूते गा अभिप्रस्थापयांचकार ता यत्राभि-
सायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नः प्राङ्मु-
पोपविवेश ॥ १ ॥

1. The *Hansa* (or the sun) will declare to you the (other) foot (of Brahma). On the morrow he drove the cows homeward, and when they came to-gather towards the evening, he having lighted the fire, penned the cows, laid the fuel, sat down behind the fire facing the east.

त२ ह२ स उप निपत्याभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशु-
श्राव ॥ २ ॥

2. The *Hansa* flew to him and said, 'Satya-
kama.' He replied, 'Sir.'

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानीति तस्मै होवाचाग्निः
कला सूर्यः कला चन्द्रः कला विद्युत्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणो
ज्योतिष्मानाम् ॥ ३ ॥

3. 'I shall declare to you, O friend! the foot
of *Brahma*.' "Tell it to me, Sir.' He said to him,
"Fire is one quarter, the sun is one quarter, the
moon is one quarter and the lightning is one quar-
ter. This my friend is the four-quartered foot of
Brahma called the luminous."

स य एतमेवं विद्वा२ चतुष्कल पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते ज्योति-
ष्मानस्मिँल्लोके भवति ज्योतिष्मतो ह लोकाञ्जयति य एतमेवं विद्वा२ चतु-
ष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते ॥ ४ ॥

4. "One who knowing this meditates upon the
four-quartered foot of *Brahma* as the luminous
becomes luminous in this world and he wins the lumi-
nous worlds. One who knowing this meditates upon
the four-quartered foot of *Brahma* as the luminous,
etc."

SECTION 8

मद्गुष्टे पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयांचकार ता यत्राभि-
सायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङ्मु-
पोपविवेश ॥ १ ॥

1. The water-bird will declare to you the foot
of *Brahma*. On the morrow he drove the cows
homeward, and when they came together towards the

evening, he having lighted the fire, penned the cows, laid the fuel, sat down behind the fire facing the east.

तं मद्गुहपनिपत्याभ्युवाद सत्यकाम ३ इति भगव इति तं प्रतिशुश्राव ॥२॥

2. Then a water-bird flew to him and said, "Satyakama," and he replied, "Sir."

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानीति तस्मै होवाच प्राणः
कला चक्षुः कला श्रोत्रं कला मनः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मण आय-
तनवान्नाम ॥ ३ ॥

3. 'I will declare to you the foot of *Brahma*,' he said, 'Tell it to me, Sir.' He said, "Prana is one quarter, the eye is one quarter, the ear is one quarter, and the mind is one quarter. This my friend is the four-quartered foot of *Brahma* called the comodious."

स य एतमेवं विद्वाःश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्ते आयतन-
वानस्मिँल्लोके भवत्यायतनवतो ह लोकाञ्जयति य एतमेवं विद्वाःश्चतुष्कलं
पादं ब्रह्मण आयतनवानित्युपास्ते ॥ ४ ॥

4. "One who knowing this meditates upon the four-quartered foot of *Brahma*, as spacious, becomes possessed of home in this world. And he wins worlds with homes, one who knowing thus meditates upon the four-quartered foot of *Brahma* as commodious."

SECTION 9

प्राप हाचार्यकुलं तमाचार्योऽभ्युवाद सत्यकाम ३ इति भगव इति ह प्रति-
शुश्राव ॥ १ ॥

1. He reached the teacher's house. The teacher said, "Satyakama." He said, "Yes."

ब्रह्मविदिव वै सोम्य भासि को नु त्वानुशशासेत्यन्ये मनुष्येभ्य इति ह प्रति-
जज्ञे भगवा स्त्वेव मे कामं ब्रूयात् ॥ २ ॥

2. "Friend, thou shinest like one knowing Brahma. Who hast taught thee?" He replied, "People other than men. But I wish, Sir, that you should teach me."

श्रुत्वा ह्येव मे भगवद्दृशेभ्य आचार्याद्वेव विद्या विदिता माधिष्ठं प्रापयतीति
तस्मै हैतदेवोवाचात्र ह न किंचन वीयायेति वीयायेति ॥ ३ ॥

3. "For I have heard from persons like you that it is only such knowledge as is learnt from the teacher that is the best." Then he taught him the very same thing, and nothing was left out, yea was left out.

SECTION 10

Note.—This section teaches the worship of *Brahma* under the name of Upkosala meditation.

उपकोसलो ह वै कामलायनः सत्यकामे जाबाले ब्रह्मचर्यमुवाप्त तस्य ह
द्वादशवर्षाभ्यगनीन्परिचचार स ह स्मान्यान्तन्नेवाग्निं समावर्तय स्तः हः स्मैव
न समावर्तयति ॥ १ ॥

1. Upkosala, the son of Kamala, lived as a student with Satyakama Jabala and he tended his fires for twelve years. But though the teacher allowed other pupils to depart for home after finishing their studies, yet he did not allow Upkosala to return.

तं जायोवाच तप्तो ब्रह्मचारी कुशलमग्नीन्परिचचारीन्मा त्वाग्नयः परिप्र-
वोच प्रब्रूह्यस्मा इति तस्मै हाप्रोच्यैव प्रवासांचक्रे ॥ २ ॥

2. His wife said to him, "This student has performed his austerity and has tended your fires.

Lest the fires should blame you, teach him." But he went away without having taught him.

स ह व्याधिनानशितुं दध्रे तमाचार्यजायोवाच ब्रह्मचारीन्नशान किनु नाशना-
सीति स होवाच बहव इमेऽस्मिन्पुरुषे कामा नानात्यया व्याधिभिः प्रतिपूर्णेऽस्मि
नाशिष्यामीति ॥ ३ ॥

3. Through sorrow he resolved not to eat. Then the teacher's wife said to him, "Student, do eat; and why do you not eat?" He said, "There are in this man many desires proceeding in various directions. I am full of sorrows and will not eat."

अथ हाग्नयः समूदिरे तप्तो ब्रह्मचारी कुशलं नः पर्यचारीद्वन्तास्मै प्रब्रवा-
मेति तस्मै होचुः ॥ ४ ॥

4. Then the fires said among themselves, "This student has performed his austerity and has tended us very well. Well, let us teach him." And they said to him.

प्राणो ब्रह्म कं ब्रह्म खं ब्रह्मेति स होवाच विजानाम्यहं यत्प्राणो ब्रह्म कं
च तु खं च न विजानामीति ते होचुर्यद्वाव कं तदेव खं यदेव खं तदेव कमिति
प्राणं च हास्मै तदाकाशं चोचुः ॥ ५ ॥

5. "*Prana is Brahma, Ka is Brahma and Kha is Brahma.*" He said, "I understand that *Prana is Brahma*. But I do not understand *Ka* (*Kama* or pleasure) and *Kha* (*Kham* or ether)." They said, "What is *Ka* is *Kha*, and what is *Kha* is *Ka*." Then they taught him *Prana* and its *Akasha* (*i.e.*, *Ka* and *Kha* signify bliss and ether which denote *Brahma*). Cf. B. S., I-2-15.

SECTION 11.

अथ हैनं गार्हपत्योऽनुशशास पृथिव्यग्निरन्नमादित्य इति य एष आदित्ये
पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥ १ ॥

1. Then the Garhapatya fire taught him (as composed of) the earth, fire, food and the sun. The person that is seen in the sun, that I am, that verily I am.

स य एतमेव विद्वानुपास्तेऽपहते पापकृत्यां लोकीभवति सर्वमायुरेति ज्योर्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिँश्च लोकेऽमुष्मिँश्च य एतमेवं विद्वानुपास्ते ॥ २ ॥

2. One who knowing this meditates upon it, destroys sin, obtains the world, reaches full life, and lives brightly. His line of descendants does not perish and we protect him in this world and also in the other whosoever knowing this meditates upon it.

SECTION 12

अथ हैनमन्वाहार्यपचनोऽनुगशासापो दिशो नक्षत्राणि चन्द्रमा इतिय एष चन्द्रमसि पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥ १ ॥

1. Then the Anyaharyapachana fire taught him (as composed of) water, quarters, stars and the moon. The person that is seen in the moon that I am, verily that I am.

स य एतमेवं विद्वानुपास्ते ऽपहते पापकृत्यां लोकीभवति सर्वमायुरेति ज्योर्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिँश्च लोकेऽमुष्मिँश्च य एतमेवं विद्वानुपास्ते ॥ २ ॥

2.. One who knowing this meditates upon it, destroys sin, obtains the world, reaches full age, and lives brightly. His line of descendants does not perish and we protect him in this world, whosoever knowing this meditates upon it.

SECTION 13

अथ हैनमाहवनीयोऽनुशशास प्राण आकाशो द्यौर्विद्युदिति य एष विद्युति पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥ १ ॥

1. Then the Athavaniya fire taught him (as composed of) *Prana*, *sky*, *heaven* and *lightning*. The person that is seen in the lightning that I am, verily that I am.

स य एतमेवं विद्वानुपास्तेऽपहृते पापकृत्यां लोकीभवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषा. क्षीयन्त उप वयं तं भुञ्जामोऽस्मिञ्च लोकेऽमुष्मिञ्च य एतमेवं विद्वानुपास्ते ॥ २ ॥

2. One who knowing this meditates upon it destroys sin, obtains the world, reaches full age, and lives brightly. His line of descendants does not perish and we protect him in this world and also in the other whosoever meditates upon it.

SECTION 14

ते होचुरूपकोसलैषा सोम्य तेऽस्माद्विद्यात्मविद्या चाचार्यस्तु ते गतिं वक्तेत्याजगाम हास्याचार्यस्तमाचार्योऽभ्युवादोपकोसल ३ इति ॥ १ ॥

1. They said, "This, friend Upakosala, is our knowledge (*viz.*, of fires) and the knowledge of the self; the teacher will declare to you the way." The teacher came and he said, "Upakosala."

भगव इति हा प्रतिशुश्राव ब्रह्मविद इव सोम्य ते मुखं भाति को नु त्वानुशशासेति को नु मानुशिष्याद्भो इतीहायेव निहनुत इमे नूनमीदृशा अन्यादृशा इतीहाग्नीनभ्यूदे किं नु सोम्य किल तेऽवोचन्निति ॥ २ ॥

2. He replied, "Sir, my friend, thy face shines like that of one knowing *Brahma*. Who has taught thee?" Who should teach me?" He concealed facts as it were and saying these unlike those, he

pointed out to the fires. "What, my friend, these have taught thee."

इदमिति ह प्रतिजज्ञे लोकान्वाव किल सोम्य तेऽवोचन्नहं तु ते तद्वक्ष्यामि
यथा पुष्करपलाण आपो न श्लिष्यन्त एवमेवविदि पापं कर्म न श्लिष्यन् इति
ब्रवीतु मे भगवानिति तस्मै होवाच ॥ ३ ॥

3. He said this, "They have, my friend, explained the worlds alone; while I will tell you something: and as water does not cling to the lotus leaf, so no evil clings to one who knows it." He said, "Tell it to me, Sir, and he explained it to him." Cf. B. S., IV-1-13.

SECTION 15

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैनदमृतमभयमेतद्ब्रह्मेति
नद्वद्वप्यस्मिन्सर्वोदकं वा सिञ्चन्ति वर्त्मनी एव गच्छन्ति ॥ १ ॥

1. The person that is seen in the eye that is the self. This is the immortal, the fearless, and Brahma. If one drops butter or water into his (eye) it flows away from the sides. Cf. B. S., I-2-13.

एतः सम्यद्वाम इत्याचक्षत एतः हि सर्वाणि वामान्यभिसंयन्ति सर्वाण्येनं
वामान्यभिसंयन्ति य एवं वेद ॥ २ ॥

2. They call this *Samyadvama*, because all blessings go to him. 'All blessings go to him who knows this.

एष उ एव वामनीरेष हि सर्वाणि वामानि नयति सर्वाणि वामानि नयति
य एवं वेद ॥ ३ ॥

3. He is also *Vamani*, because he carries all the blessings. One who knows this carries all the blessings.

एष उ एव भामिनीरेष हि सर्वेषु लोकेषु भाति सर्वेषु लोकेषुभाति य एव वेद ॥ ४ ॥

4. He is also Bhamani because he shines in all the worlds. One who knows this shines in all the worlds.

अथ यद् वैवास्मिञ्छव्यं कुर्वन्ति यदि च नाचिषमेवाभिसम्भवन्त्यचिषोऽह-
रत्न और्ध्वमाणपक्षमापूर्यमाणपक्षान्द्यन्धुदङ्ङेति मासाऽस्तान्मासेभ्यः संवत्सर
संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः ॥ ५ ॥

5. Now for such a one, whether they perform his funeral rites or not he goes to light, from light to-day, from day to the bright half of the month, from the bright half of the month to the six months of the northern solstice, from the months to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is a person who is not human.

स एनान्ब्रह्म गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमा-
वर्तं नावर्तन्ते नावर्तन्ते ॥ ६ ॥

6. He carries them to *Brahma*. This is the divine path, the path to *Brahma*. Those proceeding by this path do not return to the human world, yea, they do not return. Cf. B. S., I-2-16 and IV-4-22.

SECTION 16

एष ह वै यज्ञो योऽयं पवत एष ह यन्निदः सर्वं पुनाति यदेष यन्निदः
सर्वं पुनाति तस्मादेष एव यज्ञस्तस्य मनश्चवाक्च वर्तनी ॥ १ ॥

1. Verily that which blows is the sacrifice, for he moving along purifies all things. And because moving along, he purifies all things, he is the sacri-

fice. Thereof mind and speech are the ways (of sacrifice).

तयोरन्यतरां मनसा सꣳ स्फुरोति ब्रह्मा वाचा होताध्वर्युद्गानान्यतराꣳ
स यत्रोपाकृते प्रातरनुवाके पुरा परिधानीयाया ब्रह्मा व्यववदति ॥ २ ॥

2. One of these *Brahma* purifies by the mind, by speech, the Hota, the Adhavarya and the Udgata (purify) the other. The Prataranyvaka having begun, and before the Paridhaniya recites, the *Brahma* speaks out.

अन्यतरामेव वर्तनीꣳ सꣳ स्फुरोति हीयतेऽन्यतरा म यथैकपाद्वज्रन्वथो
वैकेन चक्रेण वर्तमानो रिष्यत्येवमस्य यज्ञो रिष्यति यज्ञꣳ रिष्यन्तं यजमानोऽनु-
रिष्यति म दृष्ट्वा पापीयान्भवति ॥ ३ ॥

3. He purifies one of the two ways: the other is injured. Just as the one-footed man walking, and the one-wheeled cart moving is injured, so is injured his sacrifice. The sacrifice having fallen off, the sacrificer falls, having sacrificed he becomes the worst of all the sinners.

अथ यत्रोपाकृते प्रातरनुवाकेन पुरा परिधानीयाया ब्रह्मा व्यववदत्युभे एव
वर्तनी सꣳ स्फुर्वन्ति न हीयतेऽन्यतरा ॥ ४ ॥

4. But when the Prataranyvaka has begun, and not before the Paridhaniya recites, if *Brahma* speaks out they purify both the ways, and none is injured.

स यथोभयपाद्वज्रन्वथो बोभाभ्यां चक्राभ्यां वर्तमानः प्रतिनिष्ठत्येवमस्य
यज्ञः प्रतिनिष्ठति यज्ञं प्रतिनिष्ठन्तं यजमानोऽनु प्रतिनिष्ठति स इष्ट्वा श्रेयान्भ-
वति ॥ ५ ॥

5. When just as a two-footed man walking or a two-wheeled cart moving, gets on, so does the sacrifice gets on; and the sacrifice getting on, the

sacrificer gets on, and having sacrificed he becomes better.

SECTION 17

प्रजापतिर्लोकानभ्यतपत्तेषां तप्यमानानां रसान्प्रावृहद्ग्नौ पृथिव्या वायु-
मन्तरिक्षादादित्यं दिवः ॥ १ ॥

1. *Prajapati* reflected on the worlds, and from them thus reflected he extracted their essence, fire from the earth, air from the ether and the sun from the heaven.

स एतास्तिन्नो देवता अभ्यतपत्तासां तप्यमानानां रसान्प्रावृहद्गनेर्ऋचो
वायोर्यजूंषि सामान्यादित्यात् ॥ २ ॥

2. He reflected on these three gods and from these gods thus reflected on, he extracted their essences, the Rik from the fire, the Yajur from the air and the Sama from the sun.

स एनां त्रयीं विद्यामभ्यतपत्तस्यास्तप्यमानाया रसान् प्रावृद्भूरित्यृग्भ्यो
भुवरिति यजुर्भ्यः स्वरिति सामभ्यः ॥ ३ ॥

3. He reflected on the three Vedas and from these thus reflected on, he extracted their essences, Bhu from the Rik, Bhuvah from the Yajur and Svah from the Sama.

तद्यद्भृक्तो रिष्येद्भूः स्वाहेति गार्हपत्ये जुहुयादृचामेव तद्रसेनर्चा वीर्येणर्चा
यज्ञस्य लिखिष्ये संदधाति ॥ ४ ॥

4. If the sacrifice be injured with the regard to the Rik he should pour an offering into the Garhapatya fire, saying, "Bhu Swaha!" By the essence of the Rik and by the power of the Riks, he makes up the injury to the sacrifice with regards to the Riks.

अथ यदि यजुष्टो रिष्येद्भुवः स्वाहेति दक्षिणाग्नौ जुहुयाद्यजुषामेव तद्रसेन यजुषां वीर्येण यजुषां यज्ञस्य विरिष्टः संदधाति ॥ ५ ॥

5. If there be an injury with regard to the Yajur he should pour an offering into the Dakshina fire, saying "Bhuvah Swaha!" By the essence of the Yajur and by the power of the Yajur, he makes up the injury to the sacrifice with regard to the Yajur.

अथ यदि सामतो रिष्येत्स्वः स्वाहेत्याहवनीये जुहुयात्साम्नामेव तद्रसेन साम्नां वीर्येण साम्नां यज्ञस्य विरिष्टः संदधाति ॥ ६ ॥

6. If there be an injury to the Sama, he should pour an offering into the Ahavaniya fire saying "Swaha, Swaha." By the essence of the Samas and by the power of the Samas, he makes up the injury to the sacrifice with regard to the Samas.

तद्यथा लवणेन सुवर्णः संदध्यात्सुवर्णेन रजतः रजतेन त्रपु त्रपुणा सीमः सीसेन लोहं लोहेन दाह दारुणा चर्म ॥ ७ ॥

7. Just as one would join together gold by borax, silver by gold, tin by silver, lead by tin, iron by lead, and wood by iron or leather.

एवमेषां लोकानामासां देवतानामस्यास्त्रय्या विद्यायावीर्येण यज्ञस्य विरिष्टः संदधाति भेषजकृतो ह वा एव यज्ञो यत्रैवंविद्ब्रह्मा भवति ॥ ८ ॥

8. So does one make up any injury to the sacrifice by means of the power of these worlds, of these gods and of the three Vedas. That sacrifice is well healed where there is a *Brahma* knowing this.

एष ह वा उदक्प्रवणो यज्ञो यत्रैवंविद्ब्रह्मा भवत्येवंविदः ह वा एषा ब्रह्माणमनु गाथा यतो यत आवर्तते तत्तद्गच्छति ॥ ९ ॥

9. That sacrifice is sloping to the north in which there is a *Brahma* knowing this. And with

regard to such a knowing *Brahma*, there is this *Gatha* (saying) "Wherever this falls, thither the man goes."

मानवो ब्रह्मैवैक ऋत्विक्कुरुन्स्वाभिरक्षत्येवंविद्ध वै ब्रह्मा यज्ञं यजमानः
सर्वार्षत्त्विजोऽभिरक्षति तस्मादेवंविदमेव ब्रह्माणं कुर्वीत नानेवं विदम् ॥ १० ॥

10. The silent *Brahma* as a Ritvik priest like a mare protects the sacrifice, the sacrificer and all the other Ritvik priests. Therefore, one should make such a man *Brahma* as knows this, and not one who knows it not—yea not one who knows it not. Cf. B. S., III-3-66.

CHAPTER V. SECTION 1.

This section teaches the worship of *Brahma* under the name of *Prana* meditation. (Same as in Brih. VI-1-1).

ॐ ॥ यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति प्राणो
वाव ज्येष्ठश्च श्रेष्ठश्च ॥ १ ॥

1. He who knows the oldest and the best becomes the oldest and the best. *Pranas* is indeed the oldest and the best.

यो ह वै वसिष्ठं वेदवसिष्ठो ह स्वानां भवति वाग्वाव वसिष्ठः ॥ २ ॥

2. He who knows the richest becomes the richest of his own, speech is the richest.

यो ह वै प्रतिष्ठां वेद प्रति ह तिष्ठत्यस्मिन्श्च लोकेऽमुष्मिन्श्च चक्षुर्वाव
प्रतिष्ठा ॥ ३ ॥

3. He who knows firmness becomes firm in this world and also in the other. The eye is firmness.

यो ह वै संपदं वेद सःहास्मै कामाः पद्यन्ते दैवाश्च मानुषाश्च ओत्रं वाव
संपत् ॥ ४ ॥

4. One who knows prosperity prospers in his desires, both divine and human. The ear is prosperity.

यो ह वा आयतनं वेदायतनं ह स्वानां भवति मनो ह वा आयतनम् ॥ ५ ॥

5. He who knows home becomes the home of his people; mind is the home.

अथ ह प्राणा अहश्चेयसि व्यूद्विरेहश्चेयानस्म्यहश्चेयानस्मीति ॥ ६ ॥

6. Now the five senses quarrelled together as to who was the best, saying "I am better, I am better." Cf. B. S., II-4-11.

ते ह प्राणः प्रजापति पितरमेत्योचुर्भगवन्को नः श्रेष्ठ इति तान्होवाच
यस्मिन्व उत्क्रान्ते शरीरं पापिष्ठतरमिव दृश्येत स वः श्रेष्ठ इति ॥ ७ ॥

7. The senses having gone to *Prajapati*, their father said to him, "Sir, who is the best amongst us?" He replied to them, "He on whose departure the body looks the worst, that amongst you is the best." Cf. B. S., II-4-11.

सा ह वागुच्चक्राम सा संवत्सरं प्रोष्य पर्येत्योवाच कथमशक्ततर्ते मज्जीवितु-
मिति यथाऽकला अवदन्तः प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण
ध्यायन्तो मनसैवमिति प्रविवेश ह वाक् ॥ ८ ॥

8. The speech went out and having stayed away for a year it came back and asked, "How have you been able to live without me?" "Just like the dumb, not speaking but breathing with the breath, seeing with the eye, hearing with the ear, and thinking with the mind." The speech entered (the body).

चक्षुर्होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतते मज्जीवितुमिति यथा न्वा अपश्यन्तः प्राणन्तः प्राणेन वदन्तो वाचा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह चक्षुः ॥९॥

9. The eye went out and having stayed away for a year it came back and asked, "How have you been able to live without me?" "Just like the blind, not seeing but breathing with the breath, speaking with the speech, hearing with the ear, and thinking with the mind." The eye entered.

श्रोत्रं होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतते मज्जीवितुमिति यथा बधिरा अशृण्वन्तः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा ध्यायन्तो मनसैवमिति प्रविवेश ह श्रोत्रम् ॥१०॥

10. The ear went out and having stayed away for a year it came back and asked, "How have you been able to live without me?" "Just like the deaf, not hearing but breathing with the breath, speaking with the speech, seeing with the eye, and thinking with the mind." The ear entered.

मनो होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतते मज्जीवितुमिति यथा बाला अमनसः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेणैवमिति प्रविवेश ह मनः ॥११॥

11. The mind went out and having stayed away for a year, it came back and asked, "How have you been able to live without me?" "Just like children, without mind, breathing with the breath, speaking with the speech, seeing with the eye, and hearing with the ear." The mind entered.

अथ ह प्राण उच्चिक्रमिषन्तस यथा सुह्यः पङ्कवीराशङ्कूः सखिदेदेवमितरा न्प्राणान्समखिदत्तं हामिसमेत्योचुर्भगवन्नेधि त्वं नः श्रेष्ठोऽसि मोत्कमीरिति ॥१२॥

12. ✓ Now the *Prana* (breath), just as going to depart, tore up the other senses, just as a good horse tears the pegs to which he is tied. They gathered round him and said, “Sir, prosper, you are the best of us and do not depart.”

अथ हैनं वाग्मुवाच यदहं वसिष्ठोऽस्मि त्वं तद्वसिष्ठोऽसीत्यथ हैनं चक्षुर्वाच यदहं प्रतिष्ठाऽस्मि त्वं तत्प्रतिष्ठासीति ॥१३॥

13. Then the speech said to him, “If I am the richest you are the richest.” Then the eye said to him, “If I am firmness you are firmness.”

अथ हैनं श्रोत्रमुवाच यदहं संपदस्मि त्वं तत्सम्पदसीत्यथ हैनं मन उवाच यदहमायतनमस्मि त्वं तदायतनमसीति ॥१४॥

14. Then the ear said to him, “If I am prosperity you are prosperity.” Then the mind said to him, “If I am the home then you are the home.”

न वै वाचो न चक्षूषि वा श्रोत्राणि न मनाःपीत्याचक्षते प्राणा इत्येवाचक्षते प्राणो ह्येवैतानि सर्वाणि भवन्ति ॥१५॥

15. And people do not call them speech, eye, ear, or mind; they call them *Prana*; for *Prana* is everything.

SECTION 2

स होवाच किं मेऽन्नं भविष्यतीति यत्किंचिदिदमाश्वभ्य आ शकुनिभ्य इति होचुस्तद्वा एतदनस्यान्नमनो ह वै नाम प्रत्यक्षं न ह वा एवंविदि किञ्चनानन्नं भवतीति ॥१॥

1. He (*Prana*) said, “What shall be my food?” They replied, “Whatever there is from the dogs to the birds, that is the food of the *Prana*. His name is distinctly *Anna* (or food), for one who distinctly

knows this there is nothing that is not food.” Cf. B. S., III-4-28.

स होवाच किं मे वासो भविष्यतीत्याप इति होचुस्तस्माद्वा एतदशिष्यन्तः
पुरस्ताच्चोपरिष्ठाच्चादिभः परिदधति लम्भु को ह वासो भवत्यनग्नोह
भवति ॥२॥

2. He said, “What shall be my clothing?” They said, “Water.” Hence, it is while eating, people cover it with water, both before and after (eating). He thus obtains clothing and is no longer naked.

तद्वैतस्त्यकामो जाबालो गोश्रुतये वैयाघ्रपद्यायोक्तवाच यद्यप्येनच्छुष्काय
स्थाणवे ब्रूयाज्जायेरन्नैवास्मिञ्छावाः प्ररोहेयुः पलाशानीति ॥३॥

3. Satyakama Jabala, having explained this to Gosruti, the son of Vyahrapada, said to him, “If one were to tell this to a dry stick, branches would spring up and leaves would shoot forth from it.”

अथ यदि महज्जिगमिषेदमावास्यायां दीक्षित्वा पौर्णमास्यां रात्रौ सर्वौषधस्य
मन्थं दधिमधुनोरुपमथ्य ज्येष्ठाय श्रेष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे
सम्पातमवनयेत् ॥४॥

4. If one desires greatness, then having performed the initiatory rite on the *Amavasya* and the *Purnamasi* night having stirred up with curd and honey, the mixture of all the herbs, he should pour a libation of ghee into the fire, saying, “Swaha to the oldest! Swaha to the best!” And then he should throw the remnant into the mixture.

वसिष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे सम्पातमवनयेत्प्रतिष्ठायै स्वाहे-
त्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत्संपदे स्वाहेत्यग्नावाज्यस्य हुत्वा
मन्थे सम्पातमवनयेदायतनाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे सम्पातम-
वनयेत् ॥५॥

5. Saying Swaha to the richest, he should pour a libation of ghee into the fire, and throw the remnant into the mixture, saying Swaha to firmness, he should pour a libation of ghee into the fire, and throw the remnant into the mixture, saying Swaha to prosperity he should pour a libation of ghee into the fire, and throw the remnant into the mixture. Saying Swaha to the home, he should pour a libation of ghee into fire and throw the remnant into the mixture.

अथ प्रतिसृष्याञ्जलौ मन्थमाधाय जपत्यमो नामास्यमा हि ते सर्वमिदं स हि ज्येष्ठः श्रेष्ठो राजाधिपतिः स मा ज्यैष्ठ्यं श्रेष्ठ्यं राज्यमाधिपत्यं गमयत्व-हमेवेदं सर्वमसानीति ॥६॥

6. Then, moving away and holding the mixture in his hand he recites, "Thou art *Ama* by name, as all this rests with thee." He is the oldest and best, the king and sovereign. May he lead me to the oldest age, to the best position, to kingship and sovereignty. May I be all this.

अथ खल्वेतयर्चा पृच्छथ आचामति तत्सवितुर्वृणीमह इत्याचामति वयं देवस्य भोजनमित्याचामति श्रेष्ठं सर्वधातममित्याचामति तुरं भगस्य धीमहीति सर्वं पिबति निर्णिज्य कश्चमसं वा पश्चादग्नेः संविशति चर्मणि वा स्थण्डिले वा वाचंयमोऽप्रसाहः स यदि स्त्रियं पश्येत्समृद्धं कर्मेति विद्यात् ॥७॥

7. Then he eats with the following verse, at each foot, saying "We ask for Savitris;" he takes a little saying "the god's food;" he takes a little saying "the best and all sustaining;" he takes a little saying "we meditate upon the quickness of the god;" he drinks up all. Having cleaned the vessel or the cup, he lies down behind the fire, ether

on a skin or on the ground in silence, peacefully. Now if he sees a woman, he must know that his work has succeeded. Cf. B. S., III-2-4.

तदेष श्लोकः ॥ यदा कर्मसु काम्येषु स्त्रियश्च स्वप्नेषु पश्यति ॥
समृद्धिं तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने तस्मिन्स्वप्ननिदर्शने ॥८॥

8. And there is this verse to the effect; if during such sacrifices as are performed with a definite end in view, one should see a woman in dream, then in such a dream-vision, he should recognise success, yea in such dream-vision.

SECTION 3

Note—This section teaches the worship of *Brahma* under the name of *Panchagni* meditation. (Same as in Kau., 1 and Brih., VI-2-1).

श्वेतकेतुर्हर्षिण्यः पञ्चालानाञ्च समितिमेयाय तश्च प्रवाहणो जैबलि-
रवाच कुमारानु त्वाशिषस्त्वितेत्यनु हि भगव इति ॥१॥

1. Swetaketu, the grandson of Aruna, went to the assembly of the Panchalas. Pravahana Jaivali asked him, "Boy, has thy father taught thee?" "Yes, Sir."

वेत्थ यदितोऽधि प्रजाः प्रयन्तीति न भगव इति वेत्थ यथा पुनरावर्तन्ता ३
इति नभगव इति वेत्थ पथोर्देवयानस्य पितृयाणस्य च व्यावर्तना ३ इति न
भगव इति ॥२॥

2. "Dost thou know where men go to from here?" "No, Sir." "Dost thou know how they return?" "No, Sir." "Dost thou know the diverging point of the two paths, the path of the gods and the path of the father?" "No, Sir."

वेत्थ यथासौ लोको न संपूर्यत ३ इति न भगव इति वेत्थ यथा पञ्चम्या-
माहुतावाव. पुरुषवचसो भवतीति नैव भगव इति ॥३॥

3. "Dost thou know why that world is never filled?" "No, Sir." "Dost thou know that in the fifth libation water comes to be called man?" "No, Sir."

अथानु किमनुशिष्टोऽबोचथा यो हीमानि न विद्यात्कथं सोऽनुशिष्टो
ब्रवीतेति स हायस्तः पितुरर्धमेयाय तश्चोवाचाऽननुशिष्य वाव किल मा भगवान-
ब्रवीदनु त्वाशिषमिति ॥४॥

4. "Then why didst thou say that thou hast been taught? One who does not know these things, how can he declare himself as taught." Troubled in mind, he came to his father's place and said to him, Sir, "Without having taught me, you told me that I had been taught."

पञ्च मा राजन्यबन्धुः प्रश्नानप्राक्षीत्तेषां नैकंचनाशकं विवक्तुमिति स
होवाच यथा मा त्वं तदेतानवदो यथाहमेषां नैकंचन वेद यद्यहमिमानवेदिष्यं
कथं ते नावक्ष्यमिति ॥५॥

5. That fellow of a king asked me five questions and I did not know any of them. The father said, "As you told me these questions, I did not know any of them. If I had known those, why should I not have told them to you?"

स ह गौतमो राज्ञोऽर्धमेयाय तस्मै ह प्राप्तायाहर्ज्ज्वकार स ह प्रातः सभाग
उदेयाय तश्च होवाच मानुषस्य भगवन्नौतम वित्तस्य वरं वृणीथा इति स होवाच
तवैव राजन्मानुषं वित्तं यामेव कुमारस्यान्ते वाचमभाषथास्तामेव मे ब्रूहीति ॥६॥

6. Then Gautama went over to the king's place and when he reached the place the king tendered him proper respects. In the morning he went over to the king in the assembly. The king said, "Gautama,

ask a boon out of such things as belong to the world of men." He replied, "Let such things as belong to the world of men rest with thee. Speak to me the same speech thou didst speak to my son." He was confused.

स ह कृच्छहीवभूव तꣳ ह चिरं वसेत्याज्ञापयांचकार तꣳ होवाच यथा मा त्वं गौतमावदो यथेयं न प्राक् त्वत्तः पुरा विद्या ब्राह्मणानाच्छति तस्माद् दु सर्वेषु लोकेषु क्षत्रियस्यैव प्रशासनमभूदिति तस्मै होवाच ॥७॥

7. He commanded him to stay there for a long time. Then he said to him, "As you have told me, Gautama, before you this knowledge did not go to the *Brahmana*, and therefore, among all the people, it was only to the Kshatriyas that the teaching of this belonged." Then he began.

SECTION 4

असौ वाव लोको गौतमाग्निस्तस्यादित्य एव समिद्रश्मयो धूमोऽहर्चि-
श्चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिङ्गाः ॥१॥

1. This world, O Gautama, is the fire; the sun is the fuel, the rays are the smoke; the day is the flame; the moon is the embers; and the stars are the sparks.

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुतेः सोमो राजा संभवति
॥२॥

2. In this fire the gods pour the libation of faith, and from this libation king *Soma* is born. Cf. Gita, III-14.

SECTION 5

पर्जन्यो वाव गौतमाग्निस्तस्य वायुरेव समिदध्रं धूमो विद्युर्वाचिरशनिरङ्गारा
ह्लादुनयो विस्फुलिङ्गाः ॥१॥

1. Prajanya, O Gautama! is the fire, of this the air is the fuel, the cloud is its smoke; the lightning is its flame; the thunder is its embers; and the thunderings are its sparks

तस्मिन्नेतस्मिन्नग्नौ देवाः सोमश्च राजानं जुह्वति तस्या आहुतेर्वर्षश्च सम्भवति ॥२॥

2. In this fire the gods pour the libation of *Soma*, the king. From this libation is born the rain. Cf. Gita, III-14.

SECTION 6

पृथिवी वाव गौतमाग्निस्तस्याः संवत्सर एव समिदाकाशो धूमो रात्रिश्चिदिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गाः ॥१॥

1. The earth, O Gautama! is the fire; of this the year is the fuel; ether is its smoke; night is its flame; the quarters are its embers; and the intermediate quarters are its sparks.

तस्मिन्नेतस्मिन्नग्नौ देवा वर्षं जुह्वति तस्या आहुतेरन्नश्च सम्भवति ॥२॥

2. In this fire the gods pour the libation of rain and from that libation is born the food. Cf. Gita, III-14.

SECTION 7

पुरुषो वाव गौतमाग्निस्तस्य वागेव समित्प्राणो धूमो जिह्वा चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः ॥१॥

1. The man, O Gautama! is the fire; of this speech is the fuel; breath its smoke; the tongue its flame; the eye its embers and ear its sparks.

तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति तस्या आहुते रेतः सम्भवति ॥२॥

2. In this fire the gods pour the libation of food and from that libation is produced the seed. Cf. Gita, III-14.

SECTION 8

योषा वाव गौतमाग्निस्तस्या उपस्थ एव समिद्यदुपमन्त्रयते स धूमो योनि-
रर्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः ॥१॥

1. The woman, O Gautama! is the fire; of this the male organ is the fuel, and the initiation is the smoke. The female organ is the flame, the union is the embers, and the enjoyments are the sparks.

तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुतेर्गर्भः सम्भवति ॥२॥

2. In that fire the gods pour the libation of the seed; and from that libation is born the foetus. Cf. Gita, III-14.

SECTION 9

इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति स उ वृतो गर्भो
दश वा नव वा मासान्तः शयित्वा यावद्वाथ जायते ॥१॥

1. Thus in the fifth libation water comes to be called man. This foetus enclosed in the membrane, having laid inside for nine or ten months or less, comes to be born. Cf. B. S., III-1-1.

स जातो यावदायुषं जीवति तं प्रेतं दिष्टमितोजनय एव हरन्ति यत एवेतो
यतः सम्भूतो भवति ॥ ॥२॥

2. Having been born he lives up to the end of his allotted time, and when he is dead they carry him

as appointed to the fire whence he came and took his birth. Cf. Gita, III-14.

SECTION 10

Note.—This section teaches the worship of *Brahma* under the name of Pranyaka meditation. (Same as in Kau., I-3.)

तद्य इत्थं विदुर्येचेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसम्भवन्त्यर्चिषो
ऽहरह्य आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्बहुदण्डेति मासाः स्तान् ॥१॥

1. Those who know this and those who in forest meditate in devotion and austerity go to light, from light to day, from day to the bright half of the month, from the bright half of the month to the sun's northern path. Cf. Gita, VIII-24; B. S., III-3-31 and IV-3-1.

मासेभ्यः संवत्सरः संवत्सरादातित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं
तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवयानः पन्था इति ॥२॥

2. From these months to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There a person not human carries them to *Brahma*. This is the godly path. Cf. B. S., IV-3-1.

अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसम्भवन्ति धूमाद्राग्निं
रात्रेरपरपक्षमपरपक्षाद्यान्बहुदक्षिणैति मासाः स्तान्नैते संवत्सरमभिप्राप्नुवन्ति
॥३॥

3. And those who live in villages and perform sacrifices and good actions and give alms, they pass on to smoke, from the smoke to night, from night to the dark half of the month, from the dark half of the

month to the sun's Southern solstice, and from there they do not reach the year. Cf. Gita, VIII-25.

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ॥४॥

4. From the months they go to the world of the fathers, from the world of the fathers they go to ether, from ether to the moon. That is Soma the king. That is the food of the gods. This the gods eat. Cf. B. S., III-1-6.

तस्मिन्यावत्सम्पातमुषित्वायैतमेवाध्वानं पुनर्निवर्तन्ते यथेतमाकाशमाकाशाद्वायु वायुर्भूत्वा धूमो भवति धूमो भूत्वाभ्रं भवति ॥५॥

5. Having lived there till the falling off, they return again by the same path as they came to ether, from the ether to air, and having become air, they become smoke, and having become smoke they become mist. Cf. B. S., III-1-8.

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह व्रीह्यवा ओषधिवनस्पतयस्तिलमाषा इति जायन्तेऽतो वै खलु दुर्निष्प्रपतरं यो यो ह्यन्नमत्ति यो रेतः सिञ्चति तद्भूय एव भवति ॥६॥

6. Having become mist, they become the cloud; and having become the cloud, they become rain. Then they are born as rice and barley, herbs and trees, sesame and beans. Henceforth, the exit becomes very difficult, for whoever eats the food, and who sows the seed, he becomes like unto him. Cf. B. S., III-1-8.

तद्य इह रमणीयचरणा अभ्यासो ह यत्ते रमणीयां योनिमापद्येरन्नाह्वययोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वाथ य इह कपूयचरणा अभ्यासो ह यत्ते कपूयां योनिमापद्येरन् श्वयोनिं वा सूकरयोनिं वा चाण्डालयोनिं वा ॥७॥

7. Those whose conduct has been good quickly attain some good birth such as that of a *Brahman*

or *Kshatriya* or *Vaishya*. And those whose conduct has been bad quickly attain some evil birth, as that of a dog, the birth of a hog or the birth of a lowest sinner. Cf. Gita, XIII-21; B. S., III-1-8.

अथैतयोः पथोर्न कतरेण चन तानीमानि क्षुद्राण्यसकृदावर्तीनि भूतानि
भवन्ति जायस्व म्रियस्वेत्येतत्तृतीयं स्थानं तेनासौ लोको न सम्पूर्यते तस्माज्जुगु-
प्सेत तदेष श्लोकः ॥८॥

8. Those who do not go by either of these two paths, they are born as small creatures of repeated births and deaths. They die and are born. This is the third place. Thus, it is that the world is never filled and hence one should have a feeling of disgust. There is this verse about it. Cf. Gita, XIV-15.

स्तेनो हिरण्यस्य सुरां पिबश्च गुरोस्तल्पमावसन्नह्यहा च । एते पतन्ति
चत्वारः पञ्चमश्चाचरन्स्तैरिति ॥९॥

9. A man who steals gold, who drinks wine, who dishonours the teacher's bed, and who kills the *Brahmana*—all these are degraded and also the fifth who associates with these.

अथ ह य एतानेवं पञ्चाग्नीन्वेद न स ह तैरप्याचरन्त्याप्मना लिप्यते शुद्धः
पूतः पुण्यलोको भवति य एवं वेद य एवं वेद ॥१०॥

10. One who knows the five fires is not touched by sin, even if he associates with these sinners. He becomes pure and holy and attains good worlds, who knows this, yea who knows this.

SECTION 11

Note.—This section teaches the worship of *Brahma* under the name of *Vaishwanara* meditation. (Same as in Brih., V-9-1.)

प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलषिरिन्द्रद्युम्नो भाल्लवेयो जनः
शार्कराक्ष्यो बुडिल आश्वतराश्विस्ते हैते महाशाला महाश्रोत्रियाः समेत्य मीमा-
सःसाचक्रुः को नु आत्मा किं ब्रह्मेति ॥ १ ॥

1. Prachinsala, the son of Upamanya, Satya-
yagna the son of Pulush, Indradyumna the grandson
of Bhallavi, Jana, the son of Sarkaraksha, and
Budila the son of Asvataraiya, being the great
householders and the great Veda-knowers and hav-
ing come together held a discussion as to who is the
self and what is *Brahma*.

ते ह सम्पादयांचक्रुर्बालको वै भगवन्तोऽयमारुणिः सम्प्रतीममात्मानं वैशवा-
नरमभ्योति तः हन्ताभ्यागच्छामेति तः हाभ्याजग्मुः ॥ २ ॥

2. They at last solved the difficulty. "Sirs,
Uddalaka, the son of Aruna, knows the Vaishwanara
Self at present. Let us go to him." They went
over to him.

स ह सम्पादयांचकार प्रक्ष्यन्ति मामिमे महाशाला महाश्रोत्रियास्तेभ्यो
न सर्वमिव प्रतिपत्स्ये हन्ताहमन्यमभ्यनुशासानीति ॥ ३ ॥

3. He thought, "These great householders and
great Veda-knowers will question me, and I cannot
tell them all. Therefore, I shall speak to them of
another."

तान्होवाचाश्वपतिर्वै भगवन्तोऽयं कैकयः सम्प्रतीममात्मानं वैश्वानरमध्येति
तःहन्ताभ्यागच्छामेति तः हाभ्याजग्मुः ॥ ४ ॥

4. He said to them, "Sirs, at present Asvapati
Kaikeya knows the Vaishwanara Self; let us go to
him." They went to him.

तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारयाञ्चकार स ह प्रातः सञ्जिहान उवाच
न मे स्तेनो जनपदे न कदर्यो न मद्यपो नानाहिताग्निविद्वान्न स्वैरी स्वैरिणी

कुतो यक्ष्यमाणो वै भगवन्तोऽहमस्मि यावदेकैकस्मा ऋत्विजे धनं दास्यामि तावद्भगवद्भ्यो दास्यामि वसन्तु भगवन्त इति ॥ ५ ॥

5. When they had arrived, he made proper respects to be paid to each of them separately. Next morning risen the king said to them, "In my kingdom there is no thief, no miser, no drunkard, no non-sacrificer, no ignorant person, no adulterer, and no adultress. I am going to perform a sacrifice, Sirs, and as much wealth as I give to each priest, I shall also give you, sirs; please stay."

ते होचुर्येति हैवार्थेन पुरुषश्चरेत्तद्दैव वदेदात्मानमेवेमं वैश्वानरश्चसम्प्रत्य-
ध्येषि तमेव नो ब्रूहीति ॥ ६ ॥

6. They said, "The purpose for which a man comes is that he should give out. At present you know the Vaishwanara Self. Tell us that."

तान्होवाच प्रातर्वर्षः प्रतिवक्तास्मीति ते ह समित्पाणयः पूर्वाह्णे प्रतिचक्र-
मिरे तान्हानुपनीयैवैतदुवाच ॥ ७ ॥

7. "To-morrow I will give you the answer." Early in the morning they approached him, taking fuel in their hands; and without having performed the initiatory rite, he said to them.

SECTION 12.

औपमन्वय कं त्वमात्मानमुपास्य इति दिवमेव भगवो राजन्निति होवाचैष
वै सुतेजा आत्मा वैश्वानरो यं त्वमात्मानमुपास्ते तस्मात्तव सुतं प्रसुतमासुतं
कुले दृश्यते ॥ १ ॥

1. 'Aupamanvaya, whom do you meditate upon, as the self? The heaven, O noble king! This Self that you meditate upon is the Vaishwanara Self, the luminous; therefore in your family is seen

the Suta libation, as also the Prasuta and Asuta libation.

अस्त्यन्नं पश्यसि प्रियमस्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते मूर्धा त्वेष आत्मन इति होवाच मूर्धा ते व्यपतिष्यन्नमां नागमिष्य इति ॥ २ ॥

2. 'You eat food and see what is pleasant. He eats food and sees what is pleasing and in his family is Brahmic glory. One who thus meditates upon the Vaishwanara Self. But this is only the head of the Self; and your head would surely have fallen off, if you had not come to me.'

SECTION 13

अथ होवाच सत्ययज्ञं पौलुषि प्राचीनयोग्यं कं त्वमात्मानमुपास्ते इत्यादित्यमेव भगवो राजन्निति होवाचैष वै विश्वरूप आत्मा वैश्वानरो यं त्वमात्मानमुपास्ते तस्मात्तव बहु विश्वरूपं कुले दृश्यते ॥ १ ॥

1. Then he said to Satyayagna Paulishi, "O Prachinayogya! what is that on which you meditate as the self?" He replied, "The sun, O respected King!" This is the Visvarupa Self, on whom you meditate as the self, and therefore in your family are seen many and various things.

प्रवृत्तोऽवतरि रथो दासीनिष्क्रोऽस्त्यन्नं पश्यसि प्रियमस्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते चक्षुष्टेव तदात्मन इति होवाचान्वोऽभविष्यन्नमां नागमिष्य इति ॥ २ ॥

2. 'The car is ready with mules, female slaves and jewels; you eat food and see what is pleasing. One who meditates upon this as the Vaishwanara Self eats food and sees what is pleasing and there is found the *Brahma* glory in his family. That

however, is only the eye of the self. You would have been blind if you had not come to me.'

SECTION 14.

अथ होवाचेन्द्रद्युम्नं भाल्लवेयं वैयाघ्रपद्य क त्वमात्मानमुपास्स इति वायुमेव भगवो राजन्निति होवाचैष वै पृथग्वत्सर्त्तमा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वां पृथग्बलय आयन्ति पृथग्नथश्रेणयोऽनुयन्ति ॥ १ ॥

1. Then he said to Indradyumna Bhallaveya, "Vaiyaggrapadya on what do you meditate as the Self?" He replied, "On the air, O noble King!" This is the Prithagartma, Vaishwanara Self, on which you meditate as the self. Therefore, offerings come to you in various ways and trains of cars follow you in various ways.

अस्त्यन्नं पश्यसि प्रियमस्त्यन्नं पश्यति प्रिय भवत्यस्य ब्रह्मवर्चसं कुलेय एतमेवमात्मानं वैश्वानरमुपास्ते प्राणस्त्वेष आत्मान इति होवाच प्राणस्त उदकमिष्यद्वन्मा नागमिष्य इति ॥ २ ॥

2. "You eat food and see what is pleasing. One who thus meditates on the Vaishwanara Self eats food and sees what is pleasing and there is found the Brahma glory in his family. That, however, is only the breath of the self. Your breath would have departed, if you had not come to me."

SECTION 15.

अथ होवाच जनश्च गार्कारक्ष्य कं त्वमात्मानमुपास्स इत्याकाशमेव भगवो राजन्निति होवाचैष वै बहुल आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वं बहुलोऽसि प्रजया च धनेन च ॥ १ ॥

1. Then he said to Jana Sarkarakshya, "Sarkarkshya on what do you meditate as the Self?" On ether, O noble King!" That self which you meditate upon is the Bahula Vaishwanara Self. Therefore, you are full of offspring and wealth

अत्स्यन्नं पश्यसि प्रियमत्स्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते संदेहस्त्वेष आत्मन इति होवाच संदेहस्ते व्यशीर्यद्यन्मां नागमिष्य इति ॥ २ ॥

2. "You eat food and see what is pleasing One who thus meditates upon the Vaishwanara Self eats food and sees what is pleasing, and in his family there is found the *Brahma* glory. That, however, is only the trunk of the self. Your trunk would have been torn, if you had not come to me."

SECTION 16

अथ होवाच बुडिलमाश्वतराश्विं वैयाघ्रपद्य कं त्वमात्मानमुपास्ते इत्यप एव भगवो राजन्निति होवाचैष वै रयिरात्मा वैश्वानरो यं त्वमात्मानमुपास्ते तस्मात्त्व- रयिमान्पुष्टिमानसि ॥ १ ॥

1. Then he said to Budila Asvatarasvi, "Vai-yaghrapadya, on what do you meditate as the self?" "On water, O revered king!" This is the Ravi-Vaishwanara Self, on which you meditate as the self. Therefore, you are endowed with wealth and strong body.

अत्स्यन्नं पश्यसि प्रियमत्स्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते बस्तिस्त्वेष आत्मन इति होवाच बस्तिस्ते व्यभेत्स्यद्यन्मां नागमिष्य इति ॥ २ ॥

2. "You eat food and see what is pleasing. One who thus meditates upon the Vaishwanara Self eats food and sees what is pleasing and in his family there is found the *Brahma* glory. But this is only the blader of the Self. And your bladder would have burst, if you had not come to me."

SECTION 17

अथ होवाचोद्दालकमारुणि गौतम कं त्वमात्मानमुपास्ते इति पृथिवीमेव भगवो राजन्निति होवाचैष वै प्रतिष्ठात्मा वैश्वानरो यं त्वमात्मानमुपास्ते तस्मात्त्वं प्रतिष्ठितोऽसि प्रजया च पशुभिश्च ॥ १ ॥

1. Then he said to Uddalaka Aruni, "Gautama, on what do you meditate as the self?" He replied, "On the earth, O revered King!" He said, "That which you meditate upon as the self is the Pratishtha Vaishwanara Self. Therefore, you stand firm with offspring and cattle.

अत्स्यन्नं पश्यसि प्रियमत्स्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते पादौ त्वेतावात्मन इति होवाच पादौ ते व्यम्लास्येतां यन्मां नागमिष्य इति ॥ २ ॥

2. You eat food and see what is pleasing. One who thus meditates upon the Vaishwanara Self eats food and sees what is pleasing, and in his family there is the *Brahma* glory. However, those are only the feet of the self. Your feet would have been lost if you had not come to me.

SECTION 18

तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं विद्वाश्श्रोऽन्नमात्थ यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वामस्वन्नमत्ति ॥ १ ॥

1. He said to them, "All of you knowing the Vaishwanara Self, as different, eat your food." But one who meditates upon the Vaishwanara Self as "Paradesa-matra" and Abhivimana, eats food in all the worlds, in all beings, and in all selves.

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्ध्वं सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वत्तमा सदेहो बहुलो बस्तिरेव रयि. पृथिव्येव पादावुर एव वेदिर्लोमानि बहिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः ॥ २ ॥

2. "Of this Vaishwanara Self, the head is Sutejas, the eye is Vishwarupa, breath is the Prithagvartma Self, the trunk is Bahula, the bladder is Ravi, the feet are the earth, the chest is the alter, the hairs are the sacred grass, the heart is the Graha-patya fire, the mind is the Anvaharyapachana fire and the mouth is the Ahavaniya fire." Cf. B. S , I-2-24 and III-3-57.

SECTION 19

तद्यदभक्तं प्रथममागच्छेतद्धोमीयं स्यां प्रथमामाहुतिं जुहुयात्तां जुहु-
यात्प्राणाय स्वाहेति प्राणस्तृप्यति ॥ १ ॥

1. Therefore, that food which may come first is an object of libation. And the first libation that one offers, he should offer saying, 'Swaha to *Prana* and thereby *Prana* is satisfied.

प्राणे तृप्यति चक्षुस्तृप्यति चक्षुषि तृप्यत्यादित्यस्तृप्यत्यादित्ये तृप्यति द्यौस्तृप्यति दिवि तृप्यन्त्यां यत्किञ्च द्यौश्चादित्यश्चाधितिष्ठतस्तृप्यति तस्या-
नुत्पत्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

2. *Prana* being satisfied, the eye is satisfied; the eye being satisfied, the sun is satisfied; the sun being satisfied, heaven is satisfied; and heaven having

been satisfied, whatever is under heaven and under the sun is satisfied. And through the satisfaction of these he himself is satisfied with offsprings, cattle, food, light, and the *Brahma* glory.

SECTION 20.

अथ यां द्वितीयां जुहुयात्तां जुहुयाद्व्यानाय स्वाहेति व्यानस्तृप्यति ॥ १ ॥

1. The second libation that he offers, he should offer saying Swaha to Vyana. Then *Vyana* is satisfied.

व्याने तृप्यति श्रोत्रं तृप्यति श्रोत्रे तृप्यति चन्द्रमास्तृप्यति चन्द्रमसि तृप्यति दिशस्तृप्यन्ति दिक्षु तृप्यन्तीषु यत्किञ्च दिशश्च चन्द्रमाश्चाधितिष्ठन्ति तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

2. *Vyana* being satisfied, the ear is satisfied; the ear being satisfied, the moon is satisfied; the moon being satisfied, the quarters are satisfied; the quarters being satisfied, whatever is under quarters and the Moon is satisfied. And through the satisfaction of this he himself is satisfied with offspring, cattle, food, light and the *Brahma* glory.

SECTION 21.

अथ यां तृतीयां जुहुयात्तां जुहुयादपानाय स्वाहेत्यपानस्तृप्यति ॥ १ ॥

1. The third libation that he offers, he should offer saying Swaha to Apana; then *Apana* is satisfied.

अपाने तृप्यति वाक्तृप्यति वाचि तृप्यन्त्यामग्निस्तृप्यत्यग्नौ तृप्यति पृथिवी तृप्यति पृथिव्यां तृप्यन्त्यां यत्किञ्च पृथिवी चाग्निश्चाधितिष्ठतस्तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

2. *Apana* being satisfied speech is satisfied; speech being satisfied fire is satisfied; the fire being satisfied the earth is satisfied; the earth being satisfied whatever is under the earth and fire is satisfied. Through the satisfaction of this he himself is satisfied with offspring, cattle, food, light and the *Brahma* glory.

SECTION 22.

अथ यां चतुर्थीं जुहुयात्तां जुहुयात्समानाय स्वाहेति समानस्तृप्यति ॥ १ ॥

1. The fourth libation that he offers, he should offer saying Swaha to *Samana* and thereby *Samana* is satisfied.

समाने तृप्यति मनस्तृप्यति मनसि तृप्यति पर्जन्यस्तृप्यति पर्जन्ये तृप्यति विद्युत्तृप्यति विद्युति तृप्यन्त्यां यत्किंच यद्द्युश्च पर्जन्यश्चाधितिष्ठतस्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवचंसेनेति ॥ २ ॥

2. *Samana* being satisfied the mind is satisfied; the mind being satisfied the *Prajanya* is satisfied; *Prajanya* being satisfied the lightning is satisfied; lightning being satisfied whatever is under lightning and *Prajanya* is satisfied. And through the satisfaction of this, he himself is satisfied with offspring, cattle, food, light and the *Brahma* glory

SECTION 23.

अथ यां पंचिमीं जुहुयात्तां जुहुयादुदानाय स्वाहेतित्युदानस्तृप्यति ॥ १ ॥

1. The fifth libation that he offers, he should offer saying Swaha to *Udana*, thereby *Udana* is satisfied.

उदाने तृप्यति त्वक् तृप्यति त्वचि तृप्यन्त्यां वायुस्तृप्यति वायौ तृप्यत्या-
काशस्तृप्यत्याकाशे तृप्यति यत्किञ्च वायुश्चाकाशश्चाधितिष्ठतस्तृप्यति
तस्यानुत्पत्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

2. *Udana* being satisfied the skin is satisfied; the skin being satisfied the air is satisfied; the air being satisfied ether is satisfied; the ether being satisfied, whatever is under the air and the ether is satisfied. And through the satisfaction of this, he himself is satisfied with offspring, cattle, food, brightness and the *Brahma* glory.

SECTION 24.

स य इदमविद्वानग्निहोत्रं जुहोति यथाङ्गारानपोह्य भस्मनि जुहुयात्तादृ-
क्तत्स्यात् ॥ १ ॥

1. If without knowing this (*Vaishwanara*) one were to offer he *Agnihotra*, it would be just as if a man were to remove the live coals and pour the libation on dead ashes.

अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य सर्वेषु लोकेषु सर्वेषु भूतेषु सर्व-
ेष्व्वात्मसु हुतं भवति ॥ २ ॥

2. But who knowing this (*Vaishwanara*) offers the *Agnihotra* his libation falls upon all the worlds, all beings and all selves.

तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवं ह्यस्य सर्वे पाप्मानः प्रदूयन्ते य एतदेवं
विद्वानग्निहोत्रं जुहोति ॥ ३ ॥

3. About it this is the (saying)—Just as the flowers of *Ishika* reed would burn when cast into fire, in the same manner are burnt the evils of one who knowing this offers the *Agnihotra*. Cf. Gita, IV-37; B. S., IV-1-13.

तस्मादु ह वै विद्यद्यपि चण्डाला योच्छिष्टं प्रयच्छेदात्मनि ह वै वास्य तद्वैश्वानरे
हुतः स्यादिति तदेष श्लोकः ॥४॥

4. Therefore, if one who knows this were to offer the remnant of his food to a lowest sinner, it would be offered to his own Vaishwanara self. Therefore, there is a verse about this.

यथेह क्षुधिता बाला मातरं पर्युपासते । एवञ्च पूर्वाणि भूतान्यग्निहोत्रमुपासत
इत्यग्निहोत्रमुपासत इति ॥५॥

5. As here hungry children wait upon their mothers, so all beings wait upon the *Agnihotra*, yea they wait upon the *Agnihotra*.

CHAPTER VI. SECTION 1

Note.—This section describes the knowledge of Brahma as *sat* through the teaching of Uddalaka to his son Swetaketu that Brahma is the cause of all beings who differ only in modification of names and forms and that he is the self and essence of all. Cf. Brih., V-4-1.

ओ३म् श्वेतकेतुर्हरिण्ये आस तः ह पितोवाच श्वेतकेतो वस ब्रह्मचर्यं न
वै सोम्यास्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति ॥१॥

1. There was one Swetaketu, the grandson of Aruna. His father said to him, "Swetaketu, go and live as a student for there is none in our family, my dear, who has not studied the Vedas and who is a Brahmana only by birth."

स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान्वेदानधीत्य महामना अनूचान-
मानी स्तब्ध एष्यां तः ह पितोवाच श्वेतकेतो यन्न सोम्येदं महामना अनूचानमानी
स्तब्धोऽस्युत तमादेशमप्राक्ष्यः ॥२॥

2. Having gone when twelve years old, he came back when he was twenty-four years of age, having studied all the Vedas, greatly conceited, considering himself well-read and arrogant. His father said to him, "Swetaketu, since thou art so conceited, considering thyself well-read and arrogant, didst thou ask for that knowledge?"

{ येनाश्रुतश्श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु भगवः स आदेशो भवतीति ॥३॥

3. ✓ "By which the unheard becomes heard, the unthought becomes thought and the unknown becomes known, what is that subject?" Cf. Gita, VII-2; B. S., 1-4-23.

✓ यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातश्स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥४॥

4. ✓ Just as, my dear, by a single clod of earth all that is made of earth becomes known, all modifications (changes) being only a name based upon words, the truth being that all is earth. Cf. B. S., I-4-23.

✓ यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातश्स्याद्वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ॥५॥

5. And just as, my dear, by a single piece of gold all that is made becomes known, all modifications being only a name based on words, the truth being that all is gold.

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं काष्णायसं विज्ञातश्स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेव सोम्य स आदेशो भवतीति ॥६॥

6. And just as, my dear, by a single nail-cutter all that is made of iron becomes known, all

modifications being only a name based upon words, the truth being that all is iron. Thus, my dear, is that knowledge.

न वै नूतं भगवन्तस्त एतदवेदिषुर्यद्वेदेतवेदिष्यन् कथं मे नावक्ष्यन्निति भगवाः-
स्त्वेवमेतद्ब्रवीवीत्विति तथा सोम्येति होवाच ॥७॥

7. Verily those noble men did not know this, if they had known it, why should they not have told me? Please Sir, tell it to me. So be it, my dear.

SECTION 2.

Note.—This section shows twofold forms of *Brahma as Sat* (manifested or *Saguna*), and *Asat* (unmanifested or *Nirguna*). Same as in *Brih.*, II-3-1.

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयं तद्वैक आहुरसदेवेदमग्र आसीदेकमेवा-
द्वितीयं तस्मादसतः सज्जायत ॥१॥

1. At first, my dear, this was *Sat* (or manifested) alone, one without a second; some say that at first this was *Asat* (or unmanifested) alone without a second, and from that *Asat* the *Sat* was born. Cf. *Gita*, II-16; *B. S.*, II-1-18.

कुतस्तु खलु सोम्यैवस्यादिति होवाच कथमसतः सज्जायेतेति सत्त्वेव सोम्ये-
दमग्र आसीदेकमेवाद्वितीयम् ॥२॥

2. "But how, my dear, could it be so?", said he. How could *Sat* be born from *Asat*? In fact it was *Sat* alone that existed at first, one without a second. Cf. *B. S.*, I-1-5 and II-3-9.

तद्वैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु स्यां प्रजायेयेति
तदपोऽसृजत तस्माद्यत्र क्वच शोचति स्वेदते वा पुरुषस्तेजस एव तद्व्यापो
जायन्ते ॥३॥

3. It saw (or desired), "May I be many! May I multiply!" It created fire. The fire saw, "May I be many, may I mutiply." It created water. Therefore, whenever a man weeps and perspires it is water produced from fire. Cf. Gita, III-10; B. S., I-1-5, I-4-9 and II-3-1.

ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता अन्नमसृजन्त तस्माद्यत्र क्वच
वर्षति तदेव भूयिष्ठमन्नं भवत्यभ्य एव तद्व्यन्नाद्यं जायते ॥४॥

4. The water saw, "May I be many; may I multiply!" It created food. Therefore, whenever it rains anywhere then much food is produced as from water alone is the eatable food produced. Cf. Gita, III-10; B. S., I-1-5, I-4-9 and II-3 12.

SECTION 3.

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्यण्डजं जीवजमुद्भिज्जमिति ॥१॥

1. Of all these beings there are only three origins, born from eggs, born from wombs and born from roots. Cf. B. S., III-1-20.

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे
व्याकरवाणीति ॥२॥

2. The deity (*Brahma*) desired, "May I enter into all these three gods by means of this embodied self and appear under different names and forms!" Cf. B. S., I-4-22, II-1-6, II-4-20 and III-2-14.

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं देवमेतास्तिस्रो देवता अनेनैव
जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत् ॥३॥

3. Saying, "May I make each of these three tripartite the deity entered into those three gods by

means of this living self and differentiated names and forms!" Cf. B. S., II-4-20.

तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा नु खलु सोम्येमास्तिस्त्रो देवतास्त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥४॥

4. It (deity) made each of these tripartite, and how each of these three gods become tripartite learn from me, my dear. Cf. Gita, III-14.

SECTION 4.

यदग्ने रोहितश्च रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागादग्नेर-
ग्नित्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥१॥

1. Of fire the red colour is the colour of fire; the white is of the water; and the black is of the food. Thus fieriness goes away from the fire, being a modification which is merely a name based upon words, the only truth being that there are three colours.

यदादित्यस्य रोहितश्च रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागा-
दादित्यादादित्यत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥२॥¹

2. Of the sun the red colour is the colour of fire; the white is of the water; the black is of the food. Thus sunniness goes away from the sun, being a modification which is only name based on words: the truth being that there are only three colours.

यच्चन्द्रमसो रोहितश्च रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागा
च्चन्द्राच्चन्द्रत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥३॥

3. Of the moon the red colour is of the fire; the white is of the water; the black is of the food. Thus mooniness goes away from the moon being a

modification which is only a name based on words, the only truth being that there are three colours.

यद्विद्युतो रोहितः रूपं तेजसस्तद्रूपं यच्छुक्ल तदपां यत्कृष्णं तदन्नस्यापागा-
द्विद्युतो विद्युत्त्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥४॥

4 Of the lightning the red colour is the colour of the fire; the white is of the water; the black is of the food. Thus, lightningness goes away from the lightning, being a modification which is only a name based on words, the truth being that there are three colours.

एतद्व स्म वै तद्विद्वत्स आहुः पूर्वं महाशाला महाश्रोत्रिया न नोऽद्य कश्च-
नाश्रुतममतमविज्ञातमुदाहरिष्यतीति ह्येभ्यो विदांचक्रुः ॥५॥

5. It was on knowing this that the great householders and great sacrificers said, "For us there is nothing now that is unheard or unthought or unknown which they will talk of." And they knew it from these.

यदु रोहितमिवाभूदिति तेजस्तद्रूपमिति तद्विदांचक्रुर्यदु शुक्लमिवाभूदित्यपा-
रूपमिति तद्विदांचक्रुर्यदु कृष्णमिवाभूदित्यन्नस्य रूपमिति तद्विदांचक्रुः ॥६॥

6. Whatever appeared red they knew it to be the colour of fire; whatever appeared white they knew it to be the colour of water; whatever appeared black they knew it to be the colour of the earth.

यद्वद्विज्ञातमिवाभूदित्येतासामेव देवतानां समास इति तद्विदांचक्रुर्यथा न
खलु सोम्येमास्तिस्त्री देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानी-
हीति ॥७॥

7. Whatever appeared to be known they knew it to be the combination of these gods. Now learn, my dear, from me how on reaching the man each of these gods becomes tripartite.

SECTION 5.

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो घातुस्तत्पुरीषं भवति यो मध्य-
मस्तन्मांसं योऽणिष्ठस्तन्मनः ॥१॥

1. Food when eaten becomes threefold; its grossest part becomes foetus, its middle part flesh and its subtlest part mind. Cf. B. S., II-4-21.

आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो घातुस्तन्मूत्रं भवति यो मध्य-
मस्तल्लोहितं योऽणिष्ठः स प्राणः ॥२॥

2. Water when drunk becomes threefold; its grossest part becomes urine, its middle part blood and its subtlest part *Prana*.

तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो घातुस्तदस्थि भवति यो मध्यमः
स मज्जा योऽणिष्ठः सा वाक् ॥३॥

3. Fire when eaten becomes threefold; its grossest part becomes bone, its middle part marrow and its subtlest part speech.

अन्नमयश्च हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भग-
वान्विज्ञापयत्विति तथा सोम्येति होवाच ॥४॥

4. Thus, my dear, mind consists of food, *Prana* of water and speech of fire. "Teach me again, Sir." "So be it my child," he said.

SECTION 6.

दध्नः सोम्य मध्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति तत्सर्पिर्भवति
॥१॥

1. Of the curd churned, my dear, that which is subtle rises upward and becomes butter. B. S., IV-2-15.

एवमेव खलु सोम्यान्नस्याद्यमानस्य योजनिमा स ऊर्ध्वः समुदीषति तन्मनो भवति ॥ २ ॥

2. In the same manner, my dear, of the food that is eaten that which is the subtle part rises upwards and becomes mind.

अपां सोम्य पीयमानानां योजनिमा स ऊर्ध्वः समुदीषति स प्राणो भवति ॥ ३ ॥

3. Of the water that is drunk, my dear, that which is the subtle part rises upwards and becomes *Prana*.

तेजसः सोम्याद्यमानस्य योजनिमा स ऊर्ध्वः समुदीषति सा वाग्भवति ॥ ४ ॥

4. Of the fire that is eaten, my dear, that which is the subtle part rises upwards and becomes speech.

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ५ ॥

5. Thus, my dear, mind consists of food, *Prana* of water and speech of fire. "Teach me more, Sir." "So be it, my dear," he said.

SECTION 7.

षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माशीः काममपः पिबापोमयः प्राणो न पिबतो विच्छेत्स्यत इति ॥ १ ॥

1. Man, my dear, is made up of sixteen *Kalas* (or attributes). For fifteen days do not eat anything; drink as much water as you like since *Prana* consists of water and it will not be cut off if you drink water.

स ह पञ्चदशाहानि नाशाय हैनमुपससाद किं ब्रवीमि भो इत्यृचः सोम्य यजूंषि सामानीति स होवाच न वै मा प्रतिभान्ति भो इति ॥ २ ॥

2. For fifteen days he did not eat and then he approached him and said, "Sir, what shall I say? The Rik, the Yajur, and the Samas they do not occur to me, Sir."

तश्च होवाच यथा सोम्य महतोऽभ्याहितस्यैकोऽङ्गारः खद्योतमात्रः परिशिष्टः स्यात्तेन ततोऽपि न बहु दहेदेव सोम्य ते षोडशानां कलानामेका कलातिशिष्टा स्यात्तयैतर्हि वेदान्नानुभवस्यशानाथ मे विज्ञास्यसीति ॥ ३ ॥

3. He said to him, "Just as, my dear, of a great lighted fire if a single coal of the size of the fire-fly be left, it would not burn more than that. Thus, my dear, of the sixteen *Kalas* only one *Kala* is left and hence by this thou dost not remember the Vedas. Now eat and then thou wilt understand me."

स हाशाय हैनमुपससाद तश्च यत्किञ्च पप्रच्छ सर्वं ह प्रतिपेदे ॥ ४ ॥

4. Then he ate and approached his father. Whatever he asked him he knew it all.

तश्च होवाच यथा सोम्य महतोऽभ्याहितस्यैकमङ्गारं खद्योतमात्रं परिशिष्टं त तृणैरुपसमाधाय प्राज्वलयेत्तेन ततोऽपि बहु दहेत् ॥ ५ ॥

5. He said to him, "Just as, my dear, of a great lighted fire, if a single coal of the size of a fire-fly is left and if people blaze it up by adding grass to it, it would burn much more.

एवञ्च सोम्य ते षोडशानां कलानामेका कलातिशिष्टाभूत्साऽन्नेनोपसमाहिता प्राज्वालीत्तयैतर्हि वेदान्नानुभवस्यन्नमयश्च हि सोम्य मन आपोमयः प्राणस्तेजोमयो वागिति तद्वास्य विजज्ञाविति विजज्ञाविति ॥ ६ ॥

6. Thus, my dear, of the sixteen *Kalas*, only one *Kala* was left to thee, and that being lighted up

by the food blazed up; and by that thou rememberest the Vedas. That mind consists of food, *Prana* of water and speech of fire, he understood, yea he understood it.

SECTION 8.

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेनश्च स्वपितीत्याचक्षते स्वः ह्यपीतो भवति ॥ १ ॥

1. Uddalaka, the grandson of Aruna, said to his son Swetaketu, "Learn from me, my dear, the nature of sleep. When a man is said to sleep, then he is united with Sat and goes to his own. Therefore, they say that he sleeps since he is gone to his own. Cf. B. S., I-1-9 and III-2-7.

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनश्च हि सोम्य मन इति ॥ २ ॥

2. "Just as a bird tied by a string, having flown in all directions and finding no resting place anywhere, settles down at the place where he is tied; so the mind, my dear, flying in all directions and finding no resting place, settles down at Prana. Because, my dear, the mind is tied to Prana."

अशनापिपासे मे सोम्य विजानीहीति यत्रैतत्पुरुषोऽशिशिषति नामाप एव दतशितं नयन्ते तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तदप आचक्षते-ऽशनायेति तत्रैतच्छुङ्गमुत्पतितश्च सोम्य विजानीहि नेदममूलं भविष्यतीति ॥ ३ ॥

3. "Learn from me, my dear, what hunger and thirst are. When the man is desirous of eating,

water carries away whatever has been eaten by him. Therefore, just as they speak of the cow-carrier, horse-carrier, the man-carrier, so they speak of water as food-carrier. Therefore, my son, know this sprout to have sprung out and that it could not be without a root.

तस्य क्व मूलस्यादन्यत्रान्नादेवमेव खलु सोम्यान्नेन शुङ्गेनापोमूलमन्विच्छाद्भिः सोम्य शुङ्गेन तेजोमूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥ ४ ॥

4. "And where could its root be except in food? And in the same manner, my dear, from food as a sprout know water as its roots, from water as a sprout, know fire as its root and from fire as a sprout know the Sat as its root. All these creatures have their root in the Sat; they reside in Sat and they rest in Sat." Cf. B. S., II-1-15.

अथ यन्नैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं नयते तद्यथा गोनायो-
ऽश्वनायः पुरुषनाय इत्येवं तत्तेज आचष्ट उदन्येति तन्नैतदेव शुङ्गमुत्पतितश्च-
सोम्य विजानीहि नेदममूलं भविष्यतीति ॥ ५ ॥

5. "When man is said to be desirous of drink, then fire carries away what has been drunk by him. Hence, just as they speak of the cow-carrier, the horse-carrier, the man-carrier so they speak of fire as the water-carrier. Therefore, my dear, know this sprout to have sprung out; it cannot be without a root."

तस्य क्व मूलस्यादन्यत्राद्भ्योऽद्भिः सोम्य शुङ्गेन तेजोमूलमन्विच्छ तेजसा
सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः
सत्प्रतिष्ठा यथा तु खलु सोम्येमास्तिष्ठो देवताः पुरुषं प्राप्य विवृतृन्निवृदेकैक.

भवति तदुक्तं पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६ ॥

6. "And where could its root be except in water? From water as a sprout know fire as its root, from fire as a sprout know *Sat* as its root. All these creatures, my dear, rest in *Sat*. And how each of these gods on reaching the man, becomes tripartite has been explained before. When, my dear, the man departs from here, his speech merges in the mind, the mind in the *Prana*, the *Prana* in the fire and the fire in the Supreme deity." Cf. B. S., IV-2-1.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा साम्येति होवाच ॥ ७ ॥

7. "Now that which is the subtle essence in that has all this its self; that is the *Atma*, that is the *Sat*. That thou art, O Swetaketu." "Please, Sir, explain to me further." "So be it, my dear," he said. Cf. Gita, VII-19, IX-11; B.S., I-1-6 and II-1-21.

SECTION 9.

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणां रसान्समवहारमेकतां रसं गमयन्ति ॥ १ ॥

1. Just as, my dear, the bees make honey by collecting the essence of different trees, and reducing it to one juice.

ते यथा तत्र न विवेक लभन्तेऽमुष्याह वृक्षस्य रसोऽस्म्यमुष्याह वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः सर्वाः प्रजाः सति संपद्य न विदुः सति संपद्यामह इति ॥ २ ॥

2. And those juices have no knowledge that I am the juice of this tree, I am the juice of that tree; in the same manner, my dear, all these creatures having reached the Sat do not know that they have reached the Sat.

त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दशो वा मशको वा यद्यद्भवन्ति तदा भवन्ति ॥ ३ ॥

3. And, whatever these creatures are here, a tiger, or a lion, or a wolf, or a boar, or a worm or an insect, or a gnat, or a mosquito, that they become again (i.e., on return).

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेत-
केतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ४ ॥

4. That which is the subtle essence, in that all this has its Self. That is the *Atma*; that is the *Sat*; that thou art, O Swetaketu. "Explain to me, Sir, further." "So be it, my dear," he said.

SECTION 10.

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्प्रीत्यस्ताः समुद्रात्स-
मुद्रमेवापियन्ति समुद्र एव भवति ता यथा तत्र न विदुरियमहमस्मीति ॥ १ ॥

1. These rivers, my dear, run along the eastern ones from the east, the western ones from the west, from the sea they run to the sea, and they become the sea again. And as these rivers while there do not know I am this river or that. Cf. Gita, II-70 and XI-28.

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगत्य न विदुः सत आगच्छामह इति त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दशो वा मशको वा यद्यद्भवन्ति तदा भवन्ति ॥ २ ॥

2. In the same manner, my dear, all these creatures coming from the *Sat*, do not know that they are coming from the *Sat*. Whatever they are here whether a tiger, or a lion, or a wolf, or a boar, or a worm, or an insect, or a gnat, or a mosquito, that they become again. Cf. B. S., III-2-8.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो
इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

3. That which is the subtle essence in that all this has its self. That is the *Atma*; that is the *Sat*; that thou art, O Swetaketu! "Explain to me further, Sir." "So be it," he said.

SECTION 11.

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याह्न्याज्जीवन्स्त्रवेद्यो मध्येऽभ्याह-
न्याज्जीवन्स्त्रवेद्योऽप्रेऽभ्याह्न्याज्जीवन्स्त्रवेत्स एष जीवेनात्मनानुप्रभूतः पेपीयमानो
मोदमानस्तिष्ठति ॥ १ ॥

1. Of this great tree, my dear, if one were to strike at the root, it would bleed but live; if one were to strike it in the middle it would bleed but live; if one were to strike it at the top, it would bleed but live; only but pervaded by its life-self it stands drinking (juice) and rejoicing.

अस्य यदेकांशाखां जीवो जहात्यथ सा शुष्यति द्वितीया जहात्यथ सा
शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं जहाति सर्वः शुष्यत्येवमेव खलु
सोम्य विद्धीति होवाच ॥ २ ॥

2. But if the life-self leaves one of its branches. the branch dries; if it leaves the second (branch) the second dries; if it leaves the third it dries; and if it

leaves the whole tree the whole tree dries. Understand this (world) to be the same, my dear.

जीवापेतं वाव किलेदं भ्रियते न जीवो भ्रियत इति स य एषोऽणिमैतदा-
त्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

3. Being left by the life-self this (body) dies; the life-self does not die. That which is the subtle essence, in that all this has its self; that is the Self; that is the true; that thou art, O Swetaketu. "Explain it to me further, Sir." "So be it, my dear," He said. Cf. Gita, II-11; B. S., II-3-16.

SECTION 12.

न्यग्रोधफलमत आहरेतीद भगव इति भिन्धीति भिन्नं भगव इति किमत्र
पश्यसीत्यण्व्य इवेमा धाना भगव इत्यासामङ्गैकां भिन्धीति भिन्ना भगव इति
किमत्र पश्यसीति न किंचन भगव इति ॥ १ ॥

1. Bring a fruit of that Nyagrodha tree. 'Here it is, Sir.' 'Break it.' 'It is broken.' 'What dost thou see there?' 'These very small seeds.' 'Break one of these, my dear.' 'It is broken, Sir.' 'What dost thou see there?' 'Nothing, Sir.'

तं होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै सोम्येषोऽणिमन्
एवं महान्यग्रोधस्तिष्ठति ॥ २ ॥

2. He said to him, "The subtle essence, my dear, which thou dost not see, it is from that subtle essence that this Nyagrodha tree grows. Believe me, my dear."

श्रद्धस्त्व सोम्येति स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति
होवाच ॥ ३ ॥

3. "That which is the subtle essence, in that has all this its self; that is the *Sat*; that is the Self; that thou art, O Swetaketu!" "Explain this to me further, Sir." "So be it," he said.

SECTION 13.

लवणमेतद्दुदकेऽवधायाथ मा प्रातरुपसीदथा इति स ह तथा चकार
नहोवाच यदोषा लवणमुदकेऽवाधा अङ्ग तदाहरेति नद्धावमृष्य न विवेद
॥ १ ॥

1. 'Having put this salt in water, come to me in the morning.' He did so. The father said to him, "Bring the salt, my dear, which you put in the water last night. Having looked for it, he found it not as it had dissolved.

यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति मध्यादाचामेति
कथमिति लवणमित्यन्तादाचामेति कथमिति लवणमित्यभिप्राश्यैनदथ मोप-
सीदथा इति तद्ध तथा चकार तच्छ्वत्सर्वर्तते तहोवाचात्र वाव किल सत्सोम्य
न निभालयसेऽत्रैव किलेति ॥ २ ॥

2. "My dear, taste from the surface. How is it?" "It is salt." "Taste from the middle. How is it?" "It is salt." "Taste it from the bottom. How is it?" "It is salt." "Throw away and come to me." He did so. "It exists for ever." Then the father said to him, "Here also verily thou dost not perceive the salt, but there it is indeed."

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो
इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

3. "That which is the subtle essence, in that has all this its self. That is the *Sat*; that is the Self;

that thou art, O Swetaketu." Please explain this to me further, Sir." "So be it, my dear," he said.

SECTION 14.

यथा सोम्य पुरुष गन्धारेभ्यऽभिनद्धाक्षमानीय तं ततोऽतिजने विसृजेत्स
यथा तत्र प्राङ्बोदङ्वाधराङ्वा प्रत्यङ्वा प्रध्मायीताभिनद्धाक्ष आनीतोऽभिन-
द्धाक्षो विसृष्टः ॥ १ ॥

1. Just as my dear, someone having brought a person from *Gandharva* with his eyes covered might leave him in a lonely place, and as that person would shout towards the east, north, south or west, I have been brought here with my eyes covered and left here with my eyes covered.

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेता दिशं गन्धारा एतां दिशं ब्रजेति स
ग्रामाद्ग्रामं पृच्छन् पण्डितो मेधावी गन्धारानेवोपसंपद्येतैवमेवेहाचार्यवान् पुरुषो
वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति ॥ २ ॥

2. And as thereupon someone might loosen his bandage and tell him, 'Gandharva is in this direction and go this way,' whereupon asking his way from village to village and becoming informed and capable of judging for himself, he would arrive at *Gandharva*. In the same manner does one know who has a teacher; and for him the delay is so long as he is not liberated and then he attains to *Sat Brahma*. Cf. B. S., I-1-7, III-4-52 and IV-1-15.

i.e., The knowledge of *Sat* is always attained through a teacher.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो
इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

3. That which is this subtle essence, in that all this has its self; that is the *Atma*; that is the *Sat*, That thou art, O Swetaketu! "Sir, teach me more." "So be it, my dear," he said.

SECTION 15.

पुरुषसोम्योतोपतापिनं ज्ञातयः पर्युपासते जानासि मां जानासि मामिति तस्य यावन्न वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायां तावज्जानाति ॥ १ ॥

1. The relations of an afflicted man, my dear, gather round him and ask, "Do you know me? Do you know me?" He knows them as long as speech is not merged into the mind, the mind into the *Prana*, the *Prana* into the fire and the fire into the Supreme deity.

अथ यदास्य वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति ॥ २ ॥

2. And when the speech is merged into the mind, the mind into the *Prana*, the *Prana* into the fire, and the fire into the Supreme deity then he knows them not.

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥

3. That which is subtle essence, in that has all this its *Sat*; that is the Self; that is the *Atma*; that thou art, O Swetaketu. "Explain this to me further, Sir." "Be it so," he said.

SECTION 16.

पुरुषः सोम्योऽहं हस्तगृहीतमानयन्त्यपहर्षीत्स्तेयमकार्षीत्परशुमस्मै तपतेति न यदि तस्य कर्ता भवति तत एवानृतमात्मानं कुरुते सोऽनृताभिमन्धोऽनृते-
नात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स दह्यतेऽथ हन्यते ॥ १ ॥

1. My dear, they bring a man holding him by the hand and saying, "He had taken something, he has stolen, heat the axe for him." If he has committed the theft, then he made himself a liar and being addicted to falsehood and covering himself with a lie, he grasps the heated axe and he is burnt and killed.

अथ यदि तस्या. कर्ता भवति तत एव सत्यमात्मानं कुरुते स सत्याभिसन्ध
मत्येनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स न दह्यतेऽथ मुच्यते ॥ २ ॥

2. ✓ If he has not committed the theft, then he makes himself true, and being attached to truth and covering himself with truth grasps the heated axe and he is not burnt and he is released.

i.e., The truth always wins and not the untruth.

स यथा तत्र नादाह्येतैतदात्म्यामेदः सर्वं तत्सत्यः स आत्मा तत्त्वमसि
स्वेतकेतो इति तद्वास्य विजज्ञाविति विजज्ञाविति ॥ ३ ॥

3. ✓ And he is not burnt (being protected by truth) in that all this is its self. That is the true; that is the *Atma*. That thou art, O Swetaketu! Then he knows it from him, yea he knows it.

CHAPTER VII. SECTION 1.

Note.—This section describes the knowledge of names, etc., as *Brahma* through the teaching of Sanat Kumar to Narada.

ॐ॥ अघीहि भगव इति होपससाद सनत्कुमारं नारदस्तः होवाच
यद्वेत्य तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति ॥ १ ॥

1. Narada approached Sanata Kumara saying, "Teach me, Sir." He said, "What thou already knowest tell me that. Then, beyond that I will tell thee." He replied.

स होवाचर्ग्वेदं भगवोऽध्येमि यजुर्वेदः सामवेदमाथर्वणं चतुर्थमितिहास-
पुराणं पञ्चमं वेदानां वेदं पित्र्यः राशिं दैवं निधिं वाकोवाक्यमेकायनं देव-
विद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यामेतद्भूभ गवो-
ऽध्येमि ॥ २ ॥

2. "Sir, I know the Rigveda, the Yajurveda, the Samveda, the Atharveda the fourth, as the fifth the Itihasa and the Purana, the Veda of the Vedas, the rites of the *Pitris*, Mathematics, knowledge of the gods, knowledge of time, logic, ethics and politics, etymology, *Brahma* knowledge, knowledge of the elements, knowledge of war, astronomy, knowledge of snake-charming, and fine arts. All this I know, Sir.

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छेदः ह्येव मे भगवद्दृशेभ्यस्तरति
शोकमात्मविदिति सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य पारं तारय-
त्विति तः होवाच यद्वै किञ्चितदध्यगीष्ठा नामैवैतत् ॥ ३ ॥

3. "But I am, Sir, only the knower of *mantras* and not the knower of the Self. It has been heard by me from persons like you that one who knows the Self crosses beyond the grief. I am, Sir, in grief; please remove me from grief." He replied, "Whatever thou hast studied is only a name."

नाम वा ऋग्वेदो यजुर्वेदः सामवेद आयर्वणश्चतुर्थ इतिहासपुराण. पञ्चमो
वेदानां वेदः पित्र्यो राशिर्देवो निधिर्वाकोवाक्यमेकायनं देवविद्या ब्रह्मविद्या
भूतविद्या क्षत्रविद्या नक्षत्रविद्या सर्वदेवजनविद्या नामैवैतन्नामोपास्वेति ॥ ४ ॥

4. "Name is the Rigveda, the Yajurveda, the Samveda, the Atharveda the fourth, Itihasa and the Purana the fifth, the Veda of the Vedas, knowledge of the *Pitris*, mathematics, knowledge of gods, knowledge of time, logic, ethics and politics, knowledge of etymology, *Brahma* knowledge, knowledge of snake-charming, and the fine arts; all this is mere name. Meditate upon the name."

स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य यथा कामचारो भवति
यो नाम ब्रह्मेत्युपास्तेऽस्ति भगवो नाम्नो भूय इति नाम्नो वाव भूयोऽस्तीति
तन्मे भगवान्ब्रवीत्विति ॥ ५॥

5. "One who meditates upon the name as *Brahma* becomes independent, so far as the name reaches. One who meditates upon the name as *Brahma*." Sir, is there anything greater than the name? "There is something greater than the name." "Tell that to me, Sir." Cf. B. S., IV-3-16.

SECTION 2.

वाग्वाव नाम्नो भूयसी वाग्वा ऋग्वेदं विज्ञापयति यजुर्वेदं सामवेदमाथर्वणं
चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं देवं निधिं वाको-
वाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां
सर्पदेवजनविद्यां दिवं च पृथिवी च वायुं चाकाशं चापश्च तेजश्च देवाश्च
मनुष्याश्च पशूश्च वयं च तृणवनस्पतीञ्छुवापदान्याकीटपतङ्ग-
पिपीलिक धर्म चाधर्मं च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं
च यद्वै वाङ्नाभविष्यन्न धर्मो नाधर्मो व्यज्ञापयिष्यन्न सत्यं नानृतं
न साधु नासाधु न हृदयज्ञो नाहृदयज्ञो वागेवैतत्सर्वं विज्ञापयति
वाचमुपास्तेति ॥ १ ॥

1. Speech is greater than the name; speech makes known the Rigveda, the Yajur, the Sama, the

fourth Atharveda, the fifth Itihasa and the Purana, the Veda of the Vedas, the rites of the *Pitris*, mathematics, the knowledge of the gods, knowledge of time, logic ethics and politics. etymology, the knowledge of *Brahma*, the knowledge of elements, military knowledge, astronomy, the knowledge of snake-charming and the fine arts, heaven, earth, air, ether, water, fire, the gods, men; animals and cattle; grasses and trees, beasts down to worms and ants, virtue and vice, the true and the false, the good and the bad, the pleasant and the unpleasant. If there were no speech, neither virtue, nor the vice, neither the good nor the bad, neither the pleasant nor the unpleasant, speech makes known all this. Meditate upon speech.

स यो वाचं ब्रह्मेत्युपास्ते यावद्वाचो गतं तत्रास्य यथाकामचारो भवति यो वाचं ब्रह्मेत्युपास्तेऽस्ति भगवो वाचो भूय इति वाचो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

2. One who meditates upon speech as *Brahma*, becomes independent, so far as the speech reaches; one who meditates upon speech as *Brahma*. "Is there anything greater than the speech?" "Yes, there is something greater than speech." "Tell me that."

SECTION 3.

मनो वाव वाचो भूयो यथा वै द्वे वामलके द्वे वा काले द्वौ वाक्षौ मुष्टि-
रनुभवत्येवं वाचं च नाम च मनोऽनुभवति स यदा मनसा मनस्यति मन्त्रान-
धीयीतेत्यथाधीते कर्माणि कुर्वीतित्यथ कुरुते पुत्राश्च पशूश्चच्छेयेत्यथच्छत

इमं च लोकममुं चेच्छेयेत्यथेच्छते मनो ह्यात्मा मनो हि लोको मनो हि ब्रह्म
मन उपास्वेति ॥ १ ॥

1. Mind is greater than speech. Just as the closed fist holds two animals or two *Kalas* or two *Aksha* fruits, so does the mind holds speech and name. And when one is minded in the mind to read the Veda, he reads it; when he is minded to perform actions, he performs them; when he is minded to desire sons and cattle, he desires them; when he is minded to desire this world and the next, he desires them. Mind is verily the self; mind is the world; and mind is *Brahma*. Meditate upon the mind.

स यो मनो ब्रह्मेत्युपास्ते यावन्मनसो गतं तत्रास्य यथाकामचारो भवति
यो मनो ब्रह्मेत्युपास्तेऽस्ति भगवो मनसो भूय इति मनसो वाव भूगत्योऽस्तीति
तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

2. One who meditates upon the mind as *Brahma* becomes independent as far as the mind reaches—he who meditates upon the mind as *Brahma*. “Is there anything greater than the mind?” “Yes, there is something greater than the mind.” “Tell that to me, Sir.”

SECTION 4.

सैकल्यो वाव मनसो भूयान्यदा वै संकल्पयतेऽथ मनस्यत्यथ वाचमीरयति
तामु नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि ॥ १ ॥

1. Will is greater than the mind. For when one wills then he thinks, then he utters speech, and then he utters it in name. In the name the *mantra* becomes one, and in the *mantras* the sacrifices become one.

तानि ह वा एतानि सैकलैकायनानि संकल्पात्मकानि संकल्पे प्रतिष्ठितानि समकल्पतां द्यावापृथिवी समकल्पतां वायुश्चाकाशं च समकल्पन्तामापश्च तेजश्च तेषां संकल्प्यै वर्षं संकल्पते वर्षस्य संकल्प्या अन्नं संकल्पतेऽन्नस्य संकल्प्यै प्राणाः संकल्पन्ते प्राणानां संकल्प्यै मन्त्राः संकल्पन्ते मन्त्राणां संकल्प्यै कर्माणि संकल्पन्ते कर्मणां संकल्प्यै लोकः संकल्पते लोकस्य संकल्प्यै सर्वं संकल्पते स एष संकल्पः संकल्पमुपास्त्वेति ॥ २ ॥

2. Indeed these becoming one in the will and consisting of the will, abide in the will. The heaven and the earth willed; the air and the ether willed; the water and the fire willed. Through the will of these, rain is formed; through the will of rain food is formed; and through the will of food the *Pranas* are formed; through the will of the *Prana* the *mantras* are formed; through the will of the *Mantras* the sacrifices are performed; through the will of the sacrifice, the world is formed; through the will of the world all things are formed. This is the will. Meditate upon the will.

स य. संकल्पं ब्रह्मेत्युपास्ते क्लृप्तान्वै स लोकान् ध्रुवान् ध्रुव. प्रतिष्ठितान् प्रतिष्ठितोऽव्ययमानानव्ययमानोऽभिसिध्यति यावत्संकल्पस्य गतं तत्रास्य यथाकामचारो भवति य. संकल्पं ब्रह्मेत्युपास्तेऽस्ति भगवः संकल्पाद्भूय इति संकल्पाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ ३ ॥

3. One who meditates upon the will as *Brahma*, he being permanent, renowned and undistressed, obtains the permanent renown and undistressed worlds appointed for him. And so far as the will reaches, he is independent—one who meditates upon the will as *Brahma*. “Is there anything greater than the will?” “Yes, there is something greater than the will.” “Tell that to me, Sir.”

SECTION 5.

चित्तं वाव संकल्पाद्भूयो यदा वै चेतयतेऽथ संकल्पतेऽथ मनस्यत्यथ
वाचमीरयति ताम् नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु
कर्माणि ॥ १ ॥

1. Intelligence is greater than the will. Whence one understands then he wills, then he thinks, then he utters speech. He utters it in name; in the name *mantras* become one; and in the *mantras* sacrifices (abide).

तानि ह वा एतानि चित्तैकायनानि चित्तात्मानि चित्ते प्रतिष्ठितानि
तस्माद्यद्यपि बहुविदचित्तो भवति नायमस्तीत्येवैनमाहुर्नयं वेद यद्वा अयं
विद्वान्नेत्यमचित्तः स्यादित्यथ यद्यल्पविच्चित्तवान्भवति तस्मा एवोत शुश्रूषन्ते
चित्तत्र ह्येवैशमेकायनं चित्तमात्मा चित्तं प्रतिष्ठा चित्तमुपास्वेति ॥ २ ॥

2. All these becoming one in intelligence and consisting in intelligence, abide in intelligence. Therefore, even if a man be possessed of much learning, if he happens to be unintelligent, they say of him that he is nothing. Know, however, he may for if he were learned, he could not be so unintelligent. And if a man not possessed of much learning be intelligent to him people listen gladly. Intelligence is the becoming one of all these, intelligence is the self, and intelligence is their support. Meditate upon the intelligence.

स यश्चित्तं ब्रह्मेत्युपास्ते चित्तान्वै स लोकान् ध्रुवान् ध्रुवः प्रतिष्ठितान्
प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिद्धयति यावच्चित्तस्य गतं तत्रास्य यथा
कामचारो भवति यश्चित्तं ब्रह्मेत्युपास्तेऽस्ति भगवश्चित्ताद्भूय इति चित्ताद्वाव
भूयोऽस्तीति तन्मे भगवान्वीत्विति ॥ ३ ॥

3. One who meditates upon intelligence, as *Brahma*, he himself being permanent, renowned, un-

distressed, obtains permanent renown and painless worlds, prepared for him. And so far as intelligence reaches he is independent—one who meditates upon intelligence as *Brahma*. “Is there anything greater than intelligence?” “There is something greater than intelligence.” “Tell that to me,” Sir.”

SECTION 6.

ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायतीवान्तरिक्षं ध्यायतीव द्यौर्ध्यायन्तीवापो ध्यायन्तीव पर्वता ध्यायन्तीव देवमनुष्यास्तस्माद्य इह मनुष्याणां महत्तां प्राप्नुवन्ति ध्यानापादाङ्गा इवैव ते भवन्त्यथ येल्लाः कलहिनः पिशुना उपवादिनस्तेऽथ ये प्रभवो ध्यानादापङ्गा इवैव ते भवन्ति ध्यानमुपास्वेति ॥ १ ॥

1. Meditation is greater than intelligence. The earth meditates as it were; and thus does meditate the sky, the heaven, the water, the mountains, the gods, and men. Therefore, he who among men attains to greatness seems to have obtained a share of meditation. And while small people are quarrelsome and abusive and slandering, great men appear to have obtained a share of meditation. Meditate upon the meditation. Cf. B. S., IV-1-9.

स यो ध्यानं ब्रह्मेत्युपास्ते यावद्ध्यानस्य गतं तत्रास्य यथाकामचारो भवति यो ध्यानं ब्रह्मेत्युपास्तेऽस्ति भगवो ध्यानाद्भूय इति ध्यानाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

2. One who meditates upon meditation as *Brahma* becomes independent so far as meditation reaches one who meditates as *Brahma*. “Is there anything greater than meditation?” “There is

something greater than meditation.” “Tell that to me, Sir.”

SECTION 7.

विज्ञानं वाव ध्यानाद्भूतो विज्ञानेन वा ऋग्वेदं विजानाति यजुर्वेदं
मामवेदमाथर्वणं चतुर्यमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं ऋगं शिं दैव
निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां
सर्पदेवजनविद्यां दिव्यं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवाश्च
मनुष्याश्च पशूश्च वयश्च च तृणावनस्पतीञ्छूवापदान्याकीटपतङ्गपिपीलिक
धर्मं चाधर्मं च सत्यं चानृतं च साधुं चासाधुं च हृदयज्ञं चाहृदयज्ञं चाज्ञं च
रसं चेमं च लोकममुं च विज्ञानेनैव विजानाति विज्ञानमुपास्वेति ॥ १ ॥

1. Knowledge is greater than meditation. It is by knowledge that one knows the Rigveda, the Yajurveda and the Samveda, the fourth Atharveda and the fifth the Itihasa, Purana, the Veda of the Vedas, the rites of the *Pitrs*, mathematics, knowledge of the gods, knowledge of time, logic, ethics, and politics, etymology, the knowledge of *Brahma*, the knowledge of elements, the knowledge of war, astronomy, the knowledge of snake-charming, and the fine arts of the attendants of gods, heaven, earth, air, *Akasha*, fire, the gods, men, cattle, birds, grasses, trees, beasts down to ants and worms, virtue and vice, and the true and the false, the good and the bad, the pleasant and the unpleasant, the food, and the taste, this world and the next world—and all this is known by knowledge. Meditate upon the knowledge.

स यो विज्ञानं ब्रह्मेत्युपास्ते विज्ञानवतो वै स लोकाञ्ज्ञानवतोऽभिसिद्धयति
यावद्विज्ञानस्य गतं तत्रास्य यथाकामचारो भवति यो विज्ञानं ब्रह्मेत्युपास्ते-

ऽस्ति भगवो विज्ञानाद्भूय इति विज्ञानाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

2. One who meditates upon knowledge as *Brahma* obtains the world of the knowing and the wise; and so far as knowledge reaches, he is independent—one who meditates upon knowledge as *Brahma*. “Is there anything greater than knowledge?” “Yes, there is something greater than knowledge.” “Tell that to me, Sir.”

SECTION 8.

बलं वाव विज्ञानाद्भूयसि ह गतं विज्ञानवतामेको बलवानाकम्पयते स यदा बली भवत्यथोत्थाता भवत्युत्तिष्ठन्परिचरिता भवति परिचरन्नुपसत्ता भवत्युपसीदन्द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवति बलेन वै पृथिवी निष्ठति बलेनान्तरिक्षं बलेन द्यौर्बलेन पर्वता बलेन देवमनुष्या बलेन पशवश्च वयाश्च च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलिकं बलेन लोकस्तिष्ठति बलमुपास्वेति ॥ १ ॥

1. Power is greater than knowledge. A single man of power shakes a hundred men with knowledge. When a man has power, he rises; rising, he serves; serving, he approaches nearer; approaching nearer, he sees, hears, thinks, understands, acts, and knows. It is by his power that the earth stands; by power the sky, by power the heaven, by power the mountains, by power the gods and men, by power the cattle, birds, grasses and trees, the beasts down to ants and worms; and by power does the world stand. Meditate upon power.

स यो बल ब्रह्मेत्युपास्ते यावन्बलस्य गतं तत्रास्य यथाकामचारो भवति यो बलं ब्रह्मेत्युपास्तेऽस्ति भगवो बलाद्भूय इति बलाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

2. One who meditates upon power as *Brahma* becomes independent, so far as power reaches—one who meditates upon power as *Brahma*. “Is there anything greater than power?” “Yes, there is something greater than power.” “Tell that to me, Sir.”

SECTION 9.

अन्न वाव बलाद्भूयस्तस्माद्यद्यपि दशरात्रीर्नशिनीयाद्यद्युह जीवेदथवा-
ऽष्टाऽश्रोताऽमन्ताऽबोद्धाऽकर्ताऽविज्ञाता भवत्यथाऽन्नस्याये द्रष्टा भवति श्रोता
भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवत्यन्नमुपास्वेति ॥ १ ॥

1. Food is greater than power. Therefore, if one does not eat for ten days, even if he lives he is unable to see, to hear, to think, to understand, to act, or to know. And when he obtains food, he is able to see, to hear, to think, to understand, to act, and to know. Meditate upon food.

स योऽन्न ब्रह्मेत्युपास्तेऽन्नवतो वै स लोकान्पानवतोऽभिसिद्ध्यति यावदन्नस्य गतं तत्रास्य यथाकामचारो भवति योऽन्न ब्रह्मेत्युपास्तेऽस्ति भगवोऽन्नाद्भूय इत्यन्नाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

2. One who meditates upon food as *Brahma* obtains the worlds that are supplied with food and drink; and so far as food reaches, he is independent—one who meditates upon food as *Brahma*. “Is there anything greater than food?” “Yes, there is something greater than food.” “Tell that to me, Sir.”

SECTION 10.

आपो वावाग्नाद्भूयस्तस्माद्यदा सुवृष्टिर्न भवति व्याधीयन्ते प्राणा अन्नं कनीयो भविष्यतीत्यथ यदा सुवृष्टिर्भवत्यानन्दिनः प्राणा भवन्त्यन्नं बहु भविष्यतीत्याप एवेमा मूर्ता येयं पृथिवी यदन्तरिक्षं यद् द्यौर्यत्पर्वता यद्देवमनुष्या यत्पशवश्च वयाश्चि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलिकमाप एवेमा मूर्ता अप उपास्वेति ॥ १ ॥

1. Water is greater than food. Therefore, when there is not sufficient rain the *Pranas* are in trouble, and there will be less food. And when there is sufficient rain, the *Pranas* rejoice, and there will be much food. It is only water that has taken different forms, which is earth, sky, heaven, mountains, gods and men, cattle and birds, grasses and trees, beasts down to ants and worms. All these are forms of water. Meditate upon water.

स योऽपो ब्रह्मेत्युपास्त आप्नोति सर्वान्कामास्तृप्तिमान्भवति यावदपां गत तत्रास्य यथाकामचारो भवति योऽपो ब्रह्मेत्युपास्तेऽस्ति भगवोऽद्भ्यो भूय इत्यद्भ्यो वा भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

2. One who meditates upon water as *Brahma* obtains all wishes and obtains satisfaction; and so far as water reaches, he is independent—one who meditates upon water as *Brahma*. “Is there anything greater than water?” “Yes, there is something greater than water.” “Tell that to me, Sir.”

SECTION 11.

तेजो वावाद्भूयो भूयस्तद्वा एतद्वायुमागृह्णाकाशमभितपति तदाहुर्निशोचति नितपति वर्षिष्यति वा इति तेज एव तत्पूर्वं दर्शयित्वाऽथापः सृजते तदेतद्ब्रह्म-

भिश्च तिरश्चीभिश्च विद्युम्भिराह्लादाश्चरन्ति तस्मादाहुर्विद्योतते स्तनयति वर्षि-
ष्यति वा इति तेज एव तत्पूर्वं दशयित्वाऽथापः सृजते तेज उपास्स्वेति ॥१॥

1. Fire is greater than water. Having held the air, it warms the ether. Then people say it is hot, it burns, it will rain. It is fire that, having first shown (itself), creates water. And again there is thundering, together with lightning, flashing, upwards and across the sky. Then people say, "Lightnings are flashing and it is thundering, it will rain." It is fire that, showing itself at first, creates water. Meditate upon fire.

स यस्तेजो ब्रह्मेत्युपास्ते तेजस्वी वै स तेजस्वतो लोकान्भास्वतोऽपहततमस्का-
नभिसिद्धयति यावत्तेजसो गत तत्रास्य यथाकामचारो भवति यस्तेजो ब्रह्मेत्युपास्ते-
ऽस्ति भगवस्तेजसो भूय इति तेजसो वाव भूयोऽस्तोति तन्मे भगवान्ब्रवीत्विति ॥२॥

2. One who meditates upon fire as *Brahma*, being radiant himself, obtains radiant worlds, is full of light and free from darkness; and so far as fire reaches he is independent—one who meditates upon fire as *Brahma*. "Is there anything greater than fire?" "Yes, there is something greater than fire." "Tell that to me, Sir."

SECTION 12.

आकाशो वाव तेजसो भूयानाकाशे वै सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राण्य-
ग्निराकेशनाह्वयत्याकाशेन शृणोत्याकाशेन प्रति शृणोत्याकाशे रमत आकाशेन
रमत आकाशे जायत आकाशमभिजायत आकाशमुपास्स्वेति ॥१॥

1. Ether is greater than fire. In ether exist the sun and the moon, the lightning, stars and fire. It is through ether that people call; it is through ether that they hear; it is through ether that they

hear back. It is in ether that people rejoice; it is in ether that they rejoice not. In ether are all things born; and it is towards ether that all things grow. Meditate upon ether.

स य आकाशं ब्रह्मेत्युयास्त आकाशवतो वै स लोकान्प्रकाशवतोऽमंवाधानु-
रुगायवतोऽभिसिद्ध्यति यावदाकाशस्य गतं सत्रास्य यथाकामाचरो भवति य आकाशं
ब्रह्मेत्युपास्तेऽस्ति भगव आकाशाद्भूय इत्याकाशाद्वाव भूयोऽस्तीति तन्मे भग-
वान्ब्रवीत्विति ॥ २ ॥

2. One who meditates upon ether as *Brahma* obtains extensive worlds, full of light, free from the troubles of over-crowding, wide and spacious; and so far as ether reaches, he is independent. "Is there anything greater than ether, Sir?" "Yes, there is something greater than ether." "Tell that to me, Sir."

SECTION 13.

स्मरो वावाकाशाद्भूयस्तस्माद्यद्यपि बहव आसीरन्नस्मरन्तो नैव ते कंचन
शृणुयुर्न मन्वीरन्न विजानीरन् यदा वाव ते स्मरेयुश्च शृणुयुश्च मन्वीरन्नथ
विजानीरन् स्मरेण वै पुत्रान्विजानाति स्मरेण पशून् स्मरमुपास्तेति ॥ १ ॥

1. Remembrance is greater than ether. Therefore, even when there are many persons, if they have no remembrance they would not hear anyone; they would not think; they would not know. When they have remembrance that they would hear, think and know. It is remembrance that one knows his sons and cattle. Meditate upon remembrance.

स यः स्मरं ब्रह्मेत्युपास्ते यावत्स्मरस्य गतं तत्रास्य यथाकामाचरो भवति
यः स्मरं ब्रह्मेत्युपास्तेऽस्ति भगवः स्मराद्भूय इति स्मराद्वाव भूयोऽस्तीति तन्मे
भगवान्ब्रवीत्विति ॥ २ ॥

2. One who meditates upon remembrance as *Brahma* becomes independent, so far as remembrance reaches. "Is there anything greater than remembrance?" "Yes, there is something greater than remembrance?" "Tell that to me, Sir."

SECTION 14

आशा वाव स्मरा भूयस्याशेद्धो वै स्मरो मन्त्रानधीते कर्माणि कुरुते पुत्रा-
श्च पशूश्चच्छत इमं च लोकममुचेच्छत आशामुपास्वेति ॥ १ ॥

1. Desire is greater than remembrance. Inspired by desire does one remembering read the *mantras*, perform sacrifices, wish for sons and cattle, wish for this world and the next. Meditate upon desire.

स य आशां ब्रह्मेत्युपास्त आशयास्य सर्वे कामाः समृद्धयन्त्यमोघा हास्या-
शिषो भवन्ति यावदाशया गतं तत्रास्य यथाकामचारो भवति य आशां ब्रह्मे-
त्युपास्तेऽस्ति भगव आशया भूय इत्याशया वाव भूयोऽस्तीति तन्मे भगवान्ब्र-
वीत्विति ॥ २ ॥

2. One who meditates upon desire as *Brahma* by desires are all his desires fulfilled; his prayers are never in vain; and so far as desire reaches, he becomes independent,—one who meditates upon desire as *Brahma*. "Is there anything greater than desire?" "Yes, there is something greater than desire." "Tell that to me, Sir."

SECTION 15.

प्राणो वा आशया भूयान्यथा वा अरा नाभौ समर्पिता एवमस्मिन् प्राणे
सर्वं समर्पितं प्राणः प्राणेन याति प्राणः प्राणं ददाति प्राणाय ददाति प्राणो ह

1. *Prana* is greater than desire. Just as the spokes of the wheel are fastened to the nave, so is everything fastened to the *Prana*. *Prana* moves by *Prana*; *Prana* gives *Prana*, to *Prana*. *Prana* is the father; *Prana* is the mother; *Prana* is the brother; *Prana* the sister, *Prana* the teacher and *Prana* *Brahman*. Cf. B. S., I-3-8.

स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाचार्यं वा ब्राह्मणं वा किञ्चिद् भृशमिव प्रत्याह धिक्त्वाऽस्त्वित्येवैनमाहुः पितृहा वै त्वमसि मातृहा वै त्वमसि भ्रातृहा वै त्वमसि स्वसृहा वै त्वमस्याचार्यहा वै त्वमसि ब्राह्मणहा वै त्वमसीति ॥ २ ॥

2. If one says something harsh to his father, mother, brother, sister, teacher or a *Brahmana* then people say, "Shame on thee; thou art a killer of thy father; thou art a killer of thy mother; thou art a killer of thy brother; thou art a killer of thy sister; thou art a killer of thy teacher; thou art a killer of a *Brahmana*.

अथ यद्यप्येनानुत्क्रान्तप्राणान् शूलेन समासं व्यतिषं दहेन्नैवं न ब्रूयुः पितृहासीति न मातृहासीति न भ्रातृहासीति न स्वसृहासीति नाचार्यहासीति न ब्राह्मणहासीति ॥ ३ ॥

3. Whereas, after the *Pranas* have departed from the body, even if one were to burn them together by means of a poker, they would not say, "Thou hast killed thy mother; thou hast killed thy father; thou hast killed thy brother; thou hast killed thy sister; thou hast killed thy teacher; thou hast killed a *Brahmana*."

प्राणो ह्येवैतानि सर्वाणि भवति स वा एष एवंपश्यन्नेवंमन्वान् एवंविजानन्नतिवादी भवति तं चेद्ब्रूयुरतिवाद्यसीत्यतिवाद्यस्मीति ब्रूयान्नापह्नवीत ॥ ४ ॥

4. *Prana* verily is all these. One who sees thus, thinks thus, and knows thus, becomes an *Ativadi* (or greater speaker). And if someone were to tell him, "Thou art an *Ativadi*; he should say, 'Yes, I am an *Ativadi*; and should not conceal the fact.'

SECTION 16.

एष तु वा अतिवदति यः सत्येनातिवदति सोऽहं भगवः सत्येनातिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति सत्यं भगवो विजिज्ञास इति ॥ १ ॥

1. But in reality that person is an *Ativadi* (or great speaker) who is an *Ativadi* of the *Sat*. "Sir, may I become an *Ativadi* of the *Sat*." "But one should desire to know the *Sat*." "Sir, I do desire to know the *Sat*."

SECTION 17.

यदा वै विजानात्यथ सत्यं वदति नाविजानन् सत्यं वदति विजानन्नेव सत्यं वदति विज्ञानं त्वेव विजिज्ञासितव्यमिति विज्ञानं भगवो विजिज्ञास इति ॥ १ ॥

1. When one knows the *Sat*, then only does he declare the *Sat*. One does not declare the *Sat* without knowing it; one declares the *Sat*, only when knowing it. This knowing one must wish to know. "Sir, I wish to know this knowing."

SECTION 18.

यदा वै मनुतेऽथ विजानाति नाऽमत्वा विजानाति मत्येव विजानाति मति-
स्त्वेव विजिज्ञासितव्येति मतिं भगवो विजिज्ञास इति ॥ १ ॥

1. When one thinks, then he knows; without having thought one does not know; it is only after having thought that one knows; but one should wish to know the thought. "Sir, I wish to know the thought."

SECTION 19.

यदा वै श्रद्धात्यथ मनुते नाश्रद्धन्मनुते श्रद्धादेव मनुते श्रद्धा त्वेव विजिज्ञासितव्येति श्रद्धां भगवो विजिज्ञास इति ॥ १ ॥

1. When one has devotion then he thinks; without devotion he does not think; when he has devotion then alone does he think. But one should wish to know devotion. "Sir, I wish to know devotion."

SECTION 20.

यदा वै निस्तिष्ठत्यथ श्रद्धाति नानिस्तिष्ठञ्श्रद्धाति निस्तिष्ठन्नेव श्रद्धाति निष्ठा त्वेव विजिज्ञासितव्येति निष्ठां भगवो विजिज्ञास इति ॥ १ ॥

1. It is when one attends on his teacher that he has devotion; without attending, he has no devotion; it is by attending that one has devotion. But one should wish to know attendance. "Sir, I wish to know attendance."

SECTION 21.

यदा वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति कृत्वैव निस्तिष्ठति कृतिस्त्वेव विजिज्ञासितव्येति कृतिं भगवो विजिज्ञास इति ॥ १ ॥

1. When one does his duty then he has devotion; without having done them he has no devotion;

it is only after having done them, that he has devotion. But one should wish to know duty. "Sir, I wish to know duty."

SECTION 22.

यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा करोति सुखमेव लब्ध्वा करोति सुखं त्वेव विजिज्ञासितव्यमिति सुखं भगवो विजिज्ञास इति ॥ १ ॥

1. When one obtains bliss he does his duty; without attaining bliss, he does not do it; it is only after obtaining bliss that he does it. But one should wish to know bliss. "Sir, I wish to know bliss."

SECTION 23.

Note.—This section describes the knowledge of *Brahma* under the name of *Bhuma* (or great).

यो वै भूमा तत्सुखं नाल्पं सुखमस्ति भूमेव सुखं भूमा त्वेव विजिज्ञासितव्यमिति भूमानं भगवो विजिज्ञास इति ॥ १ ॥

1. The great is bliss. There is no bliss in what is small. The great alone is bliss. But one should wish to know the great. "Sir, I wish to know the great."

SECTION 24.

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाऽथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नीति यदि वा न महिम्नीति ॥ १ ॥

1. Where one sees nothing else, hears nothing else, knows nothing else, that is the great (or *Bhuma*).

Where, however, one sees something else, hears something else, knows something else, that is the small. That which is great is immortal; that which is small is mortal. "Sir, in what does the great rest?" 'In its own greatness,—or not even in greatness.' Cf. B. S., I-3-8.

गोअश्वमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्य क्षेत्राप्यायतनानीति
नाहमेवं ब्रवीमि ब्रवीमीति होवाचान्यो ह्यन्यस्मिन्प्रतिष्ठित इति ॥ २ ॥

2. In this world they call greatness the cow and the horse as also elephants and gold, slaves and wives, fields and houses. I do not mean this, he said, because in that case, one thing rests upon another. What I do mean is this.

SECTION 25.

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः स
एवेदं सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्तादहमुपरिष्ठादहं पश्चादहं पुर-
स्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति ॥ १ ॥

1. That alone is below, that above, that behind, that before, that to the right, that to the left, that is all this. Now follows the explanation of it. I alone am below, I above, I behind, I before, I to the right, I to the left; I am in all this. Cf. Gita, XI-40.

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा पश्चादात्मा पुरस्ता-
दात्मा दक्षिणत आत्मोत्तरत आत्मैवेदं सर्वमिति स वा एष एवपश्यन्नेवंमन्वान
एवंविजानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वरार्द्र भवित तस्य
सर्वेषु लोकेषु कामचारो भवति । अथ येऽन्यथाऽतो विदुरन्यराजानस्तेऽक्षय्यलोका
भवन्ति । तेषां सर्वेषु लोकेष्वकामचारो भवति ॥ २ ॥

2. Now follows the explanation of Self. The Self alone is below, the Self above, the Self behind, the

Self before, the Self to the right, the Self to the left, the Self is all this. One who sees thus, thinks thus and knows thus, loves the Self, revels with the Self, enjoys the company of the Self, and rejoices in the Self; he becomes the *Svarata*, he becomes independent; in all the worlds. While those that know otherwise, are ruled by others and live in perishable worlds; and they become dependent in all the worlds. Cf. Gita, III-17, XI-40; B. S., IV-4-18.

SECTION 26.

तस्य ह वा एतस्यैव पश्यत एवं मन्वानस्यैव विजानत आत्मतः प्राण आत्मत आशात्मतः स्मर आत्मत आकाश आत्मतस्तेज आत्मत आप आत्मत आविर्भाव-
तिरोभावावात्मतोऽन्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यानमात्मतश्चित्त-
मात्मतः संकल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो मन्त्रा आत्मतः
कर्माण्यात्मत एवेदः सर्वमिति ॥ १॥

1. For one who sees thus, thinks and knows thus, *Pranas* spring from the Self, desire springs from the Self, remembrance springs from the Self, ether springs from the Self, fire springs from the Self, water springs from the Self, birth and death spring from the Self, food springs from the Self, power springs from the Self, knowing springs from the Self, meditation springs from the Self, consciousness springs from the Self, will springs from the Self, mind springs from the Self, speech springs from the Self, name springs from the Self, *mantras* spring from the Self, sacrifices spring from the Self—and all this springs from the Self.

तदेष श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताः सर्वे ह पश्यः
पश्यति सर्वमाप्नोति सर्वश इति स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा

नवधा चैव पुनश्चैकादश स्मृतः शतं च दश चैकश्च सहस्राणि च विश्वतिरा-
हारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्ष-
स्तस्मै मृदितकषायाय तमसस्सारं दर्शयति भगवान् सनत्कुमारस्तश्च स्कन्द
इत्याचक्षते तश्च स्कन्द इत्याचक्षते ॥ २ ॥

2. There is this verse. One who sees this sees not death, nor disease, nor pain. He who sees all things in every way, and obtains everything in every way. He being one becomes three, five, seven, and nine, and then he is said to be eleven, a hundred, and ten, a thousand and twenty. On the purification of the food there is the purification of the heart; on the purification of the heart, there is the stability of memory; on the stability of memory there is the loosening of all knots. After the faults (of Narada) had been destroyed, the blessed Sanata Kumara showed him the end of darkness. They call him Skanda—yea they call him Skanda. Cf. Gita, XVII-8; B. S., III-4-29 & IV-4-11.

i.e., Brahma is the cause of the Universe.

Note.—Sanata Kumara describes that *Atma* (*Brahma*) was one alone without another, then he became threefold as fire, water, earth, then five-fold as ether, air, fire, water and earth, then seven-fold as intellect, egotism, ether, air, fire, water and earth and then nine-fold as ether, air, fire, water, earth, herbs, food, seed and man.

CHAPTER VIII. SECTION 1.

Note.—This section describes the knowledge of *Brahma* under the name of *Dahara* (small ether)

through the teaching of *Prajapati* to Indra that devotion leads to the attainment of all desires and that the Self is without forms and qualities and that the individual Self is the same as *Brahma* and *Atma*. (Same as in Brih., IV-4-22).

अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेद्यं दहरोऽस्मिन्नन्तराकाशस्त-
स्मिन्यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति ॥ १॥

1. In this city of *Brahma*, there is a small lotus, (like) a palace therein is the small ether. And what is in that is to be sought after and to be known. Cf. B. S., I-3-14.

i.e., The inner *Atma* dwelling in the lotus-like heart is *Dahara* or small ether which is to be meditated upon and known by all as *Brahma*.

त चेद्रूपयुर्यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेद्यं दहरोऽस्मिन्नन्तराकाशः
किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव विजिज्ञासितव्यमिति ॥ २ ॥

2. If they should say to him, "Now with reference to the small lotus, in this city of *Brahma*, which is as a palace and the smaller ether within this—what it is existing therein, which is to be sought after and to be known?" He should reply:—

स ब्रूयाद्यावान्वा अयमाकाशस्तावात्तेषोऽन्तर्हृदय आकाश उभे अस्मिन्
ज्वापापृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ विद्युश्च-
क्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन्समाहितमिति ॥ ३ ॥

3. As large as is this ether, so large is the ether within the heart; both heaven and earth are contained within it; both fire and air, both sun and moon, lightning and stars, and whatever there is in this world of the Self and whatever is not—all is contained within this. Cf. B. S., III-2-37.

i.e., All the universe together with the earth, etc., dwells within *Brahma* and there is nothing beyond Him.

तं चेद्ब्रह्मपुरस्मिन्चेदिदं ब्रह्मपुरे सर्वं समाहितं सर्वाणि च भूतानि सर्वे च कामा यदैवज्जरामाप्नोति प्रध्वंसते वा किं ततोऽतिशिष्यत इति ॥ ४ ॥

4. And if they should say : 'If everything is contained in that city of *Brahma*, all creatures and all desires, then when old age overtakes it or when it decays, what is left of it?'

स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं ब्रह्मपुरस्मिन्कामाः समाहिता एष आत्मापहतपाप्मा विजरो विमृत्युविशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ॥ ५ ॥

5. He should reply, "By the old age of this, that does not age, by the death of this (Self) that is not killed." That is the truth *Brahma* city; in this are all desires contained. This is the Self, free from evil, free from old age, free from death, free from sorrow, without hunger and thirst with true desires and true wills. Just as here, the subjects follow as they are ordered, and depend upon that country and that piece of land, which they may desire. Cf. B. S., III-2-17.

i.e. The *Atma* is all-pervading, of satisfied desires and free from desires, imperishable and free from modifications.

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः क्षीयते तद्य इहात्मानमननुविद्य ब्रजन्येताश्च सत्यान् कामास्तेषां सर्वेषु लोकेष्वस्य

कामचारो भवत्ययं य इहात्मानमनुविद्य ब्रजन्त्येताश्च सत्यान् कामाश्चेष्टेषां सर्वेषु लोकेषु कामचारो भवति ॥ ६ ॥

6. And just as here, the worlds obtained by actions perish, so also the worlds acquired by good actions. Those who depart from here, without knowing the Self, and the true desires all lose their worlds. While those who depart from here, after knowing the Self and the true desires obtain all the worlds. Cf. Gita, VII-17; B. S., I-1-1, III-3-43 and IV-4-9.

SECTION 2.

स यदि पितृलोककामो भवति संकल्पादेवास्य पितरः समुत्तिष्ठन्ति तेन पितृलोकेन संपन्नो महीयते ॥ १ ॥

1. If he desires the world of the *Pitris*, by his mere will, his *Pitris* come to him; and having obtained the world of the *Pitris*, he feels happy and great. Cf. B. S. IV-4-8.

अथ यदि मातृलोककामो भवति संकल्पादेवास्य भ्रातरः समुत्तिष्ठन्ति तेन मातृलोकेन संपन्नो महीयते ॥ २ ॥

2. And if he desires the world of the mothers, by his mere will, his mothers come to him; and having obtained the world of the mothers, he feels happy and great.

अथ यदि भ्रातृलोककामो भवति संकल्पादेवास्य भ्रातरः समुत्तिष्ठन्ति तेन भ्रातृलोकेन संपन्नो महीयते ॥ ३ ॥

3. And if he desires the world of the brothers, by his mere will the brothers come to him; and having obtained the world of the brothers, he feels happy and great.

अथ यदि स्वसृलोककामो भवति संकल्पादेवास्य स्वसारः समुत्तिष्ठन्ति तेन स्वसृलोकेन संपन्नो महीयते ॥ ४ ॥

4. And if he desires the world of the sisters, by his mere will, the sisters come to him; and having obtained the world of the sisters, he feels happy and great.

अथ यदि सखिलोककामो भवति संकल्पादेवास्य सखायः समुत्तिष्ठन्ति तेन सखिलोकेन संपन्नो महीयते ॥ ५ ॥

5. And if he desires the world of his friends, by his mere will, his friends come to him; and having obtained the world of the friends, he feels happy and great.

अथ यदि गन्धमाल्यलोककामो भवति संकल्पादेवास्य गन्धमाल्ये समुत्तिष्ठन्तेन गन्धमाल्यलोकेन संपन्नो महीयते ॥ ६ ॥

6. And if he desires the world of scents and garlands by his mere will, scents and garlands come to him; and having obtained the world of scents and garlands, he feels happy and great.

अथ यद्यन्नपानलोककामो भवति संकल्पादेवास्यान्नपाने समुत्तिष्ठतस्तेनान्नपानलोकेन संपन्नो महीयते ॥ ७ ॥

7. And if he desires the world of food and drink, by his mere will, food and drink come to him; and having obtained the world of food and drink, he feels happy and great.

अथ यदि गीतवादित्रलोककामो भवति संकल्पादेवास्य गीतवादित्रे समुत्तिष्ठतस्तेन गीतवादित्रलोकेन संपन्नो महीयते ॥ ८ ॥

8. And if he desires the world of songs and music by his mere will, songs and music come to him; and having obtained the world of songs and music, he feels happy and great.

अथ यदि स्त्रीलोककामो भवति संकल्पादेवास्य स्त्रियः समुत्तिष्ठन्ति तेन स्त्रीलोकेन संपन्नो महीयते ॥ ९ ॥

9. And if he desires the world of women, by his mere will, women come to him and having obtained the world of women, he feels happy and great.

यं यमन्तमभिकामो भवति यं कामं कामयते सोऽस्य संकल्पादेव समुत्तिष्ठति तेन संपन्नो महीयते ॥ १० ॥

10. Whatever country he is attached to, and whatever he desires, by his mere will, all this comes to him; and having obtained this, he feels happy and great.

SECTION 3.

त इमे सत्याः कामा अनृतापिधानास्तेषां सत्यानां सतामनृतमपिधानं यो ह्यस्येतः प्रैति न तमिह दर्शनाय लभते ॥ १ ॥

1. These are the true desires, with a covering of untruth; though these are true, they have a covering of untruth. For, whoever, departs from here, him one cannot see again in this world.

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन् लभते सर्वा तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा अनृतापिधानास्तद्यथा हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि संचरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि प्रत्यूषाः ॥ २ ॥

2. Those of his relatives who are living and who are dead, and whatever else there is which, though desiring one does not obtain, all this one finds, when he goes there. There are all those true desires, covered by untruth. And just as people who do not

know the place walk over the ground, and do not know the golden treasure that is hidden underground, so do all these creatures daily going into this world of *Brahma* find it not, being carried away by untruth. Cf. B. S., I-3-15.

स वा एष आत्मा हृदि तस्यैतदेव निरुक्तं हृदयमिति तस्माद्धृदयमहरहर्वा
एवंवित्स्वर्गं लोकमेति ॥ ३ ॥

3. This self is in the heart. The etymological explanation is this: because it is in the heart (or *Hridayama*), therefore, it is called the heart (or *Hridayama*). One who knows this daily goes to the world of heaven.

अथ य एष सप्रसादोऽस्माच्छरीरात्ममुत्थाय परं ज्योतिरुपसपद्य स्वेन रूपेणा-
भिनिष्पद्यत एष आत्मेति होवाचैतदमृतमभयमेतदूह्येति तस्य ह वा एतस्य
ब्रह्मणो नाम सत्यमिति ॥ ४ ॥

4. Now this serene and happy being, after having risen from this body, and having got at the highest light, reaches his own true form that is the self: thus said he. This is the immortal and the fearless, this is *Brahma*; and the name of this *Brahma* is the true (or *Satya*). Cf. B. S., I 3-18 and IV 4-1.

तानि ह वा एतानि त्रीण्यक्षराणि सतीयमिति तद्यत्सन्नदमृतमथ यत्ति
तन्मर्त्यमथ यद्य तेनोभे यच्छति यदनेनोभे यच्छति तस्माद्यमहरहर्वा एवंवित्स्वर्गं
लोकमेति ॥ ५ ॥

5. These are the three letters *Sa*, *Ti*, and *Yam*. The *Sa* is the immortal; *Ti* is the mortal; and by the *Yam* one binds both. Because by it one blinds both, therefore, it is *Yam*. One who knows this goes daily to heaven.

SECTION 4.

अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसभेदाय नैतं सेतुमहोरात्रे
तरतो न जरा न मृत्युर्न शोको न सुकृतं न दुष्कृतं सर्वं पाप्मानोऽतो निवर्तन्ते-
ऽपहतपाप्मा ह्येष ब्रह्मलोकः ॥ १ ॥

1. This Self is the bridge, the embankment for the non-destruction of these worlds. This bridge is not reached by day and night, nor by old age, death or sorrow, nor by good and evil deeds. All evils turn away from it. For this world of *Brahma* is free from all evil. Cf. B. S., III-2-31.

तस्माद्वा एतं सेतुं तीर्त्वाऽन्धः सन्नन्धो भवति विद्धः सन्नविद्धो भवत्यु-
पतापी सन्ननुपतापी भवति तस्माद्वा एतं सेतुं तीर्त्वापि नक्तमहरेवाभिनिष्पद्यते
सकृद्भिभातो ह्येवैष ब्रह्मलोकः ॥ २ ॥

2. Therefore, having reached this bridge, one who is blind ceases to be blind; he who is hurt ceases to be hurt; he who is afflicted ceases to be afflicted. Therefore, when this bridge has been crossed even the night becomes day; for this world of *Brahma* is lighted once for all.

तद्य एतं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषां
सर्वेषु लोकेषु कामचारो भवति ॥ ३ ॥

3. Those who reach this world of *Brahma* by studentship, to them belongs this world of *Brahma*; for their independence is in all the worlds. Cf. B. S., III-2-31.

SECTION 5.

अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव यो ज्ञाता तं विन्द-
तेऽथ यदिष्टमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येवेष्टात्मानमनुविन्दते ॥ १ ॥

1. Now that which they call sacrifice is only studentship as it is only by means of studentship that the knower reaches that. And that which they call '*Ishta*' is only studentship, because it is by studentship that having worshipped, one reaches the self.

अथ यत्सत्रायणमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव सत आत्मन-
स्त्राणं विन्दतेऽथ यन्मौनमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येवात्मानमनुविद्य
मनुते ॥ २ ॥

2. What people call *Satrayana* that is studentship, because it is by means of studentship that one obtains the safety of his self from the *Sat*. What people call *Mauna* is really studentship, because it is by means of studentship that having found the self, one meditates.

अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव तदेष ह्यात्मा न नश्यति य
ब्रह्मचर्येणानुविन्दतेऽथ यदरण्यायनमित्याचक्षते ब्रह्मचर्यमेव तत्तदरश्च ह वै
प्यश्चार्णवौ ब्रह्मलोके तृतीयस्यामितो दिवि तदैरंमदीयः सरस्तदश्वत्थः सोम-
मवर्नस्तदपराजिता पूर्ब्रह्मणः प्रभुविमितः हिरण्यम् ॥ ३ ॥

3. What people call *Anasakayana* is indeed studentship; for that self does not perish which one finds by means of studentship. And what people call *Arahyata* forest is only studentship; for *Ara* and *Vya* are the two oceans in the world of *Brahma*, in the world of heaven, which is the third from this; and there is the *Airammadiya* lake and the *Asvattha* tree named *Somasavana* and there is also the *Apara-jita* city of *Brahma*, as also the golden hall built by the Lord.

तद्य एवैतावरं च प्यं चार्णवौ ब्रह्मलोके ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष
ब्रह्मलोकस्तेषां सर्वेषु लोकेषु कामचारो भवति ॥ ४ ॥

4. Those who find the two oceans, *Ara* and *Vya*, in the world of Brahma, by means of studentship, to them belongs the world of *Brahma*; for them, there is independence in the worlds.

SECTION 6.

अथ या एता हृदयस्य नाड्यस्ताः पिङ्ग इत्याणिमन्तिष्ठन्ति शुक्लस्य नीलस्य पतिस्य लोहितस्येत्यसौ वा आदित्यः पिङ्गल एष शुक्ल एष नील एष पीत एष लोहितः ॥ १ ॥

1. Now the arteries that belong to the heart consist of the brown substance, of the white, of the blue, of the yellow, and of the red, as is the sun brown, white, blue, yellow, and red.

तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीम चामु चैवमेवेता आदित्यस्य रश्मय उभौ लोकौ गच्छतीम चामु चामुष्मादादित्यात्प्रतायन्ते ता आसु नाडीषु सृप्ता आभ्यो नाडीभ्यः प्रतायन्ते तेऽमुष्मिन्नादित्ये सृप्ताः ॥ २ ॥

2. About it is (this saying)—Just as a long road goes to both villages; this as well as that, so do the rays of the sun go to both the worlds, this as well as the other. They proceed from the sun, and enter into these arteries; they proceed from those arteries, and enter into the sun. Cf. B. S., IV-2-19

तद्यत्रैतत्सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्यासु तदा नाडीषु सृप्तो भवति तन्न कश्चन पाप्मा स्पृशति तेजसा हि तदा संपन्नो भवति ॥ ३ ॥

3. And when a man is sound asleep, at perfect rest so that he knows no dreams, then he has entered into these arteries, him no evil touches, for he is endowed with light. Cf. B. S., III-2-7.

अथ यत्रैतदबलिमानं नीतो भवति तमभित आसीना आहुर्जनासि मा ज्ञानासि मामिति स यावदस्माच्छरीरादनुत्क्रान्तो भवति तावज्ज्ञानाति ॥ ४ ॥

4. And when he is weakened, then these sitting around him say, "Do you know me? Do you know me?" As long as he has not departed from this body, he knows them.

अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव रश्मिभिरूर्ध्वमाक्रमते स ओमिति वा होद्रामीयते स यावत्क्षिप्येन्मनस्तावदादित्यं गच्छत्येतद्वै खलु लोकद्वारं विदुषां प्रपदनं निरोधोऽविदुषाम् ॥ ५ ॥

5. When he thus departs from this body, then by these very rays he proceeds upwards, or goes up meditating on *Om*. And while his mind is failing, he goes to the sun; for that is the door of the world; the knowing ones pass through, while the ignorant ones are shut up. Cf. B. S., IV-2-18.

तदेष श्लोकः। शतं चैका च हृदयस्य नाड्यस्तासां मूर्धनिमभिनिःसृतैका। तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्गन्त्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति ॥ ६ ॥

6. Therefore is this verse. There are a hundred and one arteries of the heart; one (*Shushamna*) of them penetrates the head; moving by way of that, one reaches the immortal, the other serve for departing in various directions.. (Same as in Kath. VI-16, Tait., I-6 (1) and Brih., II-1-19). Cf. Gita, VIII-12. B. S., IV-2-7.

SECTION 7.

य आत्मापहतपाप्मा विजरो विमृत्युविशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच ॥ १ ॥

1. The self which is free from evil, undecaying, undying, free from sorrow, free from hunger and without thirst with true desires, true will, that is

what is to be known, to be sought after, which one must wish to know, one who has sought after, this self, and knows it, obtains all the worlds and all desires :— so said *Prajapati*.

तद्वोभये देवासुरा अनुबुध्विरे ते होचुर्हन्त तमात्मानमन्विच्छामो यमात्मानमन्विष्य सर्वाश्च लोकानप्नोति सर्वाश्च कामानितीन्द्रो ह वै देवानामभि-
प्रवव्राज विरोचनोऽसुराणां तौ हासंविदानावेव समित्पाणी प्रजापतिसकाशमाज-
ग्मतुः ॥ २ ॥

2. Both the gods and the demons heard this, they said, “Well, we shall search for that self, by searching which all the worlds and all desires are obtained.” Indra (god) from among the gods, and Virochana, from among the demons, went; and both without communicating with each other approached *Prajapati*, with fuel.

तौ ह द्वात्रिंशत् वर्षाणि ब्रह्मचर्यमूषतुस्तौ ह प्रजापतिरुवाच किमिच्छन्ताववास्तमिति तौ होचतुर्य आत्मापहतपाप्मा विजरो विमृत्युविशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वाश्च लोकानप्नोति सर्वश्च कामान्यस्तमात्मानमनुविद्य विजानातीति भगवतो वचो वेदयन्ते तमिच्छन्ताववास्तमिति ॥ ३ ॥

3. They dwelt there as students for thirty-two years. Then *Prajapati* said to them, “With what end in view, have you dwelt here?” They said, “Saying of yours, we repeat, *viz.*, the self which is free from evil, undecaying and undying, free from sorrow, free from hunger, and without thirst, with true desires and true will, that self is to be sought after, to be known; and one having searched this self after, to be known as worlds and all desires; and it is with the purpose of knowing this that we have dwelt here.”

तौ ह प्रजापतिरुवाच य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतद-
मृतमभयमेतद्ब्रह्मेत्यथ योज्यं भगवोऽप्सु परिख्यायते यश्चायमादर्शो कतम एष
इत्येष उ एवैषु सर्वेष्वेतेषु परिख्य यत इति होवाच ॥ ४ ॥

4. *Prajapati* said to them, "The person that is seen in the eye that is the self that is spoken of; this is the immortal, the fearless *Brahma*. "Sir, he that is seen in the water and he that is seen in the mirror which of these is that?" He said, "It is he that is seen within all these."

SECTION 8.

उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे प्रब्रूतमिति तौ होद-
शरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच किं पश्यथेति तौ होचतुः सर्वमेवेदमावां
भगव आत्मानं पश्याव आलोमभ्य आनखेभ्यः प्रतिरूपमिति ॥ १ ॥

1. Look at yourselves in a cup of water; and then what you do not understand of the self; come and ask me. They looked at themselves into the cup of water. *Prajapati* asked them. "What do you see?" They replied, "Sir, we see ourselves as we are even to the hair and nails, a very picture

तौ ह प्रजापतिरुवाच साध्वलकृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षे-
थामिति तौ ह साध्वलकृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षांचक्राते तौ
ह प्रजापतिरुवाच किं पश्यथेति ॥ २ ॥

2. *Prajapati* said to them, "Having adorned yourselves well, put on your best clothes, and having cleaned yourselves, look at yourselves in the cup of water." They adorned themselves well, put on their best clothes, cleaned themselves and then looked in the cup of water. *Prajapati* said to them, "What do you see?"

तौ होचतुर्ययैवेदस्वावां भगवः साध्वलंकृतौ सुवसनौ परिष्कृतौ च एवमेवेमौ भगवः साध्वलंकृतौ सुवसनौ परीष्कृतावित्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तौ ह शान्तहृदयौ प्रवव्रजतुः ॥ ३ ॥

3. They replied, "Just as we are ourselves, well adorned, well dressed and cleaned, so are these also well adorned, well dressed and cleaned." He said, "That is the Self, the immortal, the fearless, that is, *Brahma*." They both went away with their hearts satisfied.

तौ हान्वीक्ष्य प्रजापतिरुवाचानुपलभ्यात्मानमननुविद्य ब्रजतो यतर एतदुपनिषदो भविष्यन्ति देवा वासुरा वा ते पराभविष्यन्तीति सह शान्तहृदय एव विरोचनोऽसुराञ्जगाम तेभ्यो हंतामुपनिषदं प्रोवाचात्मैवेह मह्य्य आत्मा परिचर्य आत्मानमेवेह मह्यन्नान्मानं परिचरन्नुभौ लोकाववाप्तोतीमं चामुं चेति ॥ ४ ॥

4. And *Prajapati*, looking after them, said, "Without having perceived and without havng known the self, they both go away; and whoever of the two, the gods and the demons will hold to this doctrine will be destroyed." Now Virochana, with a satisfied heart went to the demons and preached this doctrine to be attended upon; and it is only by worshipping the self, and by attending upon the self that one gains both the worlds, this as well as the other.

तस्मादप्यद्येहाददानमश्रद्धानमयजमानमाहुरासुरो ब्रतेस्यसुराणां ह्येषोपनिषत्त्रेतस्य शरीरं भिक्षया वसनेनालंकारेणेति सः स्कुर्वन्त्येतेन ह्यमुं लोकं जेष्यन्तो मन्यन्ते ॥ ५ ॥

5. Therefore, even not, of one who does not give, who has no devotion and who does not perform sacrifices they say, "Oh! he is of the demons, for such is the doctrine of demons. They deck the body of the dead, with food, dresses and ornaments; and by this, they think they will gain the next world."

SECTION 9.

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भूयं ददर्श यथैव खल्वयमस्मिञ्छरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धे-
ज्ज्धो भवति स्नामे स्नामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष
नश्यति नाहमत्र भोग्यं पश्यामीति ॥ १ ॥

1. But Indra, without having got to the gods, saw this difficulty, as when the body is adorned, it is adorned; and when the body is well dressed, it is dressed; and when the body is clean, it is clean; in the same manner, when the body is blind, it would be blind; when the body is one-eyed, it would be one-eyed; when the body is crippled, it would be crippled; and when the body perishes, it would also perish.

स समित्पाणिः पुनरेयाय तः ह प्रजापतिस्वाच मध्वन्यच्छान्तहृदयः
प्राजाजीः सार्धं विरोचनेन किमिच्छन् पुनरागम इति स होवाच यथैव खल्वयं
भगवोऽस्मिञ्छरीरे साध्वलंकृते साध्वलंकृते भवति सुवसने सुवसनः परिष्कृते
परिष्कृत एवमेवायमस्मिन्नन्धेज्ज्धो भवति स्नामे स्नामः परिवृक्णे परिवृक्णोऽस्यैव
शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

2. I see no good in this. Then with fuel in his hand, he came back. *Prajapati* said to him, "Well Indra, as you went away with Virochana, satisfied in your hearts, for what purpose have you come back?" He replied, "Sir, as when the body is adorned, this is adorned; when the body is dressed, it is dressed, when the body is cleaned, it is cleaned. so also when the body is blind, it would be blind; when the body is one-eyed, it would be one-eyed; when the body is crippled, it would be crippled; and when the body is perished, it would also be perished. Therefore I see no good in this.

एवमेवैष मध्वन्निति होवाचैत त्वेव ते भूयोऽनुव्याख्यास्यामि वसापराणि
द्वात्रिंशत् वर्षाणीति स हापराणि द्वात्रिंशत् वर्षाण्युवास तस्मै होवाच ॥ ३ ॥

3. "So, it is, O Indra!", said *Prajapati*, "I shall explain it to you further: dwell here for another thirty-two years." He dwelt there for another thirty-two years; then *Prajapati* said to him:—

SECTION 10.

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स
ह शान्तहृदयः प्रवव्राज सहाप्राप्यैव देवानेतद्भूयं ददर्श तद्यद्यपीदं शरीरमन्धं
भवत्यनन्धः स भवति यदि स्नाममस्नामो नैवैषोऽस्य दोषेण दुष्यति ॥ १ ॥

1. He who moves about, attended upon, in dreams, that is the self, and he said this, the immortal, the fearless, this *Brahma*. He went away satisfied in his heart; but before he reached the gods he saw this difficulty:—though this is not blind when the body is blind, not one-eyed when the body is one-eyed, nor is it affected by the faults of the body.

न वषेनास्य हन्यते नास्य स्नाम्येण स्नामो घ्नन्ति त्वेवैन विच्छादयन्ती-
वाप्रियवेत्तेव भवत्यपि रोदन्तीव नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

2. Nor, it is killed by the killing of the body, nor one-eyed when the body is one-eyed, yet they kill it as it were, and chase it, as it were. It comes to be conscious of pain, as it were, and sheds tears. I do not see any good in this world.

समित्पाणिः पुनरेयाय तं ह प्रजापतिरुवाच मध्वन्न्यच्छान्तहृदयः प्राव्राजीः
किमिच्छन् पुनरागम इति स होवाच तद्यद्यपीदं भगवः शरीरमन्धं भवत्यनन्धः
स भवति यदि स्नाममस्नामो नैवैषोऽस्य दोषेण दुष्यति ॥ ३ ॥

3. With fuel in his hand he came back again, and *Prajapati* said to him, "Indra! you went away,

satisfied in your heart. For what purpose do you come again?" He said, "Though this is not blind when the body is blind, nor one-eyed when the body is one-eyed, nor it is affected by the defects of the body."

न वधेनास्य हन्यते नास्य स्याम्येन स्यामो ऽनन्ति त्वेवैनं विच्छादयन्तीवा-
प्रियवेत्तेव भवत्यपि रोदितीव नाहमत्र भोग्यं पश्यामीत्येवमेवैष मघवन्निति
होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि वसाऽपराणि द्वात्रिंशत् वर्षाणीति स
हाऽपराणि द्वात्रिंशत् वर्षाण्युवास तस्मै होवाच ॥ ४ ॥

4. "Nor is it killed when the body is killed, nor made one-eyed when the body is one-eyed, yet they kill it as it were; chase it, as it were; and it becomes conscious of pain, as it were; and sheds tears. I do not see any good in this." *Prajapati* said, "So it is, Indra. I shall explain this to you further; dwell here for another-thirty two years." Then he dwelt there for thirty-two years. Then he said to him:—

SECTION 11.

तद्यत्रैतत् सुप्त. समस्तः संप्रसन्नः स्वप्नं न विजानात्येष आत्मेति होवाचैतद-
मृतमभयमेतदब्रह्मेति स ह शान्तहृदयः प्रवव्राज स हाप्राप्यैव देवानेतद्भूयं ददर्श
नाहं खल्वयमेव संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि
विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति ॥ १ ॥

1. That which is full asleep, at perfect rest, seeing no dream, that is self. He said, 'That is the immortal, the fearless, that is *Brahma*.' He went away, satisfied in his heart but before he reached the gods, he saw this difficulty. In truth, he does not rightly know himself as this is I, nor does he know these beings; therefore, he has reached utter

annihilation; and I see no good in this. Cf. B. S., I-3-19 and IV-4-16.

स समित्वाणिः पुनरेयाय तश्च प्रजापतिरुवाच मधवन्यच्छान्तहृदयः प्राज्ञाजी-
किमिच्छन्पुनरागम इति स होवाच नाहं खल्वयं भगव एव संप्रत्यात्मानं जाना-
त्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्य
पश्यामीति ॥ २ ॥

2. With fuel in his hand, he came back again and *Prajapati* said to him, "Indra! you went away, satisfied in your heart. For what purpose have you come again?" He replied, "Sir, he does not rightly know himself as this I am, nor does he know the beings; he was reached utter annihilation and I see no good in this."

एवमेवैष मधवन्निति होवाच त्वेव ते भूयोऽनुव्याख्यास्यामि नो एवान्य-
त्रैतस्माद्भासाऽपराणि पञ्च वर्षाणीति सहाऽपराणि पञ्च वर्षाण्युवास तान्येकशतं
संपेदुरेतत्तद्यदाहुरेकशतं ह वै वर्षाणि मधवान्प्रजापतौ ब्रह्मचर्यमुवास तस्मै
होवाच ॥ ३ ॥

3. "So it is indeed, O Indra!", said *Prajapati*, "this I shall explain to you, further; and nothing other than that, dwell here for another five years." He dwelt there for another five years, and it is with regard to this that they say 'For a hundred and one years did Indra dwell as a student, with *Prajapati*. He said to him :—Cf. B. S., I-3-26.

SECTION 12

मधवन्यमर्त्यं वा इदं शरीरमात्त मृत्युना तदस्यामृतस्याशरीरस्यात्मनोऽ-
धिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः प्रियाप्रियोर-
पहतिरस्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥ १ ॥

1. Indra! mortal is the body, held by death. It is the abode of that immortal incorporeal self. The corporeal one is held by pleasure and pain. For the corporeal being, there is no freedom from pleasure and pain. But he being without body is not touched by pleasure and pain.

अशरीरो वायुरन्न विद्युस्तनयित्तरशरीराण्येतानि तद्यथैतान्यमुष्मादा-
काशात्समुत्थाय परं ज्योतिरुपसपद्य स्वेन स्वेन रूपेणाभिनिष्पद्यन्ते ॥ २ ॥

2. Unembodied is air, ether, lightning, and thunder, all these are without bodies. Now, as these rising above that ether and having reached the highest light appear in their own form

एवमेवैष सप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसपद्य स्वेन रूपेणा-
भिनिष्पद्यते स उत्तमः पुरुषः स तत्र पर्येति जक्षन्क्रीडन्रममाणः स्त्रीमिवा यानैर्वा
ज्ञातिभिर्वा नोपजनस्मरन्निदस् शरीरम् स यथा प्रयोग्य आचरणे युक्त एवमेवाय-
मस्मिच्छरीरे प्राणो युक्तः ॥ ३ ॥

3. Thus does this serene being (Self) rising above this body, and having reached the highest light, appears in its own form. That is the highest person; there he moves about, laughing, playing and rejoicing, be it with women or conveyances, or relatives, not minding the body in which he was born. Like the horses to the cart so is the *Prana* attached to this body. Cf. B. S., I-4-21, III-3-30 and IV-4-2.

अथ यत्रैतदाकाशमनुविषण्णं चक्षुः स चाक्षुषः पुरुषो दर्शनाय चक्षुरथ
यो वेदेदं जिघ्राणीति स आत्मा गन्वाय घ्राणमथ यो वेदेदमभिव्याह्राणीति स
आत्माभिव्याहाराय वागथ यो वेदेदं शृण्वानीति स आत्मा श्रवणाय श्रोत्रम्
॥ ४ ॥

4. Now where the eye has entered into ether, that is, the person in the eye, and for his vision is the eye. He who knows, 'may I smell this,' this is

the self, the nose being the organ of his smelling. He who knows, 'may I speak,' that is the self, speech being the organ for his speaking. And he who knows, 'may I hear this,' that is the self, the ear being the organ of his hearing. Cf. B. S., II-4-15.

अथ यो वेदेद मन्वानीति स आत्मा मनोज्ञ्य दैवं चक्षुः स वा एष एतेन
दैवेन चक्षुषा मनसैतान् कामान् पश्यन् रमते ॥ ५ ॥

5. One who knows may I think, that is the self; the mind is his divine eye. And it is by means of this divine eye of the mind, that he sees the desires and rejoices. Cf. Gita, XI-8; B. S., IV-4-10.

य एते ब्रह्मलोके त वा एतं देव आत्मानमुपासते तस्मात्तेषां सर्वे च लोका
आत्ताः सर्वे च कामाः स सर्वाश्च लोकानाप्नोति सर्वाश्च कामान्यस्तमा-
त्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच प्रजापतिरुवाच ॥ ६ ॥

6. These gods meditate upon this self, who is in the world of *Brahma*. Therefore, all the worlds and all the desires are obtained by them. And he who knows this self, and understands it obtains all the worlds and all the desires. Thus said *Prajapati*—yea *Prajapati* said this. Cf. B. S., I-3-33.

SECTION 13

श्यामाच्छबलं प्रपद्ये शबलाच्छ्यामं प्रपद्येऽश्व इव रोमाणि विधूय पापं चन्द्र
इव राहोर्मुखात्प्रमुच्य धृत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसंभवामीत्य-
भिसंभवामीति ॥ १ ॥

1. From the dark, I come to the grey; from the grey I come to the dark, shaking off all evils, as the horse shakes off its hairs, and as the moon freeing itself from the mouth of Rahu, so shaking off the body

and having fulfilled all ends, I obtain the uncreated world of *Brahma*; yea I obtain it.

SECTION 14.

Note:—This section teaches the knowledge of *Brahma* under the name of ether or *Akasha*.

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतं स आत्मा
प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो राज्ञा यशो विशा
यशोऽहं नु प्रापत्सि स हाह यशसां यशः श्वेतमदत्कमदत्कं श्वेतं लिन्दुमाभिगा
लिन्दुमाभिगाम् ॥ १ ॥

1. That which is called ether is the source of names and forms and that within which these are contained that is *Brahma*, the immortal, the self. I come to the assembly house of *Prajapati*. (*Hiranyagarbha*). I am the glory of *Brahma*, the glory of kings, and I am the glory of *Vaishyas*. I wish to obtain that glory; I am the glory of the glories. May I never go to the white and toothless, devouring slippery abode (womb); yea may I never come. Cf. B. S., I-3-41.

SECTION 15.

तद्वैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्य आचार्यकुलाद्वेद-
मधीत्य यथाविधानं गुरोः कर्मातिशेषेणाभिसमावृत्य कुटुम्बे शुचौ देशे स्वाध्याय-
मधीयानो धार्मिकान्विदधदात्मनि सर्वेन्द्रियाणि संप्रतिष्ठाप्याहिंसन्तस्सर्वभूता-
न्यन्यत्र तीर्थेभ्यः स खल्वेवं वर्तयन्त्यावदायुषं ब्रह्मलोकमभिसंपद्यते न च पुनरावर्तते
न च पुनरावर्तते ॥ १ ॥

1. This *Brahma* said to *Prajapati*, *Prajapati* to *Manu*, and *Manu* to his children. One who has

studied the Vedas at the place of a teacher, according to the prescribed rule during the time left, after performing the services to the teacher and having obtained his discharges, settled in his house, studying the Vedas in some sacred place and has begotten good sons, having withdrawn all his senses into the self, never giving pain to other creatures. except at certain specially ordained places and times :—one who thus lives throughout his life reaches the world of *Brahma*, and does not return; yea he returns not. Cf. B. S., III-4-48 and IV-1-12. ✓

THE BRIHADARANYAKA UPANISHAD

Subject-matter.—This Upanishad belongs to the Krishna Yajur Veda (called the Vajasaneyi *Sanhita* and like the other Upanishadaḥ it also treats of *Brahma*, *Jiva* and *Jagat* and most clearly shows that *Brahma* is the absolute unity—(or *Advaita*) and identical with *Atma* (or Self) and the world is his manifestation. Thus, *Brahma* and the Self are one and the same. The one (*Jiva*) becomes deluded being united with body and subject to enjoyment of pleasure and pain, birth and death, etc., but on obtaining knowledge and liberation it attains to his true nature and supreme form and then regards himself that “I am *Brahma*” and that “Thou art the Self,” the *Sat* and the inner self of all.” *Brahma* is of two-fold nature as *Saguna* and *Nirguna*. As *Saguna* (or manifested) he is the cause of all names, forms, beings and the world; as *Nirguna* (or unmanifested) he is without qualities and is best described as “*Neti*—*Neti*.”

Brihadaranyaka is one of the greatest and the highest Upanishads. It comprises of three portions called *Madhu Khanda*, *Yagyavalkya Khanda* and *Khila Khanda*. The first portion *Madhu Khanda* consists of the first two chapters. The first chapter treats of sacrificial horse as *Prajapati* the creator of all, hunger and death, the destroyer of all and *Udgeetha* as *Brahma* the supreme of all and that *Brahma* alone existed at first and he created the world and food for all. The second chapter deals with the

discourse of Balaki and Ajatashatru that *Brahma* is not limited and defined but all-pervading and infinite and that he is of two-fold character. It also teaches *Madhu Vidya* that the Self is the essence of all, and therefore, should be known and worshipped by all. The second portion, called *Yagyavalkya Khanda* consists of Chapters III and IV and teaches the highest knowledge of *Brahma* for the attainment of liberation, the supreme goal. Chapter III deals with the discourse of Yagyavalkya and learned *Brahmanas* in the assembly of king Janaka about certain sacrifice gods and the *Brahma* knowledge. The discourse of Uddalaka brings out that the Self is the inner soul and essence of all, that of Gargi that *Akshara Brahma* is all-pervading; by his command all the worlds are governed and held together. Chapter IV treats of the teaching of Yagyavalkya to Janaka about *Brahma* knowledge and how to attain to liberation; and the teaching to Maitryi that all the world is dear for the sake of the Self and not for the world's own sake. It also describes at length the state of waking, dream, deep sleep and *Turiya* and how the self is united with senses, mind and *Prana*, acts and conducts itself in the same states. The third portion *Khila Khanda* consists of the last two Chapters V and VI which describes certain teachings for attainment of knowledge and the supreme goal. The first two chapters of Brihadaranyaka also describe a number of meditations as follows:—

- (1) Purusha meditation, (2) Death, (3) Udgetha, (4) Antaryami, (5) Madhu (or

bliss); and the other four chapters of Brihadaranyaka teach the knowledge of *Brahma* under the names of (1) Akshara, (2) Dahara, (3) Sat, (4) Sandilya, (5) Prana and (6) Panchagni.

This Upanishad contains six chapters and there are many sections in each chapter and there are different verses (or *Mantras*) in each section.

CHAPTER I SECTION 1.

Note.—This section describes the worship of sacrificial horse as *Brahma* under the name of *Puru-sha* meditation. (Same as in Chhand. III-16-1.)

ॐ उषा वा अश्वस्य मेध्यस्य शिरः सूर्यश्चक्षुर्वातः प्राणो व्यात्तमग्निर्वैश्वानरः
संवत्सर आत्माश्वस्य मेध्यस्य ॥ द्यौः पृष्ठमन्तरिक्षमुदरं पृथिवी पाजस्यम् ।
दिशः पाश्वे अवान्तरदिशः पर्वव ऋतवोऽङ्गानि मासाश्चार्धमासाश्च पर्वाण्य-
होरात्राणि प्रतिष्ठा नक्षत्राण्यस्थीनि नभो माश्वसानि । ऊवर्धयै सिकताः सिन्धवो
गुदा यकुच्च कलोमानश्च पर्वता ओषधयश्च वनस्पतयश्च लोमानि उद्यन्
पूर्वावो निम्लोचञ्जयनाथस्तद्विजृम्भते यद्विद्योतते यद्विधूनुते तत्स्तनयति यन्मेहति
तद्वर्षति वागेवास्य वाक् ॥ १ ॥

1. The head of the sacrificial horse is the dawn, its eye the sun, *Prana* the air, open mouth the *Vaishwanara* fire, and the body of sacrificial horse the year, its back heaven, stomach the sky, hoofs the earth, sides the four quarters, ribs the intermediate quarters, limbs the seasons, joints the months and fortnights, its feet the days and nights, bones the stars, its flesh the sky, half digested food the sand, arteries the rivers, liver and spleen the mountains, hairs the herbs and trees, fore-part the

ascending sun, hind part the descending sun, yawning the lightning, shakings of the body the thunder, making water the rain, and its neighing the speech.

अहर्वा अश्वं पुरस्तान्महिमान्वजायत तस्य पूर्वं समुद्रे योनी रात्रिरेनं पश्चान्महिमान्वजायत तस्यापरे समुद्रे योनिरेतौ वा अश्वं महिमानावभित संबभूवतुः । हयो भूत्वा देवानवहद्वाजी गन्धर्वानवर्षांसुरानश्वो मनुष्यान् समुद्र एवास्य बन्धुः समुद्रो योनिः ॥ २ ॥

2. The day is the *Mahima* (or golden cup) which is placed before the horse, and the eastern sea is its origin; the night is the *Mahima* (or silver cup) placed behind it; and the western sea is its origin. These *Mahimas* are placed before and behind the horse. As *Haya* (or horse) it carries the *Devas*, as *Vaji* the *Gandharvas*, as *Arva* the *Asuras*, and as *Ashwa* the men. The sea is its kinsmen and the sea is its origin.

i.e. The two *Mahimas* are the golden and silver cups respectively the sun and moon, the gods of day and night which have their origin from water as the seas; and the sacrificial horse represents *Brahma* who is the creator and supporter of all beings.

SECTION 2.

Note.—This section describes the worship of *Brahma* under the name of Death meditation, because Death is the destroyer of all. (Same as in Kath., II-25.)

नैवेह किंचनाग्र आसीन्मृत्युर्नैवेदमावृतमासीत् ।

अशनययाशनाया हि मृत्युस्तन्मनोऽकुर्वतास्मन्वी स्यामिति ॥

सोऽर्चत्रचरतस्यार्चत आपोऽजायन्तार्चते वै मे कमभूदिति तदेवार्कस्यार्क-
त्वम् कश्चि वा अस्मै भवति य एवमेतदार्कस्यार्कत्वं वेद ॥ १ ॥

1. There was nothing here at first. This was enveloped by death as hunger, for hunger is death. He created the mind, thinking let me have mind. He performed meditation and by his meditation water was produced. He thought that water is produced by my meditation, and that god is *Arka*, and he who knows thus that god is *Arka*, obtains happiness.

i.e., *Arka* or water as *Brahma* is the origin of all beings and that hunger and death also represent *Brahma* as the destroyer of all.

आपो वा अर्कस्तद्यदपाश्च शर आसीत्समहन्यत सा पृथिव्यभवत्तस्यामश्राम्य-
तस्य श्रान्तस्य तप्तस्य तेजो रसो निवर्तताग्निः ॥ २ ॥

2. Water is *Arka*. That which was foam of the water was congealed and became earth. He was tired by it. On his being tired and heated, his essence light came forth as fire.

स त्रेवात्मानं व्यकुस्तादित्यं तृतीयं वायु तृतीयश्च एष प्राणस्त्रेधा विहितः ।
तस्य प्राची दिक्छिरोऽसौ चासौ चेमी । अथास्य प्रतीची दिक् पुच्छमसौ चासौ
च सक्थ्यौ दक्षिणा चोदीची च पार्श्वे द्वौः पृष्ठमन्तरिक्षमुदमियमुरः स एषोप्सु
प्रतिष्ठितो यत्र क्व चैति तदेव प्रतिष्ठित्येवं विद्वान् ॥ ३ ॥

3. He divided himself three-fold : the sun is the third form, and the air is the third. He divided this *Prana* three-fold ; his head is the eastern quarter ; his arms are this and that quarter ; his tail is the western quarter ; his hipbones are this and that quarter ; his flanks are the northern and southern quarters ; his back is the heaven ; his stomach is the sky, and his breast is this earth. He rests on this

water. He who knows thus, his shelter is wherever he goes.

सोऽकामयत द्वितीयो स आत्मा जायेतेति स मनसा वाचं मिथुनश्च समभव-
दशनाया मृत्युस्तद्वद्रेत आसीत्स संवत्सरोऽभवत् । न ह पुरा ततः सवत्सर आस
तमेतावन्तं कालमबिभः । यावान्संवत्सरस्तमेतावतः कालस्य परस्तादसृजत
तं जातमभिव्याददात्स भाणकरोत्सैव वागभवत् ॥ ४ ॥

4. He desired, "Let me create a second self." He, death as hunger, produced the union of speech with the mind. That which was the seed became the year. Before that there was no year. He supported him for a period of year and after that period he produced him. On his being born, he opened his mouth. He cried. That became speech.

स ऐक्षत यदि वा इममभिमश्स्ये कनीयोऽन्नं करिष्ये इति स तया वाचा
तेनात्मनेदश्च सर्वमसृजत् यदिदं किंचर्चो यजूंश्चि सामानि छन्दाश्चि यज्ञान्
प्रजाः पशून् । स यद्वदेवासृजत तत्तदत्तुमघ्नियत सर्वं वा अत्तीति तददितेरदिति
त्वश्च सर्वस्यैतस्यात्ता भवति सर्वमस्यान्नं भवति य एवमेतददितेरदितित्वं वेद
॥ ५ ॥

5. He thought, "If I kill him, I shall be making little food." He through that speech and through that self created all this. The Vedas, Rig, Yajur, Sama, Chhandas, sacrifices, men and animals: whatever he created he decided to eat. Because he eats all, so he is *Aditi* (or death). Who knows *Aditi* the eater, becomes the eater of all, and all becomes food. (Same as in Kath., II-25.)

सोऽकामयत भूयसा यज्ञेन भूयो यजेयेति सोऽश्राम्यत्स तपोऽस्तप्यत तस्य
श्रान्तस्य तप्तस्य यशो वीर्यमुदक्रामत् प्राणा वै यशो वीर्यं तत्प्राणेषूत्क्रान्तेषु
शरीरैश्श्वयितुमघ्नियत तस्य शरीर एव मन आसीत् ॥ ६ ॥

6. He again thought, "Let me perform the great sacrifice." He was tired and heated. On

being tired and heated, his reputation and strength departed, for *Pranas* are reputation and strength. On the departure of the *Pranas*, the body was swollen. But his mind was in the body.

सोऽकामयत मेध्यं म इदं स्यादात्मन्यनेन स्यामिति ततोऽश्वः समभव-
द्यदश्ववत्तन्मेध्यमभूदिति तदेवाश्वमेधस्याश्वमेधत्वम् । एष ह वा अश्वमेधं वेद
य एनमेवं वेद तमनवरुध्यैवामन्यत तं संवत्सरस्य परस्तादात्मन आलभत
पशून्देवताभ्यः प्रत्यौहत् तस्मात्सर्वदेवत्यं प्रोक्षितं प्राजापत्यमालभन्त । एष ह वा
अश्वमेधो य एष तपति तस्य संवत्सर आत्माय मग्निरर्कस्तस्येमे लोका आत्मान-
स्तावेतावर्काश्वमेधौ सोपुनरेकैव देवता भवति मृत्युरेवापुनर्मृत्युं जयति नैनं
मृत्युराप्नोति मृत्युरस्यात्मा भवत्येतासां देवतानामेको भवति ॥ ७ ॥

7. He desired, "Let this body of mine be a sacrifice, and let me be embodied through this." And because the body enlarged (as *Ashwata*), therefore, it came to be called a horse (or *Ashwa*). And because it became fit for sacrifice, therefore, the horse-sacrifice came to be known *Ashwamedha*. He who knows this knows the *Ashwamedha*. Letting it to remain free, he reflected on it. After a year he sacrificed it for himself, and offered (other) animals to the gods. Therefore, they sacrifice the purified (horse) to *Prajapati* after offering it to all gods. That which shines is the sacrifice-horse, and his body is the year. This fire is *Arka* and its limbs are these worlds. So these are *Arka* and *Ashwamedha*. They again become one god of death (who knows thus), even conquers death, is not overtaken by death. Death becomes his self, and he becomes one with these gods. Cf. Gita. III-9, IV-25 and VIII-4.

SECTION 3.

Note.—This section describes the worship of *Brahma* under the name of *Udgeetha* meditation. (Same as in Chhand., I-1-1.)

द्वयाहप्राजापत्या देवाश्चासुराश्च ततः कनीयसा एव देवा ज्यायसा असुरास्त
एष लोकेऽस्पर्धन्त ते ह देवा ऊचुर्हन्तासुरान्यज्ञ उद्गीथेनात्ययामेति ॥ १॥

1. *Prajapati* had two kinds of sons, the gods and the demons. Of them the gods were few and the demons many. They struggled for these worlds. The gods said, "Well, we shall overcome the demons through the sacrifice by *Udgeetha*." Cf. Gita, XVI-6; B. S., III-3-6.

तेह वाचमूचुस्त्व न उद्गायेति तथेति तेभ्यो वागूदगायत् यो वाचि भोगस्त
देवेभ्य आगायत् यत् कल्याणं वदति तदात्मने ते विदुरनेन वै न उद्गात्रात्ये-
ष्यन्तीति तमभिद्रुत्य पाप्मनाविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपं वदति स
एव स पाप्मा ॥ २ ॥

2. They said to speech, "Sing (*Udgeetha*) for us." "Well," replied the speech, and sang for them. The enjoyment that is in speech was sung for the gods, and what is good was sung for the self. The demons knew that through the *Udgeetha* the gods would overcome them. They charged and pierced it with evil. That is the evil by which she speaks, sees improperly: that alone is the evil.

अथ ह प्राणमूचुस्त्व न उद्गायेति तथेति तेभ्यः प्राण उद्गायद्यः प्राण-
भोगस्तं देवेभ्य आगायद्यत् कल्याणं जिघ्रति तदात्मने ते विदुरनेन वै न उद्गा-
त्रात्येष्यन्तीति तमभिद्रुत्य पाप्मनाविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपं
जिघ्रति स एव स पाप्मा ॥ ३ ॥

3. Then they said to the *Prana*, "Sing for us." "Well," replied the *Prana*, and sang for them. The

enjoyment that is in the *Prana* was sung for the gods, and that what is good smell was sung for itself. The demons knew that through the *Udgeetha* the gods would overcome them. They charged and pierced it with evil. That is evil what one smells. That is this evil.

अथ ह चक्षुरुचुस्त्व न उद्गायेति तथेति तेभ्यश्चक्षुरुदगायत् यश्चक्षुषि भोगस्तं देवेभ्य आगायद्यत्कल्याणं पश्यति तदात्मने ते विदुरनेन वै न उद्गात्रा-
त्येष्यन्तीति तमभिद्रुत्य पाप्मनाविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपं पश्यति
स एव स पाप्मा ॥ ४ ॥

4. Then they said to the eye, "Sing for us." "Well," the eye replied, and sang for them. The enjoyment that is in the eye it sang for the gods, while that which seems good was sung for itself. The demons knew, that through the *Udgeetha*, the gods would overcome them. They charged and pierced it with evil. That what is evil is seen That is this evil.

अथ ह श्रोत्रं मूचुस्त्व न उद्गायेति तथेति तेभ्यः श्रोत्रमुद्गायद्यः श्रोत्रे-
भोगस्तं देवेभ्य आगायद्यत्कल्याणं शृणोति तदात्मने ते विदुरनेन वै न उद्गा-
त्रात्येष्यन्तीति तमभिद्रुत्य पाप्मनाविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूपं
शृणोति स एव स पाप्मा ॥ ५ ॥

5. They then said to the ear, "Sing for us." "Well," said the ear, and sang for them. The enjoyment that is in the ear it sang for the gods, while the good hearing for itself. The demons knew that through the *Udgeetha* the gods would overcome them. They charged and pierced it with evil. That is evil what is heard improperly. That is this evil.

अथ ह मन ऊचुस्त्वं न उद्गायेति तथेति तेभ्यो मन उद्गायद्यो मनसि
भोगस्तं देवेभ्य आगायद्यत् कल्याणं संकल्पयति तदात्मने ते विदुरनेन वै न

उद्गात्रात्येध्यन्तीति तमभिद्रुत्य पाप्मनाऽविध्यन्तः यः स पाप्मा यदेवेदमप्रति-
रूपः संकल्पयति स एव स पाप्मैवमु खल्वेता देवताः पाप्मभिरुपासूजन्नेवमनाः
पाप्मनाऽविध्यन् ॥ ६ ॥

6. They then said to the mind. "Sing for us." "Well," the mind replied, and sang for them. The enjoyment that is in the mind it sang for the gods, while the good thinking for itself. The demons knew that through the *Udgeetha* the gods would overcome them. They charged and pierced it with evil. That is evil what is thought improperly. Similarly, all the gods that came in contact with evil were pierced with evil.

अथ हेममासन् प्राणमूचुस्त्वं न उद्गायेति तथेति तेभ्य एष प्राण उदगायत्ते
विदुरत्नेन वै न उद्गात्रात्येध्यन्तीति तदभिद्रुत्य पाप्मनाविध्यन्तः यथास्मानमृत्वा
लोष्ठो विध्वंसतेतैवैव विध्वंसमाना विध्वञ्चो विनेशुस्ततो देवा अभवन्
परासुरा भवत्यात्मना परास्य द्विषन्नातृव्यो भवति य एवं वेद ॥ ७ ॥

7. They then said to the *Prana*, 'in the mouth, "Sing for us." "Well, said the *Prana*, and sang for them. The demons knew that through the *Ud-geetha* the gods would overcome them. They charged and wanted to pierce it with evil. But like a clod of earth, striking against a rock, it shattered, so were they shattered, thrown in all directions and perished. Therefore, the gods were successful and the demons were defeated. He who knows thus his hostile relations are destroyed. Cf. B. S., III-3-6.

ते होवुः क्व नु सोऽभूदो न इत्यमसक्तेत्ययमास्येऽन्तरति सोऽयास्य आङ्गि-
रसोऽङ्गानाह रसः ॥ ८ ॥

8. They said, "Where he is who has thus restored us?" Here he is within the mouth. The

Prana is called *Ayasya Angirasa*, for it is the essence of the limbs (of the body).

सा वा एषा देवता दूर्नाम दूरः ह्यस्या मृत्युर्दूरः ह वा अस्मान्मृत्युर्भवति
य एवं वेद ॥ ९ ॥

9. This god is called *Dur* (or far), because death is far from it. Death is far from him who knows thus.

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहृत्य यत्रासां दिशामन्त-
स्तद्गमयांचकार तदासां पाप्मनो विन्यदधात्तस्मान्न जनमियान्नान्तमियान्नेत्पा-
प्मानं मृत्युमन्ववायानीति ॥ १० ॥

10. This deity (*viz.*, *Prana*) destroyed the evil (like death) of these gods and took it away to the end of these quarters. There it fixed their evil. Therefore, one should not go to these people and also to the end of such quarters. Let him not go to evil death.

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहृत्याथैनं मृत्युमत्यव-
हत् ॥ ११ ॥

11. This deity after destroying death the evil of the gods, carried them beyond death.

स वै वाचमेव प्रथमामत्यवहत्सा यदा मृत्युमत्यमुच्यत सोऽग्निरभवत्सो-
ऽयमग्निः परेण मृत्युमतिक्रान्तो दीप्यते ॥ १२ ॥

12. It carried away the first speech beyond death. When the speech was freed from death, it became fire. That fire being carried beyond death shines (or burns).

अथ ह प्राणमत्यवहत्स यदा मृत्युमत्यमुच्यत स वायुरभवत्सोऽयं वायु-
परेण मृत्युमतिक्रान्तः पवते ॥ १३ ॥

13. Then it carried away the *Prana*, and when it was freed from death it became air. That air being carried away beyond death blows.

अथ चक्षुरत्यवहत्तद्यदा मृत्युमत्यमुच्यत स आदित्योऽभवत्सोऽसावादित्यः
परेण मृत्युमतिक्रान्तस्तपति ॥१४॥

14. Then it carried away the eye and the eye on being freed from death became the sun. The sun being carried beyond death shines.

अथ श्रोत्रमत्यवहत्तद्यदा मृत्युमत्यमुच्यत ता दिशोऽभवत्स्ता इमा दिशः
परेण मृत्युमतिक्रान्ताः ॥ १५ ॥

15. It carried the ear and when freed from death it became the quarters. Those quarters were carried beyond death.

अथ मनोऽत्यवहत्तद्यदा मृत्युमत्यमुच्यत स चन्द्रमा अभवत्सोऽसौ चन्द्रः
परेण मृत्युमतिक्रान्तो भात्येव* इ वा एनमेषा देवता मृत्युमतिवहति य एवं
वेद ॥१६॥

16. Then it carried away the mind, and when it was freed from death it became the moon. That moon being carried beyond death shines. One who knows thus, this deity carries him beyond death.

अथात्मनेज्ञाद्यमागायद्यद्धि किंचान्नमद्यतेऽनेनैव तदद्यत इह प्रतितिष्ठति
॥ १७ ॥

17. Then it sang eatable food for itself, for whatever food is eaten, is eaten by it, and it subsists on that (food).

ते देवा अन्नवन्नेतावद्वा इद* सर्वं यदन्नं तदात्मन आगासीरनु नोऽस्मिन्न*
आभजस्वेति ते वै माभिसंविशतेति तथेति त* समन्तं परिण्यविशन्त तस्माद्यद-
नेनान्नमति तेनैतास्तप्यन्त्येद* ह वा एन* स्वा अभिसंविशन्ति भर्ता स्वाना*
श्रेष्ठः पुर एता भवत्यन्नादोऽविपतिर्यं एवं वेद य उहैवं विद*स्वेषु प्रतिपत्ति-
र्बुभूषति न ईवालं भार्येभ्यो भवत्यथ य एवैतमनुभवति यो वै तमनुभार्यान्बुभूषति
स हैवालं भार्येभ्यो भवति ॥१८॥

18. The gods said, "Whatever food there is, it is all this, and you have sung it for yourself. Now

let us have part of this food. Then enter into me.” Be it so and they entered into. Therefore, whatever food one eats through *Prana* satisfies them. So his relatives enter into him who knows thus, and he becomes their support, their superior, their leader, a good eater of food and the Lord of them. That one of his relatives who desires to rival a man of such knowledge, is powerless to support his dependents. But one who follows him and desires to support his dependents being under him is able to support them alone.

सोऽस्यास्य अङ्गिरसोऽङ्गानां हि रसः प्राणो वा अङ्गानां रसः प्राणो हि वा अङ्गानां रसस्तस्माद्वस्मात्कस्माच्चङ्गात्प्राण उत्क्रामति तदेव तच्छुष्यत्येष हि वा अङ्गानां रसः ॥ १९ ॥

19. It is *Ayasya Angirasa*, for it is the essence of limbs. This *Prana* is verily the essence of limbs. Indeed, it is their essence. Therefore, from whatever limb the *Prana* departs, that one withers. Therefore, this is of course the essence of their limbs.

एष उ एव बृहस्पतिर्वाग् वै बृहती तस्या एष पतिस्तस्माद् बृहस्पतिः ॥ २० ॥

20. This is *Brihaspati* (Lord of the speech). Speech is *Brihati* and this is its Lord. Therefore, this of course is *Brihaspati*.

एष उ एव ब्रह्मणस्पतिर्वाग् वै ब्रह्म तस्या एष पतिस्तस्माद् ब्रह्मणस्पतिः ॥ २१ ॥

21. This is *Brahmanaspati*. Speech is *Brahmana* (*yajus*), and this is its Lord. Therefore, this is *Brahmanaspati*.

एष उ एव साम वाग् वै सामैष सा चामश्चेति तत्साम्नः सामत्वं यद्वेद समः प्लुषिणा समो मशकेन समो नागेन सम एभिस्त्रिभिर्लोकैः समोज्जेन

सर्वेण तस्माद्वेव सामाश्नुते साम्नः सायुज्यं सलोकतां जयति य एवमेतत्साम
वेद ॥ २२ ॥

22. This (*Prana*) is *Sama*. Speech is *Sama*; *Sa* is she (*viz.*, speech) and *Ama* is male (*Prana*). Therefore, it (*Prana*) is also *Sama*. As it is equal to an insect, equal to a mosquito, equal to an elephant, equal to the three worlds, equal to all. Therefore, it is called *Sama*. He who knows this *Sama* (*Prana*) to be such attains union with it, and resides in the same.

एष उ वा उद्गीथः प्राणो वा उत् प्राणेन हीदं सर्वमृतब्धं वागेव गीथोच्च
गीया चेति स उद्गीथः ॥ २३ ॥

23. This (*Prana*) is also *Udgeetha* as it is '*Ut*,' for all this is raised by *Prana*, and speech is *geetha*. It is '*Ut*' and *geetha*, and therefore, it is *Udgeetha*.

तद्वापि ब्रह्मदत्तश्चेकितानेयो राजानं भक्षयन्नुवाचायं त्यस्य राजा मूर्धनि
विपातयताद्यदितोऽप्यास्य आङ्गिरसोऽन्येनोद्गायदिति वाचा च ह्येव स प्राणेन
चोद्गायदिति ॥ २४ ॥

24. There is also a story that Brahmadatta, the grandson of Chekitana, while drinking *Soma*, said this, 'Let this *Soma* cut off the head of *Udgatri* who sings without the aid of the *Prana*, and then he sang with the *Prana*, and speech (*Swara*), him who says that Ayasya Angirasa sang *Udgeetha* by any other than this. He performed *Udgeetha*, therefore, by speech and *Prana*.

तस्य हृतस्य साम्नो यः स्वं वेद भवति हास्य स्वं तस्य वै स्वर एव स्वं
तस्मादात्विज्यं करिष्यन्वाप्ति स्वरमच्छेत् तय। वाचा स्वरसंपन्नयात्विज्यं कुर्यात्-
स्माद्यज्ञे स्वरवन्तं दिदृक्षन्त एवाऽथो यस्य स्वं भवति भवति हास्य स्वं य
एवमेतत्साम्नः स्वं वेद ॥ २५ ॥

25. He who knows the wealth of this *Sama* (*Prana*) attains wealth; *Swara* (or tone) is its wealth. Therefore, one who acts as priest should desire to have a good voice with *Swara* and he should perform his action with good voice and *Swara*. Therefore, in sacrifice they want to have a priest with good voice like one who has wealth. He who knows the wealth of *Sama* to be such attains wealth.

तस्य हैतस्य साम्नो यः सुवर्णं वेद भवति हास्य सुवर्णं तस्य वै स्वर एव सुवर्णं भवति हास्य सुवर्णं य एवमेतत्साम्नः सुवर्णं वेद ॥ २६ ॥

26. He who knows the wealth of this *Sama* obtains gold, for its *Swara* is its wealth. He who knows the *Swara* of *Sama* as such obtains gold.

तस्य हैतस्य साम्नो यः प्रतिष्ठां वेद प्रति ह तिष्ठति तस्य वै वागेव प्रतिष्ठा वाचि हि खल्वेष एतत्प्राणः प्रतिष्ठितो गीयतेऽन्न इत्यु हैक आहुः ॥ २७ ॥

27. He who knows thus the support of the *Sama* obtains rest. Speech is its support. For *Prana* (*Sama*) is sung as resting on speech, and some say as resting on food.

अथातः पवमानानामेवाभ्यारोहः स वै खलु प्रस्तोता साम प्रस्तौति स यत्र प्रस्तुयात्तदेतानि जपेदसतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मा मृतम् । अगमयेति स यदाहासतो मा सद्गमयेति मृत्युर्वा असत्सदमृतं मृत्योर्मा मृतं गमयामृतं मा कुर्वित्येवैतदाह तमसो मा ज्योतिर्गमयेति मृत्युर्वै तमो ज्योतिरमृतं मृत्योर्मा मृतं गमयामृतं मा कुर्वित्येवैतदाह मृत्योर्मा मृतं गमयेति नात्र तिरोहितमिवास्ति । अथ यानातराणि स्तोत्राणि तेष्व्वात्मनेऽन्नाद्यमागायेत्तस्मादु तेषु वरं वृणीत यं कामं कामयेत तश्च स एष एवविदुद्गातात्मने वा यजमानाय वा यं कामं कामयेत तमागायति तद्धैतल्लोकजिदेव न हैवालोक्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥

28. Now, therefore, the rite *mantra* (purification process) of *Pavamana* is described. The priest *Prastotri* recites the *Sama*. While he recites it, these *mantras* are repeated:—From evil lead me to

the good. From darkness lead me to light. From death lead me to immortality. When he says, "Lead me to *Sat* (or manifested)." The *Asat* (or unmanifested) is death and *Sat* is immortality. So he says, "Lead me from death to immortality, that is. make me immortal." When he says, "From darkness lead me to light," then darkness is death and light is immortality. When he says, "Lead me from death to immortality or make me immortal." In the *Mantra*, lead me from death to immortality, there is nothing hidden. Then through the other hymns, he should sing the eatable food for himself, and he should ask for a boon of anything that he desires. Whatever desire he desires for himself or for the sacrificer thus knowing, that he obtains by the *Udgeetha*. This wins the world. Who knows the *Sama* thus, he has not to pray for liberation indeed.

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SECTION 4.

आत्मैवेदमग्र आसीत् पुरुषविधः सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्सोऽहमस्मो-
त्यग्रे व्याहरत्ततोऽहं नामाभवत्तस्मादप्येतद्द्वामिन्वितोऽहमयमित्येवाग्र उक्त्वाथा-
यन्नाम प्रब्रूते यदस्य भवति स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्याप्मन औषत्तस्मात्पु-
रुष औषति ह वै स तं योऽस्मात्पूर्वो बुभूषति य एवं वेद ॥१॥

1. At first this was the self alone of human form. He thought, "He saw nothing, but himself." He first said, 'I am.' Therefore, he was called '*Aham*.' Therefore, even now a man, when called, says first, "It is I," and then says any other name that he may have. And because he was first and before this all burnt all his sins, he is called *Purusha*.

Who thus knows, verily burns him that wants to be before him.

सोऽबिभेत्तस्मादेकाकी बिभेति स हायमीक्षां चक्रे यन्मदन्यन्नास्ति कस्मान्नु बिभेमीति तत एवास्य भयं वीयाय कस्माद्वचभेष्यद्वितीयाद्वै भयं भवति ॥२॥

2. He was afraid. Hence men are afraid to be alone. He thought, "If there is nothing but me, of what am I afraid?" From that his fear was gone. For what he would fear, as fear comes from another.

स वै नैव रेमे तस्मादेकाकी न रमते स द्वितीयमैच्छत् स हैतावानास यथा स्त्रीपुमाश्चैव संपरिष्वक्तौ स इममेवात्मानं द्वेधा पातयत्ततः पतिश्च पत्नी चाभवतां तस्मादिदमर्धंबृगलमिव स्व इति ह स्माह याज्ञवल्क्यस्तस्मादयमाकाशः स्त्रिया पूर्णत एव तां समभवत्ततो मनुष्या अजायन्त ॥३॥

3. He was not happy, and hence men are not happy when alone. He desired for another. He was as much a husband and wife together. He divided this body into two. From that became husband and wife. Therefore, this is half like a pea, as declared by Yagyavalkya; there, this space is completed by the wife. He was united with her and from that man was born.

सा हेयमीक्षां चक्रे कथं नु मात्मान एव जनयित्वा सम्भवति हन्त तिरोऽज्ञानीति सा गौरभवद्वृष इतरस्तां समेवाभवत्ततो गावोऽजायन्त वडवेतराभवदश्ववृष इतरो गर्दभीतरा गर्दभ इतरस्तां समेवाभवत्तत एकशफमजायताऽजेतराभवद्वस्त इतरोऽविरतरा मेष इतरस्तां समेवाभवत्ततोऽजावयोऽजायन्तैवमेव यदिदं किञ्च मिथुनमापिपिलिकाभ्यस्तत्सर्वमसृजत ॥४॥

4. How can he be united with me after producing me himself. Well, let me hide myself. She became a cow and the other became bull, and was united with her. Hence, cows were born. The one became a mare and the other a horse; the one became

a she-ass and the other became a he-ass, and was united with her; and from that one, the hoofed animals were born. The one became a she-goat and the other a he-goat; the one became an ewe and the other became a ram, and was united with her; and from that goats and sheep were born. In this way every thing that is united, up to the ant, that all was created by him.

सोऽवेदह वाव सृष्टिरस्म्यह॥ इदं सर्वमसृक्षीति ततः सृष्टिरभवत्सृष्ट्याः-
हास्यैतस्यां भवति य एवं वेद ॥५॥

5. He knew, "I am verily the creation for I created all this." Therefore, he was creation. He who knows thus becomes creator in this creation.

अथेत्यभ्यमन्थत्स मुखाच्च योनेर्हस्ताभ्या चाग्निमसृजत तस्मादेतदुभयमलो-
मकमन्तरतोऽलोमका हि योनिरन्तस्तद्यदि तमाहुरमु यजामु यजेत्येकं देवमेतस्यैव
सा विसृष्टिरेष उ ह्येव सर्वे देवा अथ यत्किंचेदमाद्रं तद्वेतसोऽसृजत तदु
सोम एतावद्वा इदं सर्वमन्नं चैवान्नादश्च सोम एवान्नमग्निरन्नादः सैषा
ब्रह्मणोऽतिसृष्टिर्यच्छेयसी देवानसृजताथ यन्मर्त्यः सन्नमृतानसृजत
तस्मादतिसृष्टिरतिसृष्ट्याः हास्यैतस्यां भवति य एवं वेद ॥६॥

6. Then he rubbed and produced fire from its source, the mouth and the hands. Therefore, both of these are the source and without hairs on the inside. When they say this, "Sacrifice to this, sacrifice to that god separately, (they are wrong) for these are his creation, and he is all gods. Now whatever is wet he created from the seed and that is Sama. All this (world) is so much food and the eater of food. *Soma* is food and fire is the eater of food. This is the supreme creation of *Brahma* and he created the superior gods. Now he is mortal and created the immortals. Therefore, this is supreme

creation. He who knows thus becomes supreme creator in this creation.

तद्धेद तर्ह्यव्याकृतमासीत्तन्नामरूपाभ्यामेव व्याक्रियतेऽसौनामायमिदं रूप
इति तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियतेऽसौनामायमिदं रूप इति स एष
इह प्रविष्ट आनखाग्नेभ्यो यथा क्षुरः क्षुरधानेऽवहितः स्याद्विश्वंभरो वा विश्वंभर-
कुलायेत न पश्यन्ति । अकृत्स्नो हि स प्राणश्चेव प्राणो नाम भवति वदन् वाक्प-
श्यश्चक्षुः शृण्वन् श्रोत्र मन्वानो मनस्तान्यस्यैतानि कर्मनामान्येव स योत एकै-
कमुपास्ते न स वेदाकृत्स्नो ह्येषोऽत एकैकेन भवत्यात्मेत्येवोपासीतात्र ह्येते सर्व
एकं भवन्ति तदेतत्पदवीयमस्य सर्वस्य यदयमात्मानेन ह्येतत्सर्वं वेद । यथा ह
वै पदेनानुविन्देदेवं कीर्तिश्च श्लोकं विन्दते य एव वेद ॥७॥

7. This (world) was first unmanifested. It was manifested into names and forms, and was of this name and of that form. So even now it is manifested into names and forms, and it is called of such a name and of such a form. He has entered here (world) up to the end of the nails, as a razor in its case or as fire in its source (wood). They do not see it for it is not complete. As life it is called *Prana*, as speaker speech, as seer eye, as hearing ear, as thinking mind. These are its names according to works. He who meditates upon each of these does not know, for it is incomplete. Who meditates upon the self as each of these, for him all become as one only. Of these this self alone is sought after through it, just as one may get (an animal) by its footprints. He who knows it (self) thus obtains fame and glory. Cf. B. S., I-4-2.

तदेतत्त्रेयः पुत्रात्त्रेयो वित्तात्त्रेयोऽन्यस्मात्सर्वस्मादन्तरतरं यदयमात्मा स
योऽन्यमात्मनः प्रियं ब्रूवाणं ब्रूयात् प्रियश्च रोत्यतीतीश्वरो ह तथैव स्यादात्मान-
मेवप्रियमुपासीत स य आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुकं
भवति ॥८॥

8. This self is dearer than son, dearer than wealth, dearer than anything else. Whoever says to one being dearer than the self, that this dearer one will perish, then he becomes fit for saying so. One should meditate upon the self as dear; his dear one does not perish.

तदाहुर्दद्ब्रह्मविद्यया सर्वं भविष्यन्तो मनुष्या मन्यन्ते किमुतद्ब्रह्माऽवेद्यस्मा-
त्तत्सर्वमभवदिति ॥९॥

9. They say, "Men think that through the knowledge of *Brahma* we shall become all. Does any one thus know *Brahma* by which he becomes all?"

ब्रह्म वा इदमग्र आसीत्तदात्मानमेवावेदहं ब्रह्मास्मीति तस्मात्तत्सर्वमभवत्
तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्तथर्षीणां तथा मनुष्याणां तद्धैतत्प-
श्यन्नृषिर्वाग्देवः प्रतिपेदेऽहं मनुरभवत् सूर्यश्चेति तदिदमप्येतहि य एवं वेदाऽहं
ब्रह्मास्मीति स इदं सर्वं भवति तस्य ह न देवाश्च नाभूत्या ईशते आत्मा
ह्येषां स भवत्यथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद
यथा पशुरेव स देवानां यथा ह वै बहवः पशवो मनुष्यं भुञ्जुरेवमेकैकः पुरुषो
देवान् भुनक्त्येकस्मिन्नेव पशावादीयमानेऽप्रियं भवति किमु बहुषु तस्मादेषां तन्न
प्रियं यदेतन्मनुष्या विद्युः ॥१०॥

10. This was verily *Brahma* at first. It knew only itself that I am *Brahma*. Therefore, it became all. And whoever among the gods, sages and men knew it also became that. Sage Vamdeva perceiving this as that, knew, "I was Manu and the sun." And to this day whoever knows thus, "I am *Brahma*," becomes all this. Even the gods are not capable of undoing his good, for he is their self. He who worships other gods as he is one and I am another does not know he is like a beast of the gods. Men serve the gods as so many beasts serve the man. Even if one beast is taken away he becomes unhappy, what

of many? Therefore they (*viz.*, gods) are also unhappy if men know this (*Brahma*). Cf. Gita, II-12, VII-19, VIII-11; B. S., I-1-30, II-1,16, IV-1-3 and IV-4-4.

ब्रह्म वा इदमग्र आसीदेकमेव तदेकं सन्न व्यभवत्तच्छ्रेयोरूपमत्यसृजत क्षत्र यान्येतानि देवत्रा क्षत्राणीन्द्रो वरुणः सोमो रुद्रः पर्जन्यो यमो मृत्युरीशानं इति तस्मात् क्षत्रात्परं नास्ति तस्माद्ब्राह्मणः क्षत्रियमघस्तादुपास्ते राजसूये क्षत्र एव तद्यज्ञो दधाति सैषा क्षत्रस्य योनिर्यद्ब्रह्म तस्माद्यद्यपि राजा परमतां गच्छति ब्रह्मैवान्तर् उपनिश्रयति स्वायोनिं य उ एनं हिनस्ति स्वां स योनिमृच्छति स पापीयान् भवति यथा श्रेयांससं हिंसित्वा ॥११॥

11. This was one *Brahma* alone at first. Being one alone, he did not increase. He created an excellent form of *Kshatriya*, and therefrom arose the gods, as *Indra*. *Varuna*, moon, *Rudra*, *Yama*, death, and *Ishana*. Therefore, there is none higher than the *Kshatriya*. Therefore, the *Brahman* under *Kshatriya* worships at the *Rajsuya* sacrifice, and serves the *Kshatriya* and gives him glory *Brahma* alone is the source of the *Kshatriya*. Therefore, although the king obtains supremacy (at sacrifice), he ultimately takes refuge in the *Brahma* as his source. He who injures *Brahmana* hurts his own source. He becomes sinful as one who slights his superior.

स नैव व्यभवत् स विश्वमसृजत यान्येतानि देवजातानि गणश आख्यायन्ते वसवो रुद्रा आदित्या विश्वेदेवा मरुत इति ॥१२॥

12. He did not increase and created the *Vaishvys* that class of gods called by groups:—the *Vasus*, *Rudras*, *Adityas*, *Vishvadevas* and *Maruts*.

स नैव व्यभवत् स शौद्रं वर्णमसृजत पूषणमियं वै पूषेयं हीदं सर्वं पुष्यति यदिदं किञ्च ॥१३॥

13. He did not increase and created the *Shudra* caste of *Pushan*. The earth is *Pushan* (nourisher), for it nourishes all this that exists.

स नैव व्यभवत्तच्छ्रूयोरूपमत्यमृजत धर्मं तदेतत् क्षत्रस्य क्षत्रं यद्धर्मस्तस्माद्धर्मोत्पन्नं नास्त्यतो अबलीयान् बलीयाः समाह्वसते धर्मेण यथा राज्ञैव यो वै स धर्मः सत्यं वै तत्तस्मात् सत्यं वदन्तमाहुर्धर्मं वदतीति धर्मं वा वदन्तः सत्यं वदतीत्येतद्धचेवैतदुभयं भवति ॥१४॥

14. He did not increase and created the excellent form of justice. This justice is the protector of the *Kshatriyas*. Therefore, there is nothing greater than justice, and even a weak man can defeat a strong man by justice like a king. What is justice is truth. Therefore, the truth-speaker is called the truth justice and the justice-speaker is called a truth-speaker. Therefore, either of these become both.

तदेतन्नृणां क्षत्रं विद् शूद्रस्तमग्निर्नैव देवेषु ब्रह्माभवद्ब्राह्मणो मनुष्येषु क्षत्रियेण क्षत्रियो वैश्येन वैश्यः शूद्रेण शूद्रस्तस्मादग्नावेव देवेषु लोकमिच्छन्ते ब्राह्मणे मनुष्येष्वेताभ्यां हि रूपाभ्यां ब्रह्माभवत् । अथ यो ह वा अस्माल्लोकात्स्व लोकमदृष्ट्वा प्रैति स एनमविदितो न भुनक्ति यथा वेदो वाननूक्तोज्येष्ठा कर्माकृतं यदिह वा अप्यनेवंविद्धमहत्पुण्यं कर्म करोति तद्धास्यान्ततः क्षीयत एवात्मानमेव लोकमुपासीत स य आत्मानमेव लोकमुपास्ते न हार्य कर्म क्षीयते अस्माद्धचेवात्मनो यद्यत्कामयते तत्तत्सृजते ॥१५॥

15. There were these four castes—the *Brahmans*, the *Kshatriyas*, the *Vaishyas* and the *Shudras*. He became *Brahmana* among the gods as fire, among men as (men), a *Kshatriya* of the *Kshatriyas*, a *Vaishya* of the *Vaishyas* and a *Shudra* of the *Shudras*. Therefore, they desire the world of fire among the gods as the *Brahmana* among men by these two forms. One who goes from this world without knowing the self, that unknowing person does not

attain it, as the Vedas not studied or the works not performed lead to no success. Even if one does not know him thus, and performs many good deeds they are exhausted in the end. Let a man worship the self as his world. He who worships the world as his own self has not his works ever destroyed. From this very self he obtains whatever world he desires.

अथो अयं वा आत्मा सर्वेषां भूतानां लोकः स यज्जुहोति यद्यजते तेन देवानां लोकोऽथ यदनुब्रूते तेन ऋषीणामथ यत्पितृभ्यो निपृणाति यत्प्रजामिच्छते तेन पितृणामथ यन्मनुष्यान्वासयते यदेभ्योऽज्ञानं ददाति तेन मनुष्याणामथ यत्पशुभ्यस्तृणोदकं विन्दति तेन पशूनां यदस्य गृहेषु श्वापदा वयः स्यापिपीलिकाभ्य उपजीवन्ति तेन तेषां लोको यथाह वै स्वाय लोकायारिष्टिमिच्छेदेव ह वै विदे सर्वाणि भूतान्यरिष्टिमिच्छन्ति तद्वा एतद्विदित मीमांसितम् ॥१६॥

16. Now this self is the world of all beings. He is the world of the gods by what he offers and sacrifices, of the sages by what he learns, of the *Pitris* by what he offers them and desires children, of men by what shelter and food he gives them, of the cattle by what fodder and water he gives them, of the beasts, birds and ants by what he supports their lives in his house. As one desires welfare for himself, so do all beings desire welfare to him who knows it thus. This is the teaching. This is to be considered

आत्मैवेदमग्र आसीदेक एव सोऽकामयत जाया मे स्यादथ प्रजायेयाथ वित्तं मे स्यादथ कर्म कुर्वीयेत्येतावान् वै कामो नेच्छश्च नातो भूयो विन्देत्तस्मादप्येतर्ह्येकाकी कामयते जाया मे स्यादथ प्रजायेयाथ वित्तं मे स्यादथ कर्म कुर्वीयेति स यावदप्येतेषामेकैक न प्राप्नोत्यकृत्स्न एव तावन्मन्यते तस्यो कृत्स्नता मन एवास्यात्मा वाग्जाया प्राणः प्रजा चक्षुर्मानुषं वित्तं चक्षुषा हि तद्विन्दते श्रोत्रं दैव श्रोत्रेण हि तच्छृणोत्यात्मैवास्य कर्मात्मना हि कर्म करोति स एष पांक्तो यज्ञः पाङ्क्तः पशुः पाक्तः पुरुषः पांक्तमिदं सर्वं यदिदं किञ्च तदिदं सर्वमाप्नोति य एवं वेद ॥१७॥

17. This was at first one self alone. He desired "Let there be a wife for me; let me have a son; let me have wealth for performing action." This much is desire, and even by desiring, one cannot have more than this. Therefore, to this day a man being single desires that he may have a wife, he may have a son and have wealth for performing sacrifice. Until he obtains each of them he considers himself incomplete. His completeness is thus: the mind is his self; the speech his wife, the *Prana* his child, the eye his human wealth, for he obtains it through the eye; the ear his god, for he hears by the ear; the body is his action for he performs action by the body. This sacrifice is five-fold, the cattle five-fold, the man five-fold, and all this whatever five-fold. Who knows it thus obtains all this.

SECTION 5.

यत्सप्तान्नानि मेधया तपसा जनयत्पिता । एकमस्य साधारणं द्वे देवानभा-
जयत् त्रीण्यात्मनेऽकुरुत पशुभ्य एकं प्रायच्छत्तस्मिन्सर्वं प्रतिष्ठितं यच्च प्राणिति
यच्च न कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदा । यो वैतामक्षितिं वेद सोऽ-
न्नमिति प्रतीकेन स देवानपि यच्छति स ऊर्जमुपजीवतीति श्लोकः ॥१॥

1. The father (*Prajapati*) created seven kinds of food by sacrifice and austerity. One is common (to all), and two he allotted to the gods. Three he created for himself, and one he gave to the cattle. In this all rest, whether breathing or not. He who knows it (food) imperishable, eats it with his own mouth and attains to the gods and strength. Why they are not exhausted by being ever eaten.

यत्सप्तान्नानि मेधया तपसाजनयत्पितेति मेधया हि तपसाऽजनयत्पितैक-
 मस्य साधारणमितीदमेवास्य तत्साधारणमन्नं यदिदमद्येत स य एतदुपास्ते न स
 पाप्मनो व्यावर्तते मिश्रश्च ह्येतद्वै देवानभाजयदिति हुतं च प्रदुतं च तस्माद्देवेभ्यो
 जुह्वति च प्रच जुह्वत्यथो आहुर्दर्शपूर्णमासाविति । तस्मान्नेष्टियाजुकः स्यात्प-
 शुभ्यः एकं प्रायच्छदिति तत्पयः पयो ह्येवाग्रे मनुष्याश्च पशवश्चोपजीवन्ति
 स्ममात् कुमारं जातं घृतं वैवाग्रे प्रतिलेहयन्ति स्तनं वानुधापयन्त्यथ वत्सं
 जातमाहुरत्तृणाद इति । तस्मिन् सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च नेति पयसि
 हीदश्च सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न । तद्यदिदमाहुः संवत्सरं पयसा
 जुह्वदपपुनर्मृत्युं जयतीति न तथा विद्याद्यदहरेव जुहोति तदहः पुनर्मृत्युम-
 पजयत्येवंविद्वात्सर्वं हि देवेभ्योऽन्नाद्यं प्रायच्छति । कस्मात्तानि न
 क्षीयन्तेऽद्यमानानि सर्वदेति पुरुषो वा अक्षितिः स हीदमन्नं पुनः पुनर्जनयते यो
 वै तामक्षितिं वेदेति पुरुषो वा अक्षितिः स हीदमन्नं धियाधिया जनयते । कर्म-
 भिर्यद्वैतन्न कुर्यात्क्षीयेत ह सोऽन्नमत्ति प्रतीकेनेति मुखं प्रतीकं मुखेनेत्येतत्स देवा-
 नपि गच्छति स ऊर्जमुपजीवतीति प्रशस्सा ॥२॥

2. That father created seven kinds of food by meditation and sacrifice; that he verily created them by meditation and sacrifice; that one is common to all (means) that it is eaten by all as common food. He who meditates upon this (food) he is not freed from sin for it is a mixed one. That he allotted to the gods means offering oblations and sacrifices, and therefore, they offer both to the gods. Some say these are the new and full-moon sacrifices. They are the sacrifices for objects which should not be performed. That one he gave to the cattle, means milk, for men and cattle at first live on milk. Therefore, they first make a new-born child lick butter, and then suckle on breast. They call the new-born calf as not eating grass (*i.e.*, as living on milk). On it rests all whether living or not living. Therefore, all this whether living or not rests on milk. It is said that by making offerings of milk in the fire for a year,

one conquers death. One should not think so that he who knows thus conquers death the very day he makes the offerings, for he gives eatable food to the gods. Why they are not destroyed although they are always eaten? The person is imperishable because he produces food with intellect and work. If he does not do it, it would be destroyed. He eats food with mouth. He attains the gods and he lives with vigour. This is praise of sacrifice.

त्रीप्यात्मनेकुस्तेति मनो वाच प्राण तान्यात्मनेऽकुस्तान्यत्रमना अभूवं नाद-
शमन्यत्रमना अभूवं नाश्रौवमिति मनसा ह्येव पश्यति मनसा शृणोति । कामः
संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्ह्रीर्षीर्भीरिति ते तत्सर्वं मन एव तस्मा-
दपि पृष्ठत उपस्पृष्टो मनसा विजानाति यः कश्च शब्दो वागेव सैषा ह्यन्तमात्र-
तैशा हि न प्राणोऽपानो व्यान उदानः समानोऽन इत्येते तत्सर्वं प्राण एवैतन्मयो वा
अयमात्मा वाङ्मयो मनोमयः प्राणमयः ॥३॥

3. There he created three kinds of food for himself: mind, speech and *Prana*, he created for himself. I was absent-minded I did not see; I was absent-minded I did not hear; for one sees with the mind and hears with the mind. Desire, determination, doubt, faith, unfaith, infirmity, shame. intelligence and fear—all these are the mind. Even if one is touched from behind he knows it from the mind; and any sound is speech, for this is the last limit and this is not illuminated by other. *Prana*, *Apana*, *Vyana*, *Udana* and *Samana* are all these food (*Pranas*). This self consists of these, as consisting of speech, consisting of mind and consisting of *Prana*.

त्रयोलोका एतएव वागेवायं लोको मनोऽन्तरिक्षलोकः प्राणोऽसौ
लोकः ॥४॥

4. These are the three worlds. Speech is this world (earth). Mind is the intermediate (or *Antriksha*) world (sky), and *Prana* is that world (heaven).

त्रयो वेदा एत एव वागेवर्वेदो मनो यजुर्वेदः प्राणः सामवेदः ॥५॥

5. There are the three Vedas. Speech is the Rigveda, mind is the Yajurveda and *Prana* is the Samaveda.

देवाः पितरो मनुष्या एत एव वागेव देवा मनः पितरः प्राणो मनुष्याः ॥६॥

6. There are the gods, *Pitris* and men. Speech is the gods, mind is the *Pitri* and *Prana* is the man.

पिता माता प्रजैत एव मन एव पिता वाङ्माता प्राणः प्रजा ॥७॥

7. There are the father, the mother and the child. Mind is the father, speech is the mother and *Prana* is the child.

ज्ञातं विजिज्ञास्यमविज्ञातमेत एव यत्किञ्च विज्ञातं वाचस्तद्रूपं वाग्धि
विज्ञाता वागेन तद्भूत्वाऽवति ॥८॥

8. There is what is to be known is desirable to know and what is unknown. Whatever is known is a form of speech for speech is the knower and it protects him by being that.

यत्किञ्च विजिज्ञास्यं मनसस्तद्रूपं मनो हि विजिज्ञास्यं मन एनं तद्भूत्वा-
ऽवति ॥९॥

9. Whatever is desirable to know is a form of the mind, for the mind is what is desirable to know. The mind protects him by being that.

यत्किञ्चाविज्ञातप्राणस्य तद्रूपप्राणो ह्यविज्ञात प्राण एन तद्भूत्वाऽवति ॥१०॥

10. Whatever is a unknown form of *Prana*, for *Prana* is what is unknown. *Prana* protects him by being that.

तस्यैव वाचः पृथिवी शरीरं ज्योती रूपमयमग्निस्तद्यावत्येव वाक्तावती
पृथिवी तावानयमग्निः ॥११॥

11. The earth is the body of speech. This fire is of the form of light. So far as is speech, so far is the earth and fire is also so far.

अथैतस्य मनसो द्यौः शरीरं ज्योती रूपमसावादित्यस्तद्यावदेव मनस्तावती
द्यौस्तावानसावादित्यस्तौ मिथुनः समैतां ततः प्राणोज्जायत स इन्द्रः स एषोऽ-
सपत्नोऽद्वितीयो न सपत्नो नास्य सपत्नो भवति य एवं वेद ॥१२॥

12. Heaven is the body of mind. The sun is the form of light, and as far as the mind extends so far heaven extends so far goes the sun. The two were united and from that *Prana* was produced. That is Indra without a rival, and another is a rival. He who knows it has no rival.

अथैतस्य प्राणस्यापः शरीरं ज्योती रूपमसौ चन्द्रस्तद्यावानेव प्राणस्तावत्य
आपस्तावानसौ चन्द्रस्त एते सर्वे एव समाः सर्वेऽनन्ताः स यो हैतानन्तवत्
उपास्तेऽन्तवन्तः स लोकं जयत्यथ यो हैताननन्तानुपास्तेऽनन्तः स लोकं
जयति ॥१३॥

13. Now water is the body of this *Prana* and the moon is its luminous form And as far as is *Prana*, that far is the water, and so far is also the moon. They are all equal and they are all infinite. He who meditates upon these as finite wins the finite world; and he who meditates upon them as infinite wins the infinite world.

स एष संवत्सरः प्रजापतिः षोडशकलस्तस्य रात्रय एव पंचदशकला ध्रुव-
वास्य षोडशी कला स रात्रिभिरेवा च पूर्यतेऽप च क्षीयते सोऽमावास्याः रात्रि-
मेतया षोडस्या कलया सर्वमिदं प्राणभृदनुप्रविश्य ततः प्रातर्जायते तस्मादेताः
रात्रिं प्राणभृतः प्राणं न विच्छिन्द्यादपि कृकलासस्यैतस्या एव देवताया
अपचित्यै ॥१४॥

14. This *Prajapati* is the year and has 16 *Kalas* (or qualities). The nights are his 15 *Kalas* and the *Dhruva* (or fixed one) is the 16th *Kala*. He becomes full and wasted by nights. Through the 16 *Kalas* he pervades all these living beings on the new-moon night, and is born again on the next morning. Therefore, on this night one should not cut off the life of any being, not even of a chameleon, for the worship of this god.

यो वै स संवत्सरः प्रजापतिः षोडशकलोऽयमेवं स योऽयमेवं वित्पुरुषस्तस्य
वित्तमेव पञ्चदशकला आत्मैवास्य षोडशी कला स वित्तेनैवा च पूर्यतेऽप च
क्षीयते ततेतन्नभ्यं यदयमात्मा प्रधिवित्तं तस्माद्यद्यपि सर्वज्यानि जीयत आत्मना
चेज्जीवति प्रधिनागादित्येवाहुः ॥१५॥

15. Who is the *Prajapati* as the year with 16 *Kalas* is this man who knows thus. Wealth is his 15th *Kala* and the body is the 16th *Kala*. He is filled and wasted by wealth. The body is as nave, and wealth is as rim. Therefore if one loses all and lives by himself, they say that he loses the rim alone and will be bestowed with wealth like the nave.

अथ त्रयो वाव लोका मनुष्य लोकः पितृलोको देवलोक इति सोऽयं मनुष्य-
लोकः पुत्रेणैव जय्यो नान्येन कर्मणा कर्मणा पितृलोको विद्यया देवलोको देवलोको
वै लोकानां श्रेष्ठस्तस्माद्विद्यां प्रशंसन्ति ॥१६॥

16. There are three worlds, the world of men, the world of fathers and the world of gods. This world of men is won by son alone, and no other actions, the world of father by actions alone and the world of gods by knowledge alone. The world of the gods is the best of the worlds, and therefore they praise to knowledge.

अथातः संप्रतिरिंदा प्रैष्यन्मन्यतेऽथ पुत्रमाह त्वं ब्रह्म त्वं यज्ञस्त्वं लोक इति स पुत्रः प्रत्याहाहं ब्रह्माहं यज्ञोऽहं लोक इति यद्वै किञ्चानूक्तं तस्य सर्वस्य ब्रह्मेत्येकता । ये वै के च यज्ञास्तेषां सर्वेषां यज्ञ इत्येकता ये वै के च लोकास्तेषां सर्वेषां लोक इत्येकतावद्वा इदं सर्वमेतन्मा सर्वं सन्नयमभितोऽभुनजदिति तस्मात् पुत्रमनुशिष्ट लोक्यमाहुस्तस्मादेनमनुशासति स यदेवविदस्माल्लोकात्प्रैत्ययैभिरेव प्राणैः सह पुत्रमाविशति स यद्येनेन किञ्चिदक्षण्या कृतं भवति तस्मादेनं सर्वस्मात्पुत्रो मुञ्चति तस्मात्पुत्रो नाम स पुत्रेणैवास्मिल्लोके प्रतितिष्ठत्ययैनेमेते देवाः प्राणां अमृता आविशन्ति ॥१७॥

17. This is the departing gift. When a man thinks that he will die, he says to his son, "You are *Brahmana*; you are sacrifice; and you are the world." Then the son says, "I am *Brahmana*; I am sacrifice; and I am the world." He (father) whatever is done or not is unified in *Brahma*; whatever sacrifice is done or not is all unified in sacrifice; whatever worlds are won or not are all unified in the world. All this is so much. He being all this will protect me from this world. Therefore, they say that the learned son is for the world. Then he (father) instructs him. When he who knows thus departs from here, he enters his son together with speech, mind and *Prana*. If anything remains undone through his negligence, the son liberates him from all that. Therefore he is called son. He lives in this world through the son. Therefore, these immortal gods, the *Pranas* enter him.

पृथिव्यै चैनमग्नेश्च देवी वागाविशति सा वै देवी वाग्यया यद्यदेव वदति तत्तद्भवति ॥१८॥

18. The divine speech from the earth and fire enters him; that is, the divine speech through what he says becomes that.

दिवश्चैनमादित्याच्च दैवं मन आविशति तद्वै देवं मनो येनानन्देव भव-
त्यथो न शोचति ॥१९॥

19. From the heaven and from the sun the divine mind enters him, that is, the divine mind through which he becomes happy and grieves not.

अद्भ्यश्चैनं चन्द्रमसश्च दैवः प्राण आविशति स वै दैवः प्राणो यः सचरश्च
श्चासंचरश्च न व्यथतेऽथो न रिष्यति स एवं वित्सर्वेषा भूतानामात्मा भवति
यथैषा देवतैवश्च स यथैतां देवताश्च सर्वाणि भूतान्यवन्त्येदं ह वै विदश्च सर्वाणि
भूतान्यवन्ति यदु किंचेमाः प्रजाः शोचन्त्यमैवासां तद्भूवति पुण्यमेवामु गच्छति
न ह वै देवान् पापं गच्छति ॥२०॥

20. The divine *Prana* from water and the moon enters into him. That divine *Prana*, which whether it moves or not, is not distressed or destroyed. He who knows it thus becomes the self of all beings. As is this deity so he is. As all these beings protect this deity so do they all protect him who thus knows. If any of these beings grieves that becomes theirs. But only merit goes to him. No demerit attains to the gods.

अथातो व्रतमीमांसा प्रजापतिर्ह कर्माणि ससृजे तानि सृष्टान्यन्योन्येना-
स्पर्धन्त वदिष्याम्येवाहमिति वाग्दध्रे द्रक्ष्याम्यहमिति चक्षुः श्रोष्याम्यहमिति
श्रोत्रमेवमन्यानि कर्माणि यथाकर्म तानि मृत्युः श्रमो भूत्वोपयेमे
तान्याप्नोत्तान्यास्वा मृत्युरवारुन्धत्तस्माच्छ्राम्यत्येव वाक् श्राम्यति चक्षुः श्राम्यति
श्रोत्रमयेममेव नाप्नोद्योऽयं मध्यम. प्राणस्तानि ज्ञातुं दधिर अयं वै नः श्रेष्ठो
यः संचरश्चश्चासंचरश्च न व्यथतेऽथो न रिष्यति हन्तास्यैव सर्वे रूपमसा-
मेति त एतस्यैव सर्वे रूपमभवश्चस्तस्मादेत एतेनाख्यायन्ते प्राणा इति तेन ह
वाव तत्कुलमाचक्षते यस्मिन्कुले भवति य एवं वेद य उहैवविदा स्पर्धन्तेऽनुशुष्य-
त्यनुशुष्य ह वैवान्ततो भ्रियत इत्यध्यात्मम् ॥२१॥

21. Now this (sense organ) is for consideration. Prajapati created the sense organs. These, on being created, quarrelled with one another. The speech vowed

that I will speak, the eye that I will see, the ear that I will hear and the other (organs) resolved to do their respective action according to their function. Death in the form of fatigue overtook them, and having overtaken them, it controlled them. Therefore, the speech is ever tired and so do the eye and the ear. But it did not overtake *Prana* in the middle (body). The organs resolved to know it. This is the greatest among us, who whether it moves or moves not, feels no pain nor is destroyed. Well, let us all be of its form. They all became of its form. Therefore, they are all called *Pranas* who thus knows after him is called the family in which he is born. And who rivals with one who thus knows withers and after withering dies in the end. This refers to Self Knowledge.

अथाधिदैवतं ज्वलिष्याम्येवाहमित्यग्निर्दग्धे तप्स्याम्यहमित्यादित्यो भास्या-
म्यहमिति चन्द्रमा एवमन्या देवता यथादैवतं स यथैषां प्राणानां मध्यमः प्राण
एवमेतासां देवतानां वायुनिम्लोचन्ति ह्यन्या देवता न वायुः सैषाऽनस्तमिता
देवता यद्वायुः ॥२२॥

22. Now this refers to the gods. The fire resolved, I will go on burning; the sun that I will heat; the moon that I will shine. And so the other gods according to their actions. As the (chief) *Prana* in the middle (body) is superior among the *Pranas*, so is the air among the gods because it is never tired like the other gods. The other gods are untrue, but not the air.

अथैष श्लोको भवति यतश्चोदेति सूर्योऽस्तं यत्र च गच्छतीति प्राणाद्वा
एष उदेति प्राणेऽस्तमेति तं देवाश्चक्रिरे धर्मं स एवाद्य स 'उ' इव इति
यद्वा एतेऽमुर्ह्यध्रियन्त तदेवाप्यद्य कुर्वन्ति । तस्मादेकमेव व्रतं चरेत्प्राण्याच्चै-

वापान्याच्च नेन्मा पाप्मा मृत्युराप्नुवदिति यद्यु चरेत्समापिपयिषेत्तेनो एतस्यै
देवतायै सायुज्यञ्च सलोकतां जयति ॥२३॥

23. Now there is this verse. Whence the sun rises and where he sets, the gods vowed that he rises from the *Prana* and sets into the *Prana*. He is to-day and will be to-morrow. Therefore, they resolve to-day and will do the same to-morrow. Therefore, one should make a single vow and act with *Prana* and *Apana* alone, so that the evil death may not seize him. If he does it let him finish it. Through it he is united with this deity, and lives in the same world with it.

SECTION 6

त्रयं वा इदं नामरूपं कर्म तेषां नाम्नां वागित्येतदेषामुक्थमतो हि सर्वाणि
नामान्युत्तिष्ठन्त्येतदेषाञ्च सामेतद्वि सर्वैर्नामभिः सममेतदेषां ब्रह्मैतद्वि सर्वाणि
नामानि विभक्ति ॥१॥

1. This (world) is threefold name, form and action. Of these names, speech is the *Uktha* (or speaker), for all names spring from it. It is their *Sama* for it (sense) is equal to all names. It is their *Brahma* for it sustains all names.

अथ रूपाणां चक्षुरित्येतदेषामुक्थमतो हि सर्वाणि रूपाण्युत्तिष्ठन्त्येत-
देषाञ्च सामेतद्वि सर्वै रूपाः सममेतदेषां ब्रह्मैतद्वि सर्वाणि रूपाणि विभक्ति ॥२॥

2. Now of forms, the eye is the *Uktha*, for all forms spring from it. It is their *Sama*, for it is equal to all forms. It is their *Brahma*, for it sustains all forms.

अथ कर्मणामात्मेत्येतदेषामुक्थमतो हि सर्वाणि कर्माण्युत्तिष्ठन्त्येतदेषाञ्च
सामेतद्वि सर्वैः कर्मभिः सममेतदेषां ब्रह्मैतद्वि सर्वाणि कर्माणि विभक्ति तदेतन्त्रयञ्च

सदेकमयमात्माज्ज्मो एकः सन्नेतत्त्रयं तदेतदमृतं सत्येन छन्नं प्राणो वा अमृतं
नामरूपे सत्यं ताभ्यामयं प्राणश्छन्नः ॥३॥

3. Now of actions, the body is the *Uktha*, for all actions spring from it. It is their *Sama*, for it is equal to all actions. It is their *Brahma*, for it sustains all actions. This is threefold being one. What is this self which being one is threefold? That is immortal and covered by truth. *Prana* is immortal. Name and form are truth (manifestation), and so this *Prana* is covered by them.

CHAPTER II. SECTION 1.

Note :—This section describes the meditation on *Atma* (or Self) as *Brahma* through the teaching of Ajatashatru and Balaki and Yagyavalkya to Maitri that *Brahma* is all-pervading and of twofold forms as *Saguna* and *Nirguna* and the highest of all. (Same as in Sweta. VI-11.)

ॐ ॥ दृप्तबालाकिर्हिनूचानो गार्ग्य आस स होवाचाजातशत्रुं काश्यं ब्रह्म
ते ब्रवाणीति स होवाचाजातशत्रुः सहस्रमेतस्यां वाचि ददौ जनको जनक इति
वै जना धावन्तीति ॥१॥

1. Proud Balaki, son of Gargya, was a speaker. He said to Ajatashatru, "I will speak to you about *Brahma*." Ajatashatru replied, "For this speech I give you a thousand (cows)." People verily rush (saying), "A Janaka, a Janaka (or a liberal giver).

स होवाच गार्ग्यो य एवासावादित्ये पुरुष एतमेवाहं ब्रह्मोपास-इति स
होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्टा अतिष्ठाः सर्वेषां भूतानां मूर्धा राजेति वा

अहमेतमुपास इति स य एतमेवमुपास्तेऽतिष्ठाः सर्वेषां भूतानां मूर्धा राजा भवति ॥२॥

2. Gargya said, "The person that is in the sun, I meditate upon him as *Brahma*." Ajatashatru replied, "Don't, don't speak. I meditate upon him as the surpassing all men, their head and resplendent." He who meditates upon him thus becomes surpasser, head and resplendent of all men.

स होवाच गार्ग्यो य एवासौ चन्द्रे पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा बृहत्पाण्डरवासः। सोमो राजेति वा अहमेतमुपास इति स य एतमेवमुपास्तेऽहरहर्हं सुतः प्रसुतो भवति नास्यान्नं क्षीयते ॥३॥

3. Gargya said, "I meditate upon the person that is in the moon as *Brahma*." Ajatashatru replied, "Don't, don't speak about it. I meditate upon him as the great, white-robed and resplendent moon." He who meditates upon him thus, for him *Soma* is poured day by day and his food is not exhausted.

स होवाच गार्ग्यो य एवासौ विद्युति पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठास्तेजस्वीति वा अहमेतमुपास इति स य एतमेवमुपास्ते तेजस्वी ह भवति तेजस्विनी हास्य प्रजा भवति ॥४॥

4. Gargya said, "The person that is in the lightning, I meditate upon him as *Brahma*." Ajatashatru replied, "Don't, don't, speak about him; I meditate upon him as illuminating." He who meditates upon him thus becomes illuminating and his children become illuminating.

स होवाच गार्ग्यो य एवायमाकाशे पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठाः पूर्णमप्रवर्तते वा अहमेतमुपास इति स य एतमेवमुपास्ते पृथते प्रजया पशुभिर्नास्यास्मात्लोकपश्वजोद्वर्तते ॥५॥

5. Gargya said, "I meditate upon the person that is in the ether, as *Brahma*," Ajatashatru replied, "Don't, don't speak about him. I meditate upon him as full and stable." He who meditates upon him thus is filled with children and cattle and his children are not taken away from this world.

स होवाच गार्ग्यो य एवायं वायौ पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्टा इन्द्रो वैकुण्ठोऽपराजिता सेनेति वा अहमेतमुपास इति स य एतमेवमुपास्ते जिष्णुर्हृषिराजिष्णुर्भक्त्यन्यतस्त्यजायी ॥६॥

6. Gargya said, "The person that is in the air, I meditate upon him as *Brahma*." Ajatashatru replied, "Don't, don't speak about him, I meditate upon him as victorious, unconquerable and invariable army." He who meditates upon him thus becomes victorious, invincible, and conquerer of others.

साहोवाच गार्ग्यो य एवायमग्नौ पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्टा विषासहिरिति वा अहमेतमुपास इति स य एतमेवमुपास्ते विषासहिर्ह भवति विषासहिर्हस्य प्रजा भवति ॥७॥

7. Gargya said, "The person who is in fire, I meditate upon him as *Brahma* " Ajatashatru replied, "Don't, don't speak about him I meditate upon him as forbearing." He who meditates upon him thus becomes forbearing and his children also become forbearing.

स होवाच गार्ग्यो य एवायमप्सु पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्टाः प्रतिरूप इति वा अहमेतमुपास इति स य एतमेवमुपास्ते प्रतिरूपश्च हवैवैनमुपगच्छति नाप्रतिरूपमथो प्रतिरूपोऽस्माज्जायते ॥८॥

8. Gargya said, "The person who is in water, I meditate upon him as *Brahma*." Ajatashatru replied, "Don't don't speak about him. I meditate upon him

as agreeable." He who meditates upon him thus has agreeable things coming to him, and not disagreeable ones, and also his children are agreeable.

स होवाच गार्ग्यो य एवायमादर्शं पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्टा रोचिष्णुरिति वा अहमेतमुपास इति स य एवमेतमुपास्ते रोचिष्णुर्ह भवति रोचिष्णुर्हस्य प्रजा भवत्यथोयैः सन्निगच्छति सर्वाश्स्तानतिरोचते ॥९॥

9. Gargya said, "The person who is in mirror, I meditate upon him as *Brahma*." Ajatashatru replied, "Don't, don't speak about him. I meditate upon him as shining and his children also become shining; and he outshines all his associates."

स होवाच गार्ग्यो य एवायं यन्त पश्चाच्छब्दोऽनूदेत्येतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्टा असुरिति वा अहमेतमुपास इति स य एतमेवमुपास्ते सर्वश्च हैवास्मिँल्लोक आयुरेति नैनं पुरा कालात्प्राणो जहाति ॥१०॥

10. Gargya said, "The sound that rises behind one walking, I meditate upon him as *Brahma*." Ajatashatru replied, "Don't, don't speak about him thus. I meditate upon him as life." He who meditates upon him thus attains full life in this world, and does not depart from it before that time.

स होवाच गार्ग्यो य एवायं दिक्षु पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्टा द्वितीयोऽनपग इति वा अहमेतमुपास इति स य एतमेवमुपास्ते द्वितीयवान् ह भवति नास्माद्गणद्विद्यते ॥११॥

11. Gargya said, "The person who is in the quarters, I meditate upon him as *Brahma*." Ajatashatru replied, "Don't, don't speak about him. I meditate upon him as second and as inseparable."

He who meditates upon him thus obtains companions, and his followers are never separated.

स होवाच गार्ग्यो य एवाय छायामयः पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा मृत्युरिति वा अहमेतमुपास इति स य एतमेवमुपास्ते सर्वं हैवास्मिँल्लोक आयुरेति नैनं पुरा कालान्मृत्युरागच्छति ॥१२॥

12. Gargya said, "The person who consists of shadow, I meditate upon him as *Brahma*." Ajata-shatru replied, "Don't, don't speak about him. I meditate upon him as death." He who meditates upon him thus obtains life in this world and death does not overtake him before his time.

स होवाच गार्ग्यो य एवायमात्मनि पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा नैतस्मिन्संवदिष्ठा आत्मन्वीति वा अहमेतमुपास इति स य एतमेवमुपास्त आत्मन्वीह भवत्यात्मन्विनी हास्य प्रजा भवति स ह तूष्णीमास गार्ग्यः ॥१३॥

13. Gargya said, "The person who is in the self, I meditate upon him as *Brahma*." Ajata-shatru replied, "Don't, don't speak about him. I meditate upon him as self-possessed." He who meditates upon him thus becomes self-possessed and his children also become self-possessed. Gargya was silent.

स होवाचाजातशत्रुरेतावन्मु इत्येतावद्धीति नैतावता विदितं भवतीति स होवाच गार्ग्य उपत्वायानीति ॥१४॥

14. Ajata-shatru said, "Is it this much? It is this much only. It is not known by this much." Gargya said, "I approach you as a disciple."

.... स होवाचाजातशत्रुः प्रतिलोमं चैतद्यद्ब्राह्मणः क्षत्रियमुपेयाद्ब्रह्म मे वक्ष्यतीति व्येव त्वा ज्ञपयिष्यामीति तं पाणावादायोत्तस्थौ तौ ह पुरुषः सुप्तमाजग्मंतुस्तमेतैर्नाभिरामन्त्रयांचक्रे बृहन् पाण्डरवासः सोमराजमिति स नोत्तस्थौ तं प्राणिना पेषं बोधयांचकार स होत्तस्थौ ॥१५॥

15. Ajatashatru said, "It is against custom that a *Brahmana* should approach a *Kshatriya* thinking he will teach me about *Brahma*. Still I will teach you." Taking Gargya by the hand, he rose. They came to a sleeping person and called him by these names—great white, robbed, radiant, *Soma*. He did not rise. He was pushed till he awoke. Then he got up.

स होवाचाजातशत्रुर्यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषः क्वैष तदाभूत्कुत एतदागादिति तदु ह न मेने गार्ग्यः ॥१६॥

16. Ajatashatru said, "When this person was still asleep, where was he, and whence did he come back?" Gargya did not know that. Cf. B.S., 1-4-18.

स होवाचाजातशत्रुर्यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषस्तद्देशं प्राणानां विज्ञानेन विज्ञानमादाय य एषोऽन्तर्हृदय आकाशस्तस्मिञ्शेते तानि यदा गृह्णात्यथ हैतत्पुरुषः स्वपिति नाम तद्गृहीत एव प्राणो भवति गृहीता वाग् गृहीतं चक्षुर्गृहीतश्च श्रोत्रं गृहीतं मनः ॥ १७ ॥

17. Ajatashatru said, "When this person consisting of knowledge becomes asleep, then he takes the knowledge of the *Pranas* (or senses), through knowledge, and sleeps in *Akasha* (self), within the heart." When they are merged there, this person is called to sleep soundly. Then the *Prana* becomes merged, speech merged, eye merged, ear merged and mind merged there. Cf. B.S., I-4-18.

स यत्रैतत्स्वप्नायाचरति ते हास्य लोकास्तदुतेव महाराजो भवत्युतेव महाराजाह्मण उतवोच्चावचं निगच्छाते स यथा महाराजो जानपदान् गृहीत्वा स्वे जनपदे यथाकामं परिवर्ततेवमेवैष एतत्प्राणान् गृहीत्वा स्वे शरीरे यथाकामं परिवर्तते ॥ १८ ॥

18. When he dreams in sleep, these become his worlds. He becomes like an emperor, or like a great *Brahmana*, and attains high and low states; and as an emperor, taking his subjects moves about as he desires in his own kingdom; so does it (mind) as it pleases, taking the senses moves about in his own body. Cf. Gita, XV-8; B. S., II-3-34.

अथ यदा सुषुप्तो भवति यदा न कस्यचन वेद हिता नाम नाड्यो
द्वाप्ततिसहस्राणि हृदयात्पुरीततमभिप्रतिष्ठन्ते ताभिः प्रत्यक्सृप्य पुरीतति
येते स यथा कुमारो वा महाराजो वा महान्राह्मणो वाऽतिष्णीमानन्दस्य गत्वा
शयीतैवमेष एतच्छेते ॥ १९ ॥

19. Now when it becomes sound sleep and does not know anything, it proceeds by seventy-two thousand arteries called the *Hita* (or beneficial), which extend from the heart to the whole body and then returning through the same, he sleeps in the *Susumna* artery and as a child or an emperor, or a great *Brahmana* sleeps having attained the highest bliss, so does this sleep. (Same as in Kath., VI-16, Tait., I-6(1), Chhand., VIII-6-6.)

स यथोर्णनाभिस्तन्तुनोच्चरेद्यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युच्चरन्त्येवमेवा-
स्मादात्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि व्युच्चरन्ति
तस्योपनिषत्सत्यस्य सत्यमिति प्राणा वै सत्यं तेषामेष सत्यम् ॥ २० ॥

20. As a spider moves along its web, as from fire tiny sparks fly about, so from the self spring all the *Pranas* (or senses), all the worlds, all the gods and all the creatures. His *Upanishad* (Knowledge) is truth of the truth. *Prana* is truth and it is the truth of that. Cf. B. S., II-4-1.

SECTION 2

यो ह वै शिशुः साधनः सप्रत्याधानः सस्थूलः सदाम वेद सप्त ह
द्विषतो भ्रातृन्यानवरुणधृद्यं वाव शिशुर्योऽयं मध्यमः प्राणस्तस्येदमेवाधानमिदं
प्रत्याधानं प्राणः स्थूणान्नं दाम ॥ १ ॥

1. He who knows the calf with its abode, with its upper abode, with its pillar, and with its rope, destroys his hostile cousins. This *Prana* in the body is verily the calf; this body is its abode; this (head) is its upper abode; the *Prana* (vital force) is its pillar; and the food is its rope.

तमेताः सप्ताक्षितय उपतिष्ठन्ते तच्चा इमा अक्षन् लोहिन्यो राजयस्ता-
भिरेशः दशोऽन्यायत्तोऽयं या अक्षन्नापस्ताभिः पर्जन्यो या कनीनिका तयादित्यो
यत्कृष्णं तेनाग्निर्यच्छुक्लं तेनेन्द्रोऽधरयैर्न वर्तन्या पृथिव्यन्वायत्ता द्यौस्ततरया
नास्यान्नं क्षीयते य एव वेद ॥ २ ॥

2. These seven gods worship him. The red rays are the eyes. *Rudra* resides in them, and in the water of the eyes dwell the *Parjanya* gods, and the sun in the pupil of the eye and the fire in the dark, and the Indra in the white, and the earth in the lower eye-lids and the gods in the upper eye-lids. He who knows it thus has no diminution of food.

तदेष श्लोको भवति ।

अर्वाग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन्यशो निहितं विश्वरूपं ।

तस्यासत ऋषयः सप्त तीरे वागष्टमी ब्रह्मणा संविदानेत्यर्वाग्बिलश्चमस
ऊर्ध्वबुध्न इतीदंतच्छिर एष ह्यर्वाग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन्यशो निहितं
विश्वरूपमिति प्राणा वै यशो विश्वरूपं प्राणानेतदाह तस्यासत ऋषयः सप्त
तीर इति प्राणा वा ऋषयः प्राणानेतदाह वागष्टमी ब्रह्मणा संविदानेति
वाग्यष्टमी ब्रह्मणा संवित्ते ॥ ३ ॥

3. There is this verse about it. Here is a cup whose mouth is below and whose bottom is above.

In that there is *Pranas* of various forms and glories, seven sages sit by its side, and speech is the eighth relating to *Brahma*. The cup that has its mouth below and the bottom above is this head, for it is the cup that has its mouth below and its bottom above; and that glory of various kinds is in the *Prana* and various forms of glories are called the *Pranas* (senses); that seven sages sit by its side refers to the *Prana*, and the sages are called the *Pranas* (senses); that speech communicating with *Brahma* is the eighth, because speech is the eighth and communicates with *Brahma*. Cf. B. S., I-4-8.

इमामेव गौतम भरद्वाजावयमेव गौतमोऽयं भरद्वाज इमावेव विश्वामित्रजमदग्नी अयमेव विश्वामित्रोऽयं जमदग्निरिमावेव वसिष्ठकश्यपावयमेव वसिष्ठोऽयं कश्यपो वागेवान्निर्वाचा ह्यन्नमद्यतेऽन्ते ह वै नामैतद्यदन्निरिति सर्वस्यान्ता भवाते सर्वमस्यान्नं भवति य एवं वेद ॥ ४ ॥

4. These two (ears) are Gautama and Bharadwaja, this one is Gautama and this one is Bharadwaja. These two eyes are Vishwamitrya and Jama-dagni. These two (nostrils) are Vashista and Kashyapa. Speech is *Attri*, for food is eaten through speech *Attri*, called *Atti* (or eating) He who knows thus becomes the eater of all and all becomes his food.

SECTION 3.

Note.—This section also describes the meditation of *Brahma* who is of twofold forms as *Saguna* and *Nirguna*. (Same as in Chha., VI-2-1).

द्वे वाव ब्रह्मणो रूपे मूर्तं चैवामूर्तं च मर्त्यं चामूर्तं च स्थितं च यच्च सच्च
त्यच्च ॥ १ ॥

1. *Brahma* has but two forms manifested and unmanifested, mortal and immortal, immovable and movable, real and unreal. Cf. B. S., III-2-21.

तदेतन्मूर्तं यदन्यद्वायोश्चान्तरिक्षाच्च तन्मर्त्यमेतत्स्थितमेतत्सत्तस्यैतस्य
मूर्तस्यैतस्य मर्त्यस्यैतस्य स्थितस्यैतस्य सत एष रसो य एष तपति सतो ह्येष
रसः ॥ २ ॥

2. The manifested is that which is other than air and ether. It is manifested; it is mortal; it is immovable and it is *Sat*. The essence of that which is manifested, mortal, immovable and *Sat* (or existing) that which warms, for it is the essence of the *Sat*.

अथामूर्तं वायुश्चान्तरिक्षं चैतदमूर्तमेतद्वदेतत्त्यन्तस्यैतस्यामूर्तस्यैतस्या-
मूर्तस्यैतस्य यत एतस्य तस्यैष रसो य एष एतस्मिन्मण्डले पुरुषस्तस्य ह्येष
रस इत्यधिदैवतम् ॥ ३ ॥

3. Now the unmanifested is described. The air and the ether are immortal; they are movable; and they are invisible. The essence of that which is existing, immortal, movable and unmanifested is the person that is in the sun, for that is the unmanifested. This refers to the gods. Cf. B. S., II-3-4.

अथाध्यात्ममिदमेव मूर्तं यदन्यत्प्राणाच्च यश्चायमन्तरात्मन्नाकाश एत-
न्मर्त्यमेतत्स्थितमेतत्सत्तस्यैतस्य मूर्तस्यैतस्य मर्त्यस्यैतस्य स्थितस्यैतस्य सत
एष रसो यच्चक्षुः सतो ह्येष रसः ॥ ४ ॥

4. Now with reference to the self is this. What is other than *Prana* and ether in the body, it is mortal, it is immovable and it is manifested, and it is existing. The essence of that which is unmanifested,

immortal, immovable and existing is the person that is in the right eye, for this is the essence of the existing.

अथामूर्तं प्राणश्च यश्चायमन्तरात्मन्नाकाश एतदमृतमेतद्यदेतत्स्य तस्यैतस्यामूर्तस्यैतस्यामृतस्यैतस्य यत एतस्य त्स्यैष रसो योऽयं दक्षिणेक्ष्णपुरुषस्त्यस्य ह्येष रसः ॥ ५ ॥

5. Now the unmanifested is described. It is the air and the ether in the body that is immortal. That is movable and it is unmanifested, and it is existing. The essence of that which is unmanifested, immortal, movable and existing is the person that is in the right eye, for this is the essence of the existing.

तस्य हैतस्य पुरुषस्य रूपं यथा महारजनं वासो यथा पाण्डूवाक्कि ययेन्द्रगोपो यथाऽन्यर्चिर्यथा पुण्डरीकं यथासकृद्विद्युत्त* सकृद्विद्युत्तेव या वा अस्य श्रीर्भवति य एवं वेदाथात आदेशो नेति नेति न ह्येतस्मादिति नेत्यन्यत्परमस्त्यथ नामधेय* सत्यस्य सत्यमिति प्राणा वै सत्यं तेषामेष सत्यम् ॥ ६ ॥

6. The form of that person is this: It is like a cloth dyed with tumeric or like grey sheep's wool, or like the insect, Indragopa, or like a flame-fire, or like a white lotus, or a flash of lightning. He who knows it thus attains splendour like a flash of lightning. Now, therefore, the teaching (about *Brahma*) is this; not this, not this. Now there is no other and better description than this, not this. Now his name is the truth of the truth. *Prana* is truth and it is the truth of that.

SECTION 4

Note. This subject (self meditation) is repeated again in Section 5 of Chapter IV through Yagya-*valkya* and *Maitreyi*.

मैत्रेयीति होवाच याज्ञवल्क्य उद्यास्यन्वा अरेऽहमस्मात्स्थानादस्मि हन्त तेऽनया कात्यायन्यान्तं करवाणीति ॥ १ ॥

1. Yagyavalkya said, "Maitreyi, my dear, I am going to reduce this life. Let me finish between you and Katyani.

सा होवाच मैत्रेयी यन्नु म इय भगोः सर्वापृथिवी वित्तेन पूर्णा स्यात्कथं तेनामृता स्यामिति नेति होवाच याज्ञवल्क्यो यथैवोपकरणवत् जीवितं तथैव ते जीवितं स्यादमृतत्वस्य तु नाशास्ति वित्तेनेति ॥ २ ॥

2. Maitreyi said, "Sir, if this whole earth full of wealth be mine, how can I be immortal from it? Yagyavalkya replied: "Just as the good-doers live so you live, but there is no hope of immortality through wealth."

सा होवाच मैत्रेयी येनाहं नामृता स्यां किमहं तेन कुर्या यदेव भगवान्वेद तदेव मे ब्रूहीति ॥ ३ ॥

3. Maitreyi said, "What shall I do with that by which I shall not be immortal. Sir, tell me that alone which you know (as leading to immortality)."

स होवाच याज्ञवल्क्यः प्रिया वतारे नः सती प्रिय भाषस एह्यास्त्व व्याख्यास्यामि ते व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥ ४ ॥

4. Yagyavalkya said, "My dear! thou art faithful and dear to me and what you say is dear. Come, sit down, and I will explain it to you, consider my explanation."

स होवाच न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवत्यात्मनस्तु कामाय पुत्राः प्रिया भवान्त न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं भवति न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रियं भवति न वा अरे क्षत्रस्य कामाय क्षत्रं

प्रियं भवत्यात्मनस्तु कामाय क्षत्रं प्रियं भवति न वा अरे लोकानां कामाय लोकाः प्रिया भवन्त्यात्मनस्तु कामाय लोकाः प्रिया भवन्ति न वा अरे देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय देवाः प्रिया भवन्ति न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्त्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवत्यात्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

5. He said : It is not, my dear, for the sake of the husband that the husband is dear; it is for the sake of one's self that the husband is dear; it is not for the sake of the wife that the wife is dear; it is for the sake of one's self that the wife is dear. It is not, my dear, for the sake of sons that the sons are dear. It is for the sake of the self that the sons are dear. It is not, my dear, for the sake of the wealth that wealth is dear; it is for the sake of one's self that wealth is dear. It is not, my dear, for the sake of *Brahmana* that *Brahmana* is dear, it is for the sake of the self that *Brahmana* is dear. It is not, my dear, for the sake of the *Kshatriya* that the *Kshatriya* is dear. It is for the sake of one's self that *Kshatriya* is dear. It is not, my dear, for the sake of the worlds that the worlds are dear; it is for the sake of one's self that the worlds are dear. It is not, my dear, for the sake of the gods that the gods are dear; it is for the sake of one's self that the gods are dear. It is not, my dear, for the sake of the creatures that the creatures are dear; it is for the sake of oneself that the creatures are dear. It is not, my dear, for the sake of all that all is dear; it is for the sake of oneself that all is dear. The self, my dear Maitreyi! should be perceived, should be heard, should be

thought of, and should be known. By perceiving, my dear! by hearing, by thinking, and by knowing the self that all is known. Cf. B. S., I-4-19 and IV-1-1.

ब्रह्म तं परादाद्योज्यत्रात्मनो ब्रह्म वेद क्षत्रं तं परादाद्योज्यत्रात्मनः
क्षत्रं वेद लोकास्तं परादुर्योज्यत्रात्मनो लोकान्वेद देवास्तं परादुर्योज्यत्रात्मनो
देवान्वेद भूतानि तं परादुर्योज्यत्रात्मनो भूतानि वेद सर्वं तं परादाद्योज्यत्रात्मनः
सर्वं वेदेदं ब्रह्मेदं क्षत्रमिमे लोका इमे देवा इमानि भूतानीदम् सर्वं यदय-
मात्मा ॥ ६ ॥

6. The *Brahmana* discards one who knows the *Brahmana* as different from the self. The *Kshatriya* discards one who knows the *Kshatriya* as different from the self. The worlds discard one who knows the worlds as different from the self. The gods discard one who knows the gods as different from the self. The creatures discard one who knows the creatures as different from the self. All discard one who knows all as different from the self. This *Brahmana*, this *Kshatriya*, these worlds, these gods, these creatures, and this all are the self.

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय दुन्दुभेस्तु
ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥ ७ ॥

7. When a drum is beaten one cannot catch its outer sounds, but on the catching of the drum or its player the sounds are caught.

स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय शङ्खस्य
तु ग्रहणेन शङ्खध्मस्य वा शब्दो गृहीतः ॥ ८ ॥

8. As when a conch is blown one cannot grasp its outer sounds but on grasping of the conch or its player the sounds are grasped.

स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्तनुयाद्ग्रहणाय वीणायै
तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः ॥ ९ ॥

9. As when a *Vina* is played one cannot grasp its outer sounds, but on grasping the *Vina* or its player the sounds are grasped.

स यथाद्रैधानेरभ्याहितात्पृथग्धूमां विनिश्चरन्त्येवं वा अरेऽस्य महतो
भूतस्य निःश्वसितमेतच्चदृग्देवो यजुर्वेदः सामवेदोऽथर्वजिह्वरस इतिहासः पुराणं
विद्या उपनिषदः श्लोकां सूत्राण्यनुव्याख्यानानि व्याख्यानान्यस्यैवैतानि सर्वाणि
निःश्वसितानि ॥ १० ॥

10. As from the fire-place, kindled with wet fuel, different kinds of smokes issue, so my dear from the breathing of this being are the Rigveda, Yajurveda, the Samveda, the Atharveda, history, *Puranas*, *Upanishadas*, knowledge, verses, *Sutras*, elucidation and explanations. They are the breaths of this one (Self). Cf. Gita, X-20; B. S., I-1-3.

स यथा सर्वासामपाश्च समुद्र एकायनमेवश्च सर्वेषां स्पर्शानां त्वगेकाय-
नमेवश्च सर्वेषां गन्धानां नासिके एकायनमेवश्च सर्वेषां रसानां जिह्वैकायनमेवश्च
सर्वेषां रूपाणां चक्षुरेकायनमेवश्च सर्वेषां शब्दानां श्रोत्रमेकायनमेवश्च सर्वेषां
संकल्पानां मन एकायनमेवश्च सर्वासां विद्यानां हृदयमेकायनमेवश्च सर्वेषां
कर्मणां हस्तावेकायनमेवश्च सर्वेषामानन्दानामुपस्थ एकायनमेवश्च सर्वेषां
विसर्गाणां पादुरेकायनमेवश्च सर्वेषामध्वनां पादावेकायनमेवश्च सर्वेषां वेदानां
वागेकायनम् ॥ ११ ॥

11. As the sea is the one abode of all waters, as the skin is the one abode of all touches, as the nose is the one abode of all smells, as the eye is the one abode of all forms, as the tongue is the one abode of all tastes, as the ear is the one abode of all sounds, as the mind is one abode of all thinking, as the heart is the one abode of all knowledge, as the hand is the one abode of all actions, as the male organ is the one

abode of all enjoyments, as the organ of excretion is the one abode of all excretions, as the feet are the one abode of all walking, so is speech the one abode of the *Vedas*.

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविलीयेत न हास्योद्ग्रहणा-
येव स्याद्यतो यतस्त्वाददीत लवणमेवैवं वा अर इदं महद्भुतमनन्तमपारं
विज्ञानवन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवाऽनु विनश्यति न प्रेत्य संज्ञा-
स्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १२ ॥

12. As a lump of salt dropped into water dissolves into water, and no one is able to take it out, but whoever takes it tastes salt, and so, my dear, this great, endless, infinite being is pure knowledge only. These (beings) are from the elements and on departure they are dissolved. After death they have no names. I say. So said Yagyavalkya.

सा होवाच सैन्धव्यत्रैव सा भगवानमूमुहन् प्रेत्य संज्ञास्तीति स होवाच
याज्ञवल्क्यो न वा अरेऽहं मोहं ब्रवीम्यलं वा अर इदं विज्ञानाय ॥ १३ ॥

13. Maitreyi said, "You have confused me here (by saying) that after death there remain no names." He said, "I am not saying anything confusing. My dear, this is all for knowledge."

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति तदितर इतरं पश्यति
तदितर इतरं शृणोति तदितर इतरमभिवदति तदितर इतरं मनुते तदितर
इतरं जानाति यत्र वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्तत्केन कं पश्ये-
त्तत्केन कं शृणुयात्तत्केन कमाभिवदेत्तत् केन कं मन्वीत तत् केन कं विजा-
नीयाद्येनेदं सर्वं विजानाति तं केन विजानीयाद्विज्ञातारमरे केन विजानीया-
दिति ॥ १४ ॥

14. When there is duality, then one smells another, one sees another; one hears another; one speaks of another; and one thinks of another; one knows another. But when all becomes one self alone,

then what should one smell and through what? What should one see and through what? What should one hear and through what? What should one speak and through what? What should one think and through what? What should one know and through what? Through whom all this is known, through what one should know him? Through what, O Maitreyi, one should know the knower?

SECTION 5

Note.—This section describes the worship of *Brahma* by the name of *Madhu* (or bliss) meditation, who is the cause and essence of all. (Same as in Chhand., III-1-1.)

इयं पृथिवी सर्वेषां भूतानां मध्वस्यै पृथिव्यै सर्वाणि भूतानि मधु यश्चाय-
मस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मः शारीरस्तेजोमयो-
ऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ १ ॥

1. This earth is honey of all beings and all beings are honey of this earth. The luminous and immortal person who is in this earth is the luminous and immortal person who is (Person) in this body. This is what is this self. This is immortal; this is *Brahma*, and this is all.

इमा आपः सर्वेषां भूतानां मध्वासामपाः सर्वाणि भूतानि मधु यश्चाय-
मास्वप्सु तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मः रेतसस्तेजोमयोऽमृतमयः
पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ २ ॥

2. This water is honey of all beings, and all beings are honey of this water; the luminous and immortal person who is in the water, is the luminous and immortal person who is the seed. What is this

is this self. This is immortal, this is *Brahma* and all is this.

अयमग्निः सर्वेषां भूतानां मध्वस्याग्नेः सर्वाणि भूतानि मधु यश्चायमस्मिन्नग्नौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं वाङ्मयस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ ३ ॥

3. This fire is honey of all beings and all beings are honey of this fire. This luminous immortal person who is in this fire is the luminous immortal person who as speech is in the body. What is this is this self. This is immortal; this is *Brahma* and this is all.

अयं वायुः सर्वेषां भूतानां मध्वस्य वायोः सर्वाणि भूतानि मधु यश्चायमस्मिन्वायौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं प्राणस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ ४ ॥

4. This air is honey of all beings and all beings are honey of this air. The luminous immortal person who is in this air is the luminous, immortal person who is the *Prana* in the body. What is this is this self. This is immortal; this is *Brahma* and this is all.

अयमादित्यः सर्वेषां भूतानां मध्वस्यादित्यस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्नादित्ये तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं चाक्षुषस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ ५ ॥

5. This sun is honey of all beings, and all beings are honey of this sun. The luminous immortal person who is in this sun is the luminous immortal, person who is the eye in the body. What is this is this self. This is immortal; this is *Brahma*, and this is all.

इमा दिशः सर्वेषां भूतानां मध्वसां दिशाः सर्वाणि भूतानि मधु यश्चायमासु दिक्षु तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मः श्रोत्रं प्रातिश्रुत्कस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ ६ ॥

6. These quarters are honey of all beings and all beings are honey of these quarters. The luminous immortal person who is in these quarters is the luminous, immortal person who is the ear and hearing in the body. What is this is this self. This is immortal; this is *Brahma*; and all is this.

अयं चन्द्रः सर्वेषां भूतानां मध्वस्य चन्द्रस्य सर्वाणि भूतानि मधु यश्चायमस्मिँश्चन्द्रे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं मानसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ ७ ॥

7. This moon is honey of all beings and all beings are honey of this moon. The luminous immortal person who is in this moon is the luminous immortal person who is the mind in the body. What is this is this self. This is immortal; this is *Brahma*, and this is all.

इयं विद्युत्सर्वेषां भूतानां मध्वस्य विद्युतः सर्वाणि भूतानि मधु यश्चायमस्यां विद्युति तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं तैजसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ ८ ॥

8. This lightning is honey of all beings and all beings are honey of this lightning. The luminous immortal person who is in this lightning is the luminous immortal person who is the light in the body. What is this is this self. This is immortal; this is *Brahma*, and this is all.

अयं स्तनयितृः सर्वेषां भूतानां मध्वस्य स्तनयितृः सर्वाणि भूतानि मधु यश्चायमस्मिन्स्तनयितृ तैजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मः शब्दः सौवरस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ ९ ॥

9. This thunder is honey of all beings and all beings are honey of this thunder. The luminous immortal person who is in this thunder is the luminous immortal person who is the sound and *Swara* in the body. What is this is this self. This is immortal; this is *Brahma*, and this is all.

अयमाकाशः सर्वेषां भूतानां मध्वस्याकाशस्य सर्वाणि भूतानि मधु यश्चाय-
मस्मिन्नाकाशे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मः हृद्वाकाशस्तेजोमयो-
ऽमृतमयः पुरुषोपुरुषोऽयमेव स योज्यमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ १० ॥

10. This ether is honey of all beings and all beings are honey of this ether. The luminous immortal person who is in this ether is the luminous immortal person who is the space in the heart in the body. What is this is this self. This is immortal; this is *Brahma*, and this is all.

अयं धर्मः सर्वेषां भूतानां मध्वस्य धर्मस्य सर्वाणि भूतानि मधु यश्चायम-
स्मिन्धर्मे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मः धर्मस्तेजोमयोऽमृतमयः पुरुषो-
ऽयमेव स योज्यमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ ११ ॥

11. This justice (*Dharma*) is honey of all beings and all beings are honey of this justice. The luminous immortal person who is in this justice is the luminous immortal person who is the justice in the body. What is this is this self. This is immortal; this is *Brahma*, and this is all.

इदं सत्यं सर्वेषां भूतानां मध्वस्य सत्यस्य सर्वाणि भूतानि मधु यश्चाय-
मस्मिन्सत्ये तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मः सत्यस्तेजोमयोऽमृतमयः
पुरुषोऽयमेव स योज्यमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ १२ ॥

12. This truth is honey of all beings and all beings are honey of this truth. The luminous immortal person who is in this truth is the luminous

immortal person who is the truth in the body. What is this is this self. This is immortal; this is *Brahma*, and this is all.

इदं मानुषं सर्वेषां भूतानां मध्वस्य मानुषस्य सर्वाणि भूतानि मधु यश्चा-
ज्यमस्मिन्मानुषे तेजोमयोऽमृतमयः पुरुषोऽयमेव स योज्यमात्मेदममृतमिदं ब्रह्मेदं
सर्वम् ॥ १३ ॥

13. This man is honey of all beings and all beings are honey of this man. The luminous immortal person who is in this man is the luminous immortal person who is the man in the body. What is this is this self. This is immortal; this is *Brahma*, and this is all.

अयमात्मा सर्वेषां भूतानां मध्वस्यात्मनः सर्वाणि भूतानि मधु यश्चायमस्मि-
न्नात्मनि तेजोमयोऽमृतमयः पुरुषो यश्चायमात्मा तेजोमयोऽमृतमयः पुरुषोऽयमेव
स योज्यमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥ १४ ॥

14. This self is honey of all beings and all beings are honey of this self. This luminous immortal person who is in this self is the luminous immortal person who is in this self in the body. What is this is this self. This is immortal; this is *Brahma*, and this is all.

स वा अयमात्मा सर्वेषां भूतानामधिपतिः सर्वेषां भूतानां राजा तद्यथा
रथनाभौ च रथनेमौ चाराः सर्वे समर्पिता एवमैवास्मिन्नात्मनि सर्वाणि भूतानि
सर्वे देवाः सर्वे लोकाः सर्वे प्राणाः सर्व एत आत्मानः समर्पिताः ॥ १५ ॥

15. This self is the Lord of all beings and the king of all beings. As all the spokes are fixed in the nave and circumference of a chariot wheel, so are all beings, all gods, all worlds, all *Pranas* and all these souls are fixed in this self.

इदं वै तन्मधु दध्यङ्गजाथर्वणोऽश्विभ्यामुवाच तदेतदृषिः पश्यन्नबोचत् ।
 तद्वान्नरा सनयेदश् स उग्रमाविष्कृणोमि तन्यतुर्न वृष्टिः ।
 दध्यङ्ग ह यन्मध्वाथर्वणो वामश्वस्य शीर्ष्णां प्रयदीमुवाचेति ॥ १६ ॥

16. This is the honey (*Vidya*) which Dadhyana, the Atharvedi, taught the Ashwins. The sage (*Mantra*) seeing this said to him of the human form that terrible deed which you did for your benefit I will disclose as lightning (discloses) the rain. This is the honey (*Vidya*), which Dadhyana, the Atharvedi, taught you through the horse's head

i.e., This refers to the honey *Vidya* which was a great secret, and Indra had forbidden Dadhyana not to disclose it to any one, otherwise his head would be cut off. Ashwins advised him to allow them to cut off his head and conceal it somewhere and put on a horse head on him. On this being done Dadhyana taught them the honey *Vidya* and then Indra cut off his head but the Ashwins restored his own.

इदं वै तन्मधु दध्यङ्गजाथर्वणोऽश्विभ्यामुवाच तदेतदृषिः पश्यन्नबोचदाथर्वणा-
 याश्विना दधीचेरव्यशिरः प्रत्यैरयतं । स वां मधु प्रबोचदूतायन्त्वाष्ट्रं यद्वस्त्रावपि
 कक्ष्यं वामिति ॥ १७ ॥

17. This is the honey *Vidya* which Dadhyana Atharvedi taught the Ashwins. Seeing this, the sage said to Ashwins, "You have set a horse's head on Dadhyana, the Atharvedi. To keep his word, he taught you, the destroyers, the *Vidya* of the scripture and the *Vidya* of the self knowledge is the same."

इदं वै तन्मधु दध्यङ्गजाथर्वणोऽश्विभ्यामुवाच तदेतदृषिः पश्यन्नबोचत् ।
 पुरश्चक्रे द्विपदः पुरश्चक्र चतुष्पदः पुरःस पक्षी भूत्वा पुरःपुरुष आविशदिति स

वा अयं पुरुषः सर्वासु पूर्णं पुरुषयो नैनेन किञ्चनानावृतं नैनेन किञ्चनासंवृतम्
॥ १८ ॥

18. This is the honey *Vidya* which Dadhyana, the Atharvedi, taught the Ashwins. Seeing this, the *Rishi* said, "He makes body of two feet and he makes bodies of four feet, and at first being a bird he entered the body as a person. This person is so called because he sleeps in all bodies. There is nothing not covered by him; there is also nothing not pervaded by him."

इदं वै तन्मधु दध्यङ्गज्ञाथर्वणोऽश्विभ्यामुवाच तदेतदृषिः पश्यन्नवोचद्रूपं
रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय । इन्द्रो मायाभिः पुरुरूप ईयते युक्ता
ह्यस्य हरयः शता दशेत्ययं वै हरयोऽयं वै दश च सहस्राणि बहूनि चानन्तानि
च तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यमयमात्मा ब्रह्म सर्वानुभूरित्यनुशासनम्
॥ १९ ॥

19. This is the honey *Vidya* which Dadhyana, the Atharvedi, taught the Ashwins. Seeing this, the sage (Dadhyana) said this, "He is of each and every form and the forms of him are for making him known. Indra (self) by his *Maya* appears to be of manifold forms." He is equipped with ten hundred organs. He is like of ten thousand, of many and of endless organs. That Brahma is without end, without interior or exterior. This self is *Brahma*; and the seer of all : this is the teaching (of honey *Vidya*)

SECTION 6

Note.—This section only declares the names of the former teachers for information and good of mankind.

अथ वःशः पौतिमाष्यो गौपवनाद्गौपवनः पौतिमाष्यात्पौतिमाष्यो गौप-
वनाद्गौपवनः कौशिकात्कौशिकः कौण्डिन्यात्कौण्डिन्यः शाण्डिल्याच्छाण्डिल्यः
कौशिकाच्च गौतमाच्च गौतमः ॥ १ ॥

1. Pautimashya (received this knowledge) from Gaupavana. Gaupavana from another Pautimashya. Pautimashya from another Gaupavana. Gaupavana from Kaushika. Kaushika from Kaundinya. Kaundinya from Shandilya. Shandilya from Kaushika and Gautama.

अग्निवेश्यादाग्निवेश्यः शाण्डिल्याच्चानभिम्लताच्चानभिम्लत आनभि-
म्लातादानभिम्लत आनभिम्लतादानभिम्लतो गौतमाद्गौतमः सैतवप्राचीन-
योग्याभ्यास्सैतवप्राचीनयोग्यौ पाराशर्यात्पाराशर्यौ भारद्वाजाद्भारद्वाजो भारद्वा-
जाच्च गौतमाच्च गौतमो भारद्वाजाद्भारद्वाजः पाराशर्यात् पराशर्यौ वैजवापाय-
नाद्वैजवापायनः कौशिकायनः कौशिकायनिः ॥ २ ॥

2. (Gautama) from Agniveshya. Agniveshya from Shandilya and Anabhimlata. Anabhimlata from another of that name. He from a third Anabhimlata. Anabhimlata from Gautama. Gau-
tama from Saitava and Prachinayogya. They from Parasharya. Parasharya from Bharadwaja. He from Bharadwaja and Gautama. Gautama from another Bharadwaja. He from another Parasharya. Parasharya from Baijavapayana. He from Kaushikayani.

घृतकौशिकाद्घृतकौशिकः पाराशर्यायिणात्पाराशर्यायिणः पाराशर्यात्पाराशर्यौ
जातूकर्ण्यज्जातूकर्ण्य आसुरायणाच्च यास्काच्चासुरायणस्त्रैवणेस्त्रैवणिरौपजन्धने-
रौपजन्धनिरासुरेरासुरिभरद्वाजाद्भारद्वाज आत्रेयादात्रेयो माष्टेर्माष्टिगातमाद्गौत-
मो गौतमाद्गौतमो वात्स्याद्वात्स्यः शाण्डिल्याच्छाण्डिल्यः कैशोर्यात्काप्यात्कैशोर्यः
काप्यः कुमारहारितात्कुमारहारितो गालवाद्गालवो विदर्भीकौण्डिन्याद्विदर्भी-
कौण्डिन्यो वत्सनप तो बाभ्रवाद्वत्सनपाद्बाभ्रवः पथःसौभरात्पन्थाः सौभरोज्यास्या-
दाङ्गिरसादयास्य आङ्गिरस आभूतेस्त्वाष्ट्रादाभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्राद्वि-

स्वरूपस्त्वाष्ट्रोऽद्विभ्यामद्विनौ दधीच आथर्वणाद्ध्यङ्ग्याथर्वणोऽथर्वणो दैवादथ-
र्वा देवो मृत्योः प्राध्वस्सनान्मृत्युः प्राध्वस्सनः प्रध्वस्सनात्प्रध्वस्सन एकषरेकषि-
विप्रचित्तेविप्रचित्तिर्व्यष्टेर्व्यष्टिः सनारोः सनारः सनातनात्सनातनः सनगात्सनगः
परमेष्ठिनः परमेष्ठी ब्रह्मणो ब्रह्म स्वयंभु ब्रह्मणे नमः ॥ ३ ॥

3. (Kaushikayani) from Ghritakaushika. Ghritakaushika from Parasharyayana. He from Parasharya. Parasharya from Jatukarnya. Jatukarnya from Asurayana and Yaska. Asurayana from Traivani. Traivani from Aupajandhani. He from Asuri. Asuri from Bhardwaja. Bhardwaja from Atreya. Atreya from Manti. Manti from Gautama. Gautama from Vatsya. Vatsya from Shandilya. Shandilya from Kishorya Kapyā. He from Kumara-sharita. Kumarasharita from Galva. Galva from Vidarbhikaundinya. He from Vatsanapat Babhrava. He from Pathin Subhara. He from Ayasya Angirasa. He from Abhuti Twashtra. He from the Ashwins. They from Dadhyan Atharyana. He from Atharvana Daiva. He from Mrityu Paradhwaṃsana. He from Pradhwaṃsana. Pradhwaṃsana from Ekarshi. Ekarshi from Viprachitti. Viprachitti from Vyashti. Vyashti from Sanaru. Sanaru from Santana. Santana from Sanaga. Sanaga from Parameshtin. He from Brahma. Brahma is self-born. Salutation to Brahma.

CHAPTER III. SECTION 1.

ॐ ॥ जनको ह वैदेहो बहुदक्षिणेन यज्ञेनेजे तत्र ह कुरुपञ्चालानां ब्राह्मणा
अभिसमेता बभूवुस्तस्य ह जनकस्य वैदेहस्य विजिज्ञासा बभूव कः स्विदेषां
ब्राह्मणानामनूचानतम इति स ह गवां सहस्रमवरोध दश दश पादा एकैकस्याः
शृङ्गयोराबद्धा बभूवुः ॥ १ ॥

1. Janaka, king of Videha, performed a sacrifice with many gifts. There he assembled the *Brahmanas* of Panchala and Kuru. The king of Videha had the desire of knowing which of these *Brahmanas* is the best knower. He put a thousand cows in a pen and tied ten gold pieces on the horns of each of them.

तान्होवाच ब्राह्मणा भगवन्तो यो वो ब्रह्मिष्ठः स एता गा उदजतामिति ते ह ब्राह्मणा न दधृषुरथ ह याज्ञवल्क्यः स्वमेव ब्रह्मचारिणमुवाचैताः सोम्योदज सामश्रवा ३ इति ता होदाचकार ते ह ब्राह्मणाश्चुक्रुधुः कथं नो ब्रह्मिष्ठो ब्रूवीतेत्यथ ह जनकस्य वैदेहस्य होताश्वलो बभूव सहैनं पप्रच्छ त्वं नु खलु नो याज्ञवल्क्य ब्रह्मिष्ठोऽसी ३ ति स होवाच नमो वयं ब्रह्मिष्ठाय कुर्मो गोकामा एव वयस्म इति तस्मै तत एव प्रष्टुं दध होताश्वलः ॥ २ ॥

2. He said to them, "Noble *Brahmanas*, let him who is the best *Brahma*-knower among you drive away these cows." These *Brahmanas* did not agree. Then Yagyavalkya said to his disciple, "O gentle Samashrava, drive these cows away." He drove them away. The *Brahmanas* were very angry and asked, "Art thou alone the *Brahma*-knower?" He said, "Yes, I am." How dare he call himself the best *Brahma*-knower among us? There was a priest of king Janaka of Videha, named Ashwala. He asked him, "Are you the best knower of *Brahma* among us? I bow to the *Brahma*-knowers. I only desire the cows." Then priest Ashwala started questioning him.

याज्ञवल्क्येति होवाच यदिदं सर्वं मृत्युनाप्तं सर्वं मृत्युनाभिपन्नं केन यजमानो मृत्योराप्तिमिति मुच्यत इति होत्रात्विजाग्निना वाचा वाग्वै यज्ञस्य होता तद्येयं वाक् सोऽयमग्निः स होता स मुक्तिः सातिमुक्तिः ॥ ३ ॥

3. "Yagyavalkya," said he, "as all this is overtaken by death, and all this is pervaded by death. By what means does the sacrificer cross beyond the death?" "Through fire and speech which is the *Hota* priest. Speech is this fire. This fire is the *Hota*. This is liberation and this is Supreme liberation."

याज्ञवल्क्येति होवाच यदिदं सर्वं नहोरात्राभ्यामाप्तं सर्वं नहोरात्राभ्यामभिपन्नं केन यजमानोऽहोरात्रयोराप्तिमतिमुच्यत इत्यध्वर्युण्त्विजा चक्षुषादित्येन चक्षुर्वै यज्ञस्याध्वर्युस्तद्यदिदं चक्षुः सोऽसावादित्यः सोऽध्वर्युः स मुक्तिः सातिमुक्तिः ॥ ४ ॥

4. "Yagyavalkya," said he, "as all this is overtaken by day and night, and pervaded by day and night, by what means does the sacrificer cross beyond the day and night?" "Through the eye and through the sun which is Adhwaryu priest. The eye of the sacrificer is Adhwaryu. This eye is the sun; this sun is the Adhwaryu, this is liberation and this is Supreme liberation."

याज्ञवल्क्येति होवाच यदिदं सर्वं पूर्वपक्षापरपक्षाभ्यामाप्तं सर्वं पूर्वपक्षापरपक्षाभ्यामभिपन्नं केन यजमानः पूर्वपक्षापरपक्षयोराप्तिमतिमुच्यत इत्युद्गात्रत्विजा वायुना प्राणेन प्राणो वै यज्ञस्योद्गाता तद्योऽयं प्राणः स वायुः स उद्गाता स मुक्तिः सातिमुक्तिः ॥ ५ ॥

5. "Yagyavalkya," said he, "as all this is overtaken by the bright and dark fortnights, and pervaded by them, by what means does the sacrificer cross beyond the bright and dark fortnights?" "Through the *Prana*, through the air, which is the *Udgatri* priest. The *Prana* of the Scripture is the *Udgatri*. This *Prana* is the air and it is the *Udgatri*. This is liberation, and this is Supreme liberation."

याज्ञवल्क्येति होवाच यदिदमन्तरिक्षमनारम्भणमिव केनाक्रमेण यजमानः स्वर्गं लोकमाक्रमत इति ब्रह्मणत्विजा मनसा चन्द्रेण मनो वै यज्ञस्य ब्रह्मा तद्यदिदं मनः सोऽसौ चन्द्रः स ब्रह्मा स मुक्तिः साऽतिमुक्तिरित्यतिमोक्षा अथ संपदः ॥ ६ ॥

6. "Yagyavalkya," he said, "as the sky is without support, through what support does the sacrificer go to heaven?" "Through the mind, through the moon which is the priest, called *Brahma*. The mind of the sacrificer is *Brahma*. This is the mind, this is the moon, the moon is *Brahma*. This is liberation, and this is Supreme liberation." This is about liberation, now about the attainment (as below).

याज्ञवल्क्येति होवाच कतिभिरयमद्याग्निर्होतास्मिन्यज्ञे करिष्यतीति तिसृभिरिति कतमास्तास्तिस्र इति पुरोऽनुदाक्या च याज्या च शस्यैव तृतीया किं ताभिर्जयतीति यत्किंचेदं प्राणभृदिति ॥ ७ ॥

7. "Yagyavalkya," he said, "with how many kinds of *Riks* will the *Hotri* perform this sacrifice to-day?" "With three kinds." "What are those three?" "The preliminary (speech) sacrificial, and hymns of praise as the third." "What does he win through them?" "All this that is living."

याज्ञवल्क्येति होवाच कत्ययमद्याध्वर्युरास्मिन्यज्ञ आहुतीर्होष्यतीति तिस्र इति कतमास्तास्तिस्र इति या हुता उज्ज्वलन्ति या हुता अतिनेदन्ते या हुता अधिशेरते किं ताभिर्जयतीति या हुता उज्ज्वलन्ति देवलोकमेव ताभिर्जयति दीप्यत इह हि देवलोको या हुता अतिनेदन्ते पितृलोकमेव ताभिर्जयत्यतीव हि पितृलोको मा हुता अधिशेरते मनुष्यलोकमेव ताभिर्जयत्यथ इव हि मनुष्यलोकः ॥ ८ ॥

8. 'Yagyavalkya,' he said, 'how many kinds of oblations will the *Adhwaryu* offer in this sacrifice to-day?' 'Three.' 'Which are those three?' 'Those

that flame up when offered, those that make a great noise, and those that fall down.' 'What does he win through them?' Through those that flame up - on being offered, he wins the world of gods which shines. Through those that make great noise he wins the world of fathers, for this world is full of noise. And through those, that fall down; he wins the human world, for this world is lower."

याज्ञवल्क्येति होवाच कतिभिरयमद्य ब्रह्मा यज्ञं दक्षिणतो देवताभिर्गोपाय-
तीत्येकयेति कतमा सैकेति मन एवेत्यनन्तं वै मनोऽन्ता विश्वेदेवा अनन्तमेव
स तेन लोकं जयति ॥ ९ ॥

9. 'Yagyavalkya,' he said, 'through how many gods does this *Brahma* from the right hand protect the sacrifice to-day?' 'Through one.' 'What is that one?' 'The mind.' 'The mind is indeed endless, the endless are the *Vishwadevas*. Through this endless he wins the endless world.'

याज्ञवल्क्येति होवाच कत्ययमद्योद्गातास्मिन्यज्ञे स्तोत्रियाः स्तोष्यतीति तिस्र
इति कतमास्तास्तिस्र इति पुरोनुवाक्या च याज्या च शस्यैव तृतीया कतमास्ता
या अध्यात्ममिति प्राण एव पुरोनुवाक्याऽपानो याज्या व्यानः शस्या किं ताभि-
र्जयतीति पृथिवीलोकमेव पुरोनुवाक्यया जयत्यन्तरिक्षलोकं याज्यया द्युलोकः
शस्यया ततो ह होतास्वल उपरराम ॥ १० ॥

10. 'Yagyavalkya,' he said, 'how many kinds of hymns will the *Udgatri* sing in this sacrifice place to-day?' 'Three kinds.' 'Which are those three?' 'The preliminary (*Richa*), the sacrificial, and hymns of praise as the third.' 'Which are those that relate to the body?' 'The *Prana* is the preliminary hymn, the *Apana* is the sacrificial hymn, the *Vyana* is the hymn of praise.' 'What does he win through them?' 'Through the preliminary hymn he wins the earth;

through the sacrificial hymn he wins the sky; and through the hymn of praise he wins the heaven.' Then Ashwala *Hotri* was silent.

SECTION 2.

Note.—This section describes the knowledge of grip (as sense organ) and great grip (as sense objects).

अथ हेनं जारत्कारव अर्तभागः पप्रच्छ याज्ञवल्क्येति होवाच कति ग्रहाः
कत्यतिग्रहा इत्यष्टौ ग्रहा अष्टावतिग्रहा इति ये तेऽष्टौ ग्रहा अष्टावतिग्रहाः
कतमे त इति ॥ १ ॥

1. Then Artabhaga, of the family of Jaratakaru asked him. "Yagyavalkya," he said, "how many are the *Grahas* (or grips) and how many are the *Atigrahas* (or great grips)?" "There are eight *Grahas* and eight *Atigrahas*." "Which are those eight *Grahas* and eight *Atigrahas*?"

प्राणो वै ग्रहः सोऽपानेनातिग्राहेण गृहीतोऽपानेन हि गन्धाञ्जिघ्रति ॥ २ ॥

2. The *Prana* is the *Graha* and it is held by the *Atigraha* *Apana*, for one smells odours through the *Apana*.

वाग्वै ग्रहा स नाम्नातिग्राहेण गृहीतो वाचा हि नामान्यभिवादति ॥ ३ ॥

3. The speech is the *Graha* and it is held by the *Atigraha* name, for one utters name through the speech.

जिह्वा वै ग्रहः स रसेनातिग्राहेण गृहीतो जिह्वया हि रसान्विजानाति ॥ ४ ॥

4. The tongue is the *Graha* and it is held by the *Atigraha* taste, for one tastes through the tongue.

चक्षुर्वै ग्रहः स रूपेणातिग्राहेण गृहीतश्चक्षुषा हि रूपाणि पश्यति ॥ ५ ॥

5. The eye is the *Graha* and it is held by the *Atigraha* form, for one sees form through the eyes.

श्रोत्रं वै ग्रहाः स शब्देनातिग्राहेण गृहीतः श्रोत्रेण हि शब्दाञ्छृणोति ॥ ६ ॥

6. The ear is the *Graha* and it is held by the *Atigraha* sound, for one hears sound through the ear.

मनो वै ग्रहः स कामेनातिग्राहेण गृहीतो मनसा हि कामान्कामयते ॥ ७ ॥

7. The mind is the *Graha* and it is held by the *Atigraha* desire, for one desires through the mind.

हस्तौ वै ग्रहः स कर्मणातिग्राहेण गृहीतो हस्ताभ्यां हि कर्म करोति ॥ ८ ॥

8. The hands are the *Graha*; they are held by the *Atigraha* work, for one works through the hands. Cf. B. S., II-4-6.

त्वग्वै ग्रहः स स्पर्शेनातिग्राहेण गृहीतस्त्वचा हि स्पर्शान्वेद यत इत्येतेऽष्टौ ग्रहा अष्टावतिग्रहाः ॥ ९ ॥

9. The skin is the *Graha*, and it is held by the *Atigraha* touch, for one feels touch through the skin. These are the eight *Grahas* and *Atigrahas*.

याज्ञवल्क्येति होवाच यदिदं सर्वं मृत्योरन्नं कां स्वित्सा देवता यस्या मृत्यु-
रन्नमित्यग्निर्वै मृत्युः सोऽयमन्नमप पुनर्मृत्युं जयति ॥ १० ॥

10. "Yagyavalkya," said he. "as all this is the food of death, who is that god whose food is death?" "Fire is death and it is the food of water. One who knows thus conquers death again."

याज्ञवल्क्येति होवाच यत्रायं पुरुषो म्रियत उदस्मात्प्राणाः कामन्त्याहो ३
नेति नेति होवाच याज्ञवल्क्योऽत्रैव समवनीयन्ते स उच्छ्वयत्याध्मायत्याध्मातो
मृतः शेते ॥ ११ ॥

11. "Yagyavalkya," said he, "When this man dies do his sense organs go up from him or not?"

“No,” replied Yagyavalkya, “they merge in him. He then breathes, murmurs, blows, and sleeps as dead.”

याज्ञवल्क्येति होवाच यत्रायं पुरुषो भ्रियते किमेन न जहातीति नामेत्यनन्त
वै नामनन्ता विश्वेदेवा अनन्तमेव स तेन लोकं जयति ॥ १२ ॥

12. “Yagyavalkya,” said he, “when this man dies what is it that does not leave him?” “Name.” “The name is endless and endless are *Vishwadevas*. He wins through them an endless world.”

याज्ञवल्क्येति होवाच यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति वातं प्राण-
श्चक्षुरादित्यं मनश्चन्द्रं दिशः श्रोत्रं पृथिवीं शरीरमाकाशमात्मौषधीर्लोमानि
वनस्पतीन्केशा औष्ण्यं लोहितं च रेतश्च निधीयते क्वायं तदा पुरुषो भवतीत्याहर
सोम्य हस्तमार्तभागाऽऽत्रामेवैतस्य वेदिष्यावो न नावेतत् स जन इति तौ होत्क्रम्य
मन्त्रयांचक्राते तौ ह यदूचतुः कर्म हैव तदूचतुरथ यत्प्रशशस्सतुः कर्म हैव
तत्प्रशशस्सतुः पुण्यो वै पुण्येन कर्मणा भवति पापः पापेनेति ततो ह जारत्कारव
आर्तभाग उपरराम ॥ १३ ॥

13. “Yagyavalkya,” said he, “when the speech of a man who dies is merged in the fire, the nose in the air, the eye in the sun, the mind in the moon, the ear in the quarters, the body in the earth, the ether of the heart in the external ether, the hair of the body in the herbs, the hair of the head in the trees, the blood and seed in the water, where is then the man?” “Give me your hand, dear Artabha, we will go to a lonely place and discuss it ourselves; it cannot be disclosed in a crowded place.” They went out and discussed over it. What they said there was work and what they praised there was also work. Therefore, one becomes good through good work and evil through evil work. Then Artabha of the family of Jaratakaru was silent. Cf. B. S., II-1-34 and III-1-4.

SECTION 3.

अथ हैनं भुज्युर्लाह्यायिनः पप्रच्छ याज्ञवल्क्येति होवाच मद्रेषु चरकाः पर्य-
 ब्रजाम ते पतञ्चलस्य काप्यस्य गृहानैमतस्यासीद्दुहिता गन्धर्वगृहीता तमपृच्छाम
 कोऽसीति सोऽब्रवीत्सुधन्वाऽऽङ्गिरस इति तं यदा लोकानामन्तानपृच्छामाथैनमब्रूम
 क्व पारिक्षिता अभवन्निति क्व पारिक्षिता अभवन् स त्वा पृच्छामि याज्ञवल्क्य
 क्व पारिक्षिता अभवन्निति ॥१॥

1. Then Bhujyu, the son of Lahya, asked him. "Yagyavalkya," he said, "we travelled in Madra for study, and we came to the house of Patanchala, of the line of Kapi. His daughter was possessed by a *Gandharva*. We asked him, "Who art thou?" He said, "I am Sudhanwa of the line of Angirasa." When asking him about the limit of the earth, we said to him, "Where are the Parikshitas?" We now ask you, Yagyavalkya, "Where are the Parikshitas?"

स होवाचोवाच वै सोऽपृच्छन्वै ते तद्यत्राश्वमेधयाजिनो गच्छन्तीति क्व
 न्वश्वमेधयाजिनो गच्छन्तीति द्वात्रिंशत्तं वै देवरथाह्वयान्ययं लोकस्तस्मै समन्तं
 पृथिवी द्विस्तावत्पर्येति तास्मन्त द्विस्तावत्समुद्रः पर्येति तद्यावती धुरस्य
 धारा यावद्वा मक्षिकायाः पत्रं तावानन्तरेणाकाशस्तानिन्द्रः सुपर्णो भूत्वा वायवे
 प्रायच्छत्तान्वायुरात्मनि धित्वा तत्रागमयद्यत्राश्वमेधयाजिनोऽभवन्नित्येवमिव वै
 स वायुमेव प्रशशस्व तस्माद्वायुरेव व्यष्टिर्वायुः समष्टिरप पुनर्मृत्युं जयति
 य एवं वेद ततो ह भुज्युर्लाह्यायिनिरुपराम ॥२॥

2. He replied, "The *Gandharva* must have told you that they went where the performers of horse-sacrifice go. Where do the performers of horse-sacrifice go? Thirty-two times of the day's (journey) of the sun's chariot is this world; around it covering twice as much is the earth, and around the earth covering twice as much is the ocean. Now, as is the blade of a razor or the wing of a fly, so is the ether in the middle of these two the Indra becoming a

falcon delivered them to the air, and the air placing them on itself took them where the performers of horse-sacrifice are. Thus, the *Gandharva* praised the air (*Prana*). Therefore, the air is the embodied (self), and air is the supreme (self). Who knows thus conquers death again. Then Bhujyu, the son of Lahya, was silent.

SECTION 4.

Note.—This section also like Brih. II-4-1 describes the knowledge of *Brahma* under the name of Inner Self meditation. (Same as in Shweta, VI-2.)

अथ हैतमुपस्तश्चाक्रायणः पप्रच्छ याज्ञवल्क्येति होवाच यत्साक्षादपरोक्षा-
द्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्व इत्येष त आत्मा सर्वान्तरः कतमो याज्ञ-
वल्क्य सर्वान्तरो य प्राणेन प्राणिति स त आत्मा सर्वान्तरो योऽपानेनापानिति
स त आत्मा सर्वान्तरो यो व्यानेन व्यानिति स त आत्मा सर्वान्तरो य उदा-
नेनोदानिति स त आत्मा सर्वान्तर एष त आत्मा सर्वान्तरः ॥१॥

Then Ushasta, the son of Chakra, asked him, “(Yagyavalkya!) explain to me the *Brahma* that is perceived (direct) and perceived (indirectly), the self that is within all. Yagavalkya which is within all?” (He replied), “That which breathes through the *Prana* is your self within all. That which moves through the *Apāna* is your self within all. That which moves through the *Vyāna* is your self within all. That which moves through the *Udana* is your self within all. This is your self within all. Cf. B. S., IV-1-3.

स होवाचोपस्तश्चाक्रायणो यथा विब्रूयादसौ गौरसावश्च इत्येवमेवैतद्व्यप-
दिष्टं भवति यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेत्येष त

आत्मा सर्वान्तरः कर्तमो याज्ञवल्क्य सर्वान्तरो न दृष्टेर्दृष्टारं पश्येनं श्रुतेः श्रोतारश्च शृणुयान्न मतेर्मन्तारं मन्वीथा न विज्ञातेर्विज्ञातारं विजानीया एष त आत्मा सर्वान्तरोऽन्यदार्तं ततो होषस्तश्चाक्रायण उपरराम ॥२॥

2. Ushasta, the son of Chakra, said, "You have described it as this is cow, this is horse. Explain to me *Brahma* that is perceived (direct) and perceived (indirectly), the self that is within all." (He replied), "This is your self. That is within all. Which is within all, Yagyavalka? You cannot see the seer of the seeing. You cannot hear the hearer of the hearing, you cannot think the thinker of the thought. You cannot know the knower of the knowledge. This is your self within all, other than that is mortal." Then Ushasta, the son of Chakra, was silent.

SECTION 5.

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ याज्ञवल्क्येति होवाच यदेव साक्षाद-
परोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेत्येष त आत्मा सर्वान्तरः कर्तमो
याज्ञवल्क्य सर्वान्तरो योऽज्ञानायापिपासे शोकं मोहं जरां मृत्युमत्येति एतं वै
तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च
व्युत्थायाथ भिक्षाचर्यं चरन्ति या होव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा
लोकैषणाभे ह्येते एषणे एव भवतस्तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन
तिष्ठासेद्बाल्यं च च पाण्डित्यं च निर्विद्याथ मुनिरमानं च मौनं च निर्विद्याथ
ब्राह्मणः स ब्राह्मणः केन स्याद्येन स्यात्तेनेदृश एवातोऽन्यदार्तं ततो ह कहोलः
कौषीतकेय उपरराम ॥१॥

1. Then Kahola, the son of Kaushitaka, asked him, "Yagyavalkya, explain to me *Brahma* that is perceived (directly) and perceived (indirectly), and who is the self within all? What is within all,

Yagyavalkya?" "That which transcends hunger, thirst, grief, delusion, old age and death. Knowing this the very self, the *Brahmans* renounced the desire for sons, for wealth, for worlds, and lead ascetic life. The desire for sons is the desire for wealth, and the desire for wealth is the desire for the world. For both these are lower desires born from one another. Therefore, the *Brahmanas* should renounce learning and desire to dwell on the strength of knowledge, and on discarding learning, and child-like state, he becomes a Muni (sage). And having renounced silence or non-silence, he becomes a *Brahmana*." "How does he become a *Brahmana*?" In whatever way he becomes that (known) in such a way he becomes a *Brahmana* and all the rest is painful" Then Kahola, the son of Kaushitaka, was silent. Cf. Gita, II-17, B. S., III-3-35, III-4-47.

SECTION 6.

अथ हैनं गार्गी वाचकनवी पप्रच्छ याज्ञवल्क्येति होवाच यदिदं सर्वमप्स्वोतं च प्रीतं च कस्मिन्नु खल्वाप ओताश्च प्रोताश्चेति वायौ गार्गीति कस्मिन्नु खलु वायुरोतश्च प्रोतश्चेत्यन्तरिक्षलोकेषु गार्गीति कस्मिन्नु खल्वन्तरिक्षलोका ओताश्च प्रोताश्चेति गन्धर्वलोकेषु गार्गीति कस्मिन्नु खलु गन्धर्वलोका ओताश्च प्रोताश्चेत्यादित्यलोकेषु गार्गीति कस्मिन्नु खलवादित्यलोका ओताश्च प्रोताश्चेति चन्द्रलोकेषु गार्गीति कस्मिन्नु खलु चन्द्रलोका ओताश्च प्रोताश्चेति नक्षत्रलोकेषु गार्गीति कस्मिन्नु खलु नक्षत्रलोका ओताश्च प्रोताश्चेति देवलोकेषु गार्गीति कस्मिन्नु खलु देवलोका ओताश्च प्रोताश्चेतीन्द्रलोकेषु गार्गीति कस्मिन्नु खल्विन्द्रलोका ओताश्च प्रोताश्चेति प्रजापतिलोकेषु गार्गीति कस्मिन्नु खलु प्रजापतिलोका ओताश्च प्रोताश्चेति ब्रह्मलोकेषु गार्गीति कस्मिन्नु खलु ब्रह्मलोका ओताश्च प्रोताश्चेति स होवाच गार्गि माति प्राक्षीर्मा ते मूर्धा व्यप्तदनतिप्रश्नयां वै देवतामतिपृच्छसि गार्गि मातिप्राक्षीरिति ततो ह गार्गी वाचकनव्युपरराम ॥१॥

1. Then Gargi, the daughter of Vachaknu, asked him, "Yagyavalkya," she said, "as all this is woven and cross-woven by water, by what is water woven and cross-woven?" "By air, O Gargi!" "By what is air woven and cross-woven?" "By the sky, O Gargi!" "By what is the sky woven and cross-woven?" "By the world of *Gandharvas*, O Gargi!" "By what is the world of *Gandharvas*, woven and cross-woven?" "By the sun, O Gargi!" "By what is the sun woven and cross-woven?" "By the moon, O Gargi!" "By what is the moon woven and cross-woven?" "By the stars, O Gargi!" "By what are the stars woven and cross-woven?" "By the world of gods, O Gargi!" "By what is the world of gods woven and cross-woven?" "By the world of Indra, O Gargi!" "By what is the world of Indra woven and cross-woven?" "By the world of *Prajapati*, O Gargi!" "By what is the world of *Prajapati* woven and cross-woven?" "By the world of *Hirangarbhā*, O Gargi!" "By what is the world of *Hirangarbhā* woven and cross-woven?" He said, "Do not, O Gargi! question too much lest your head should fall off. You are questioning about a deity that should not be questioned beyond limit. Do not, O Gargi! carry your question too far." Then Gargi, the daughter of Vachaknu, was silent.

SECTION 7.

Note.—This section describes the knowledge of *Brahma* under the name of Inner Self meditation. (Same as in *Shweta*, VI-1.)

अथ हैनमुद्दालक आरुणिः पप्रच्छ याज्ञवल्क्येति होवाच मद्रेष्ववसाम पतञ्जलस्य काप्यस्य गृहेषु यज्ञमधीयानास्तस्यासीद्भार्या गन्धर्वगृहीता तमपृच्छाम कोऽसीति सोऽब्रवीत्कबन्ध आथर्वणइति सोऽब्रवीत्पतञ्जलं काप्यं याज्ञिकाश्च वेत्थ नु त्वं काप्य तत्सूत्रं येनायं च लोकः परश्च लोकः सर्वाणि च भूतानि सदृब्धानि भवन्तीति सोऽब्रवीत्पतञ्जलः काप्यो नाहं तद्भगवन्वेदेति सोऽब्रवीत्पतञ्जलं काप्यं याज्ञिकाश्च वेत्थ नु त्वं काप्य तमन्तर्यामिण य इमं च लोकं परं च लोकश्च सर्वाणि च भूतानि योऽन्तरो यमयतीति सोऽब्रवीत्पतञ्जलः काप्यो नाहं तं भगवन्वेदेति सोऽब्रवीत्पतञ्जलं काप्यं याज्ञिकाश्च यो वै तत्काप्य सूत्रं विद्यात्तं चान्तर्यामिणमिति स ब्रह्मवित्स लोकवित्स वेदवित्स भूतवित्स आत्मवित्स सर्वविदिति तेभ्योऽब्रवीत्तदहं वेद तच्चेत्त्वं याज्ञवल्क्य सूत्रमविद्वाश्स्तं चान्तर्यामिणं ब्रह्मगवीरुदजसे मूर्धा ते विपतिष्यतीति वेद वा अहं गौतम तत्सूत्रं तं चान्तर्यामिणमिति यो वा इदं कश्चिद्ब्रूयाद्वेदेति यथा वेत्थ तथा ब्रूहीति ॥१॥

1. Then Uddalaka, the son of Aruna, asked him. "Yagyavalkya," he said, "in Madra, we lived in the house of Patanchala the son of kapi as students. His wife was possessed by a *Gandharva*. We asked him who he was. He said, "Kabandha, the son of Atharvana." He said to Patanchala Kapya and the students, 'Kapya! do you know that *Sutra* by which this life, the other life, and all beings are held together?' Patanchala Kapya said, 'I do not know it, sir.' The *Gandharva* said to him and the students, 'Kapya! do you know that internal ruler who controls this and the other life and all beings from within?' Patanchala Kapya said, 'I do not know him, sir.' The *Gandharva* said to him and the students, 'Kapya! he who knows that *Sutra* and that internal ruler thus really knows *Brahma*, the worlds, the gods, the *Vedas*, the beings, the self and all.' He described it all to them I know it. If you, Yagyavalkya do not know that *Sutra* and that internal ruler and still drive away the cows that belong only to the knowers of

Brahma, your head shall fall off. I know, O Gautama! that *Sutra* and that internal ruler. Any one may say I know it, but you (Yagyavalkya) tell us what you know.”

स होवाच वायुर्वै गौतम तत्सूत्रं वायुना वै गौतम सूत्रेणायं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्ति तस्माद्वै गौतम पुरुषं प्रेतमाहुर्व्यस्रसिष-
तास्याङ्गानीति वायुना हि गौतम सूत्रेण संदृब्धानि भवन्तीत्येवमेवैतद्याज्ञ-
वल्क्यान्तर्यामिणं ब्रूहीति ॥२॥

2. He said, “Gautama, air is that *Sutra*. Through this *Sutra* as air, this and the other life and all beings are held together. Therefore, Gautama! when a man dies, they say that his limbs are loosened for they are held together. O Gautama! by that *Sutra* as air.” “Quite so, Yagyavalkya. Now describe the internal ruler.”

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं
यः पृथिवीमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥३॥

3. He who dwells within the earth and is beyond the earth, whom the earth does not know, whose body is earth and who controls the earth from within, is the internal ruler and thy immortal self.

योऽप्सु तिष्ठन्नभ्द्योऽन्तरो यमापो न विदुर्यस्यापः शरीरं योऽपोऽन्तरो यम-
यत्येष त आत्मान्तर्याम्यमृतः ॥४॥

4. He who dwells in water and is beyond water, whom water does not know, whose body is water, and who controls water from within, is the internal ruler and thy immortal self.

योऽग्नौ तिष्ठन्नग्नेरन्तरो यमग्निर्न वेद यस्याग्निः शरीरं योऽग्निमन्तरो
यमयत्येष त आत्मान्तर्याम्यमृतः ॥५॥

5. He who dwells within the fire and is beyond the fire, whom fire does not know, whose body is fire, and who controls fire from within, is the internal ruler and thy immortal self.

योऽन्तरिक्षे तिष्ठन्नन्तरिक्षादन्तरो यमन्तरिक्षं न वेद यस्यान्तरिक्षः शरीरं
योऽन्तरिक्षमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥६॥

6. He who dwells within the sky and is beyond the sky, whom the sky does not know, whose body is the sky and who controls the sky from within, is the internal ruler, and thy immortal self.

यो वायौ तिष्ठन्वायोरन्तरो यं वायुर्न वेद यस्य वायुः शरीरं यो वायु-
मन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥७॥

7. He who dwells within the air and is beyond the air, whom the air does not know, whose body is the air, and who controls the air from within, is the internal ruler, and thy immortal self.

यो दिवि तिष्ठन्दिवोऽन्तरो यं द्यौर्न वेद यस्य द्यौः शरीरं यो दिवमन्तरो
यमयत्येष त आत्मान्तर्याम्यमृतः ॥८॥

8 He who dwells within the heaven and is beyond the heaven, whom the heaven does not know, whose body is the heaven, and who controls the heaven from within, is the internal ruler and thy immortal self.

य आदित्ये तिष्ठन्नादित्यादन्तरो यमादित्यो न वेद यस्यादित्यः शरीरं य
आदित्यमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥९॥

9. He who dwells within the sun and is beyond the sun, whom the sun does not know, whose body is the sun, and who controls the sun from within, is the internal ruler, and thy immortal self. Cf. B. S., I-1-21.

यो दिक्षु तिष्ठन्दिग्भ्योऽन्तरो य दिशो न विदुर्यस्य दिशः शरीरं यो दिशो-
ऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥१०॥

10. He who dwells within the quarters and is beyond the quarters, whom the quarteers do not know, whose body is the quarters and who controls the quarters from within, is the internal ruler, and thy immortal self

यश्चन्द्रतारके तिष्ठश्चन्द्रतारकादन्तरो य चन्द्रतारकं न वेद यस्य चन्द्र-
तारकश्च शरीरं यश्चन्द्रतारकमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥११॥

11. He who dwells within the moon and the stars and is beyond them, whom the moon and the stars do not know, whose body is the moon and the stars, and who controls the moon and the stars from within, is the internal ruler and thy immortal self.

य आकाशे तिष्ठन्नाकाशादन्तरो यमाकाशो न वेद यस्याकाशः शरीरं य
आकाशमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥१२॥

12. He who dwells within ether and is beyond ether, whom ether does not know, whose body is ether, and who controls ether from within, is the internal ruler, and thy immortal self.

यस्तमसि तिष्ठन्स्तमसोऽन्तरो यं तमो न वेद यस्य तमः शरीरं यस्तमो-
ऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥१३॥

13. He who dwells within darkness and is beyond darkness, whom darkness does not know, whose body is darkness, and who controls the darkness from within, is the internal ruler, and thy immortal self.

यस्तेजसि तिष्ठन्स्तेजसोऽन्तरो यं तेजो न वेद यस्य तेजः शरीरं यस्ते-
जोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृत इत्यधिदैवतमथाधिभूतम् ॥१४॥

14. He who dwells within light and is beyond light, whom light does not know, whose body is light,

and who controls light from within, is the internal ruler, and thy immortal self. This is with reference to the gods. Now with reference to the beings.

यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरो यश्च सर्वाणि भूतानि न विदुर्यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतान्यन्तरो यमयत्येष त आत्मान्तर्याम्यमृत इत्यधिभूतमथाध्यात्मम् ॥१५॥

15. He who dwells within all beings and is beyond the beings, whom no being knows, whose body is all beings, and who controls all beings from within, is the internal ruler, and thy immortal self. Now about the body. Cf. B. S., I-2-18, II-3-41 and III-2-12.

यः प्राणे तिष्ठन्प्राणादन्तरो यं प्राणो न वेद यस्य प्राणः शरीरं यः प्राणमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥१६॥

16. He who dwells within the *Prana* (nose) and is beyond *Prana*, whom the *Prana* does not know, whose body is within the *Prana* and who controls the *Prana* from within, is the internal ruler, and thy immortal self.

यो वाचि तिष्ठन्वाचोऽन्तरो यं वाङ् न वेद यस्य वाक् शरीरं यो वाचमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥१७॥

17. He who dwells within the speech and is beyond speech, whom the speech does not know, whose body is the speech and who controls the speech from within, is the internal ruler and thy immortal self.

यश्चक्षुषि तिष्ठन्श्चक्षुषोऽन्तरो यं चक्षुर्न वेद यस्य चक्षुः शरीरं यश्चक्षुः रन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥१८॥

18. He who dwells within the eye and is beyond the eye, whom the eye does not know, whose body is the eye, and who controls the eye from within, is the internal ruler, and thy immortal self.

यः श्रोत्रे तिष्ठञ्छ्रोत्रादन्तरो यश्च श्रोत्रं न वेद यस्य श्रोत्रश्च शरीरं यः
श्रोत्रमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥१९॥

19. He who dwells within the ear and is beyond the ear, whom the ear does not know, whose body is the ear, and who controls the ear from within, is the internal ruler, and thy immortal self.

यो मनसि तिष्ठन्मनसोऽन्तरो यं मनो न वेद यस्य मनः शरीरं यो मनो-
ऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥२०॥

20. He who dwells within the mind and is beyond the mind, whom the mind does not know, whose body is the mind, and who controls the mind from within, is the internal ruler, and thy immortal self.

यस्त्वचि तिष्ठश्चस्त्वचोऽन्तरो यं त्वङ् न वेद यस्य त्वक् शरीरं यस्त्वच-
मन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥२१॥

21. He who dwells within the skin and is beyond the skin, whom the skin does not know, whose body is the skin, and who controls the skin from within, is the internal ruler, and thy immortal self

यो विज्ञाने तिष्ठन्विज्ञानादन्तरो यं विज्ञानं न वेद यस्य विज्ञानश्च शरीरं
यो विज्ञानमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥२२॥

22. He who dwells within the intellect and is beyond the intellect, whom the intellect does not know, whose body is the intellect, and who controls the intellect from within, is the internal ruler, and thy immortal self. Cf. B. S., II-1-22.

यो रेतसि तिष्ठन् रेतसोऽन्तरो यश्च रेतो न वेद यस्य रेतः शरीरं यो रेतो-
ऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतोऽदृष्टो द्रष्टाऽश्रुतः श्रोताऽमृतो मन्ताऽ-
विज्ञातो विज्ञाता नान्योऽतोऽस्ति द्रष्टा नान्योऽतोऽस्ति श्रोता नान्योऽतोऽस्ति
मन्ता नान्योऽतोऽस्ति विज्ञातैष त आत्मान्तर्याम्यमृतोऽतोऽन्यदार्तं ततो ह्योहालक
आरुणि रुपहराम ॥२३॥

23. He who dwells within the seed, and is beyond the seed, whom the seed does not know, whose body is the seed, and who controls the seed from within, is the internal ruler and thy immortal self. He is never seen, but is the seer; he is never heard but is the hearer; he is never thought, but is the thinker; he is never known but is the knower. There is no other seer but him, no other hearer but him, no other thinker but him, no other knower but him. He is the internal ruler and thy immortal self. Everything else but him is mortal. Thereupon, Uddalaka, the son of Aruna, was silent.

SECTION 8.

Note.—This section describes the knowledge of *Brahma* under the name of *Akshar* (or imperishable) who is the ruler and controller of all. (Same as in Kath., II-15.)

अथ ह वाचकन्व्युवाच ब्राह्मणा भगवन्तो हन्ताहमिं द्वौ प्रश्नौ प्रक्ष्यामि
तौ चेन्मे वक्ष्यति न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेत्येति पृच्छ गार्गीति ॥१॥

1. Then the daughter of Vachaknu said, “Noble *Brahmanas*, I shall ask him two questions. If he answers me those, then none of you can defeat him in describing *Brahma*.” “Ask, O Gargi!”

सा होवाचाहं वै त्वा याज्ञवल्क्य यथा काश्यो वा वैदेहो वोऽग्रपुत्र उज्ज्यं
धनुरधिज्यं कृत्वा द्वौ बाणवन्तौ सपत्नातिव्याधिनौ हस्ते कृत्वोपोत्तिष्ठेदेवमे-
वाहं त्वा द्वाभ्यां प्रश्नाभ्यामुपोदस्थां तौ मे ब्रूहीति पृच्छ गार्गीति ॥२॥

2. She said, “I ask you, Yagyavalkya, two questions. As the kings of Videha or the kings of Kashi of a warlike family, might string his unstrung

bow and appear close by, carrying in his hand two bamboo-tipped arrows painful to the enemy, so do I (ask you) answer me those (two questions).” “Ask, O Gargi!”

सा होवाच यदूर्ध्वं याज्ञवल्क्य दिवो यदवाक् पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते कस्मिंस्तदोतं च प्रोतं चेति ॥३॥

3 She said, “Yagyavalkya! what is above heaven and below the earth, and within which is this heaven and earth, and which persons say is the past, present, and future? By what is this woven and cross-woven?”

स होवाच यदूर्ध्वं गार्गि दिवो यदवाक् पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षत आकाशे तदोतं च प्रोतं चेति ॥४॥

4. He said, “That, O Gargi! which is above the heaven and below and earth, within which is this heaven and earth, and which persons say is past, present and future, and by which this is woven and cross-woven is ether.”

स होवाच नमस्तेऽस्तु याज्ञवल्क्य यो म एतं व्यवोचोऽपरस्मै धारयस्वेति पृच्छ गार्गीति ॥५॥

5. She said, “I bow to you, Yagyavalkya, who has answered me. Now be ready for the other (question).” “Ask, O Gargi!”

सा होवाच यदूर्ध्वं याज्ञवल्क्य दिवो यदवाक् पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते कस्मिंस्तदोतं च प्रोतं चेति ॥६॥

6. She said, “Yagyavalkya, by what is that woven and cross-woven which is above the heaven and below the earth within which is this heaven and earth and which persons say is past, present and future?”

स होवाच यदूर्ध्वं गार्गि दिवो यदवाक् पृथिव्या यदन्तरा द्यावापृथिवी इमे
यद्भूतं च भवच्च भविष्यच्चेत्याचक्षत आकाश एवं तदोतं च प्रोत चेति कस्मि-
न्सुखत्वाकाश ओतश्च प्रोतश्चेति ॥७॥

7. He said, "O Gargi! that which is above the heaven and below earth, within which is this heaven and earth, and which persons say, is past, present, and future is woven and cross-woven by ether." "By what is this ether woven and cross-woven?" Cf. B. S., I-3-10.

स होवाचैतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्थूलमनण्वह्रस्वमदीर्घमलो-
हितमस्नेहमच्छायमतमोज्वायवनाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनो -
स्तेजस्कमप्राणममुखममात्रमनन्तरमबाह्य न तदश्नाति किञ्चन न तदश्नाति
कश्चन ॥८॥

8. He said, "O Gargi! the *Brahmanas* call this *Akshara*. It is neither gross nor subtle, neither short nor long, neither red nor moist, neither shadow nor darkness, neither air nor ether, unattached, neither taste nor smell, without eyes or ears, without speech or mind, non-luminous, without *Prana* or mouth, nor a measure, and without interior or exterior. It does not eat anything nor it is eaten by anybody." Cf. B. S., II-1-31 and III-3-33.

i.e., *Brahma* is of two-fold forms as *Sat* and *Asat*, manifested and unmanifested, *Saguna*, and *Nirguna* as *Neti, Neti*. (Same as in Kath. II-15.)

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठत एतस्य वा
अक्षस्य प्रशासने गार्गि द्यावापृथिव्या विधृते तिष्ठत एतस्य वा अक्षरस्य प्रशा-
सने गार्गि निमेषा मुहूर्ता अहोरात्राण्यर्धमासा मासा ऋतवः संवत्सरा इति विधृ-
तास्तिष्ठन्त्येतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽज्या नद्यः स्यन्दन्ते श्वेते-
भ्यः पर्वतेभ्यः प्रतीच्योऽज्या यां यां च दिशमन्वेतस्य वा अक्षरस्य प्रशासने
गार्गि ददतो मनुष्याः प्रशस्सन्ति यजमानं देवा दर्वी पितरोऽज्यायन्ताः ॥९॥

9. "Under the command of this *Akshara*, O Gargi! the sun and moon are held in their places; under the command of this *Akshara*, O Gargi! heaven and earth are held in their places; under the command of this *Akshara*, O Gargi! moments, periods, days and nights, fortnights, months, seasons; and years are held in their places; under the command of this *Akshara*, O Gargi! some rivers flow eastwards from the white mountains, others flow westwards continuing in that direction, and others keep to their respective courses; under the command of this *Akshara*, O Gargi! men praise the givers, the gods depend on the sacrificer, and the *Pitris* on other offerings." Cf. B. S., I-3-11.

यो वा एतदक्षरं गार्ग्यविदित्वाऽस्मिल्लोके जुहोति यजते तपस्तप्यते बहूनि वर्षसहस्राण्यन्तवदेवास्य तद्भवति यो वा एतदक्षरं गार्ग्यविदित्वास्माल्लोका-
कात्प्रैति स कृपणोऽयं य एतदक्षरं गार्ग्यं विदित्वास्माल्लोकात्प्रैति स ब्राह्मणः ॥१०॥

10 "O Gargi! he who is in this world without knowing this *Akshara* offers oblations, performs sacrifices and undergoes austerity for many thousand years, all his actions become perishable; he, O Gargi!, who departs from this world without knowing the *Akshara* is miserable. But he, O Gargi!, who departs from this world after knowing this *Akshara* is a *Brahmana*. Cf. Gita, VII-23.

तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टृश्रुतं श्रोत्रमतं मन्त्रविज्ञातं विज्ञातु नान्यदतो-
ऽस्ति द्रष्टु नान्यदतोऽस्ति श्रोतु नान्यदतोऽस्ति मन्तु नान्यदतोऽस्ति विज्ञात्रे-
स्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥११॥

11. "This *Akshara*, O Gargi!, is never seen but is the seer; it is never heard but is the hearer; it is never thought but is the thinker; it is never known

but is the knower. There is no other seer but this, no other hearer but this, no other thinker but this, and no other knower but this. By this *Akshara*, O Gargi!, is ether woven and cross-woven." Cf. B.S., I-3-12.

सा होवाच ब्राह्मणा भगवन्तस्तदेव बहुमन्येध्वं यदस्मान्नमस्कारेण मुच्येध्वं
न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोच जेतेति ततो ह वाचकनव्युपरगम ॥१२॥

12 She said, "Noble *Brahmanas*! you should consider yourselves (fortunate) if you can get off from him with salutations. Never shall any of you defeat him in explaining *Brahma*." Then the daughter of Vachaknu was silent.

SECTION 9.

Note — This section teaches the knowledge of the numbers of gods.

अथ हैनं विदग्धः शाकल्यः पप्रच्छ कति देवा याज्ञवल्क्येति स हैतयैव निविदा
प्रतिपेदे यावन्तो वैश्वदेवस्य निविद्युच्यन्ते त्रयश्च त्री च शता त्रयश्च त्री च
सहस्रेत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रयस्त्रिंशदित्योमिति होवाच
कत्येव देवा याज्ञवल्क्येति षडित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रय
इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति द्वावित्योमिति होवाच कत्येव
देवा याज्ञवल्क्येत्यध्यर्ध इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्येक इत्यो-
मिति होवाच कतमे ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेति ॥१॥

1. Then Vidadha, the son of Shakalya asked him, "How many gods are there, Yagyavalkya?" He answered by the *Mantras* (*nivida*). "As many as are the *Vishwa Devas*: three and three, and three hundred and three thousands. "Om," said he, "how many gods are there Yagyavalkya?" "Thirty-three." He said, "Om, how many gods are there? He said, "six." He said, "Om, how many gods are there, O

Yagyavalkya?'' "Three." He said, "Om, how many gods are there, O Yagyavalkya? "Two," he said. Om, He said, "How many gods are there, O Yagyavalkya?" "One and half." "Om, said the other" "How many gods are there, Yagavalkya?" "One," 'Om,' said Shakalya. He again asked, "Which are those three and three hundred and three thousands?"

स होवाच महिमान एवैषामेते त्रयस्त्रिंशत्त्वेव देवा इति कतमे ते त्रयस्त्रिंशदित्यष्टौ वसव एकादश रुद्रा द्वादशादित्यास्त एकत्रिंशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशादिति ॥२॥

2. Yagyavalkya said, "Amongst these gods thirty-three are praiseworthy." Which are those thirty-three?" "The eight *Vasus*, the eleven *Rudras*, and the twelve *Adityas*; these are thirty-one, and Indra and *Prajapati* make up the thirty-three." Cf. B. S., I-3-27.

कतमे वसव इत्यग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसव एतेषु ह्रीदं वसु सर्वं हितमिति तस्माद्वसव इति ॥३॥

3. "Which are the eight *Vasus*?" "Fire, earth, air, sky, sun, heaven, moon, and stars are the *Vasus*, for all this depends on them. Therefore, they are *Vasus*."

कतमे रुद्रा इति दशमे पुरुषे प्राणा आत्मैकादशस्ते यदास्माच्छरीरात्मत्याहुक्तामन्त्यथ रोदयन्ति तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥४॥

4. "Which are the *Rudras*?" "The ten senses in the human body, with the self (mind) as the eleventh. When they depart from this mortal body, they make (the relatives) weep. Because they make them weep, therefore they (gods) are called *Rudras*."

कतम आदित्या इति द्वादश वै मासाः संवत्सरश्चैत आदित्या एते हीदः
सर्वमाददाना यन्ति ते यदिदः सर्वमाददाना यन्ति तस्मादादित्या इति ॥५॥

5. "Which are the *Adityas*?" "The twelve months of the year; these are the *Adityas*, for they go on taking all this with them. Therefore, they are called *Adityas*."

कतम इन्द्रः कतमः प्रजापतिरिति स्तनयिन्नुरेवेन्द्रो यज्ञः प्रजापतिरिति कतमः
स्तनयित्नु रित्यशनिरिति कतमो यज्ञ इति पशव इति ॥६॥

6. "Which is Indra and which is *Prajapati*?" "The cloud is Indra and the sacrifice is *Prajapati*." "Which is cloud?" "Lightning." "Which is sacrifice?" "Animals."

कतमे षडित्यग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्चैते षडेते
हीदः सर्वः षडिति ॥७॥

7. "Which are the six (gods)?" "Fire, earth, air, sky, sun and heaven are the six, because all these (gods) are six."

कतमे ते त्रयो देवा इतीम एव त्रयो लोका एषु हीमे सर्वे देवा इति कतमो
तौ द्वौ देवावित्यन्नं चैव प्राणश्चेति कतमोऽध्यर्ध इति योऽयं पवत इति ॥८॥

8. "Which are the three gods?" "These three worlds, because in these are all those gods." "Which are the two gods?" "Food and *Prana*." "Which are the one and a half?" "This (air) that blows."

तदाहुर्दयमेक इवैव पवतेऽथ कथमध्यर्ध इति यदस्मिन्निदः सर्वमध्यान्वो-
त्तेनाध्यर्ध इति कतम एको देव इति प्राण इति स ब्रह्म तदित्याचक्षते ॥९॥

9. They say, "This (air) blows as one. How can it be one and a half!" "It is one and a half, because by it all this attains to increase." "Which is one god?" "The *Prana*; it is *Brahma* which is alled that."

पृथिव्येव यस्यायतनमग्निर्लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्व-
स्यात्मनः परायणं स वै वेदिता स्याद्याज्ञवल्क्य वेद वा अहं तं पुरुषं सर्वस्या-
त्मनः परायणं यमात्थ य एवायं शरीर पुरुषः स एष वदैव शाकल्य तस्य
का देवतेत्यमृतमिति होवाच ॥१०॥

10. "He who knows that person whose abode is the earth, whose world is the fire, whose light is the mind, and who is the goal of the self, of all is the only knower. O Yagyavalkya!" Yagyavalkya said, "I know that person of whom you speak, who is the goal of the self of all. And that person is the body." "Ask on Shakalya." "Who is its deity?" "Immortality," he said.

काम एव यस्यायतनं हृदय लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्व-
स्यात्मनः परायणं स वै वेदिता स्याद्याज्ञवल्क्य वेद वा अहं तं पुरुषं सर्वस्या-
त्मनः परायणं यमात्थ य एवायं काममयः पुरुषः स एष वदैव शाकल्य तस्य
का देवतेति स्त्रिय इति होवाच ॥११॥

11. "He who knows that person whose abode is desire, whose world is the heart, whose light is the mind, and who is the goal of the Self of all, is the only knower. O Yagyavalkya!" Yagyavalkya said, "I know that person of whom you speak, who is the goal of the self of all. It is the person who consists of desire." "Ask on Shakalya." "Who is its deity?" "Woman," he said.

रूपाण्येव यस्यायतनं चक्षुर्लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्व-
स्यात्मनः परायणं स वै वेदिता स्याद्याज्ञवल्क्य वेद वा अहं तं पुरुषं सर्व-
स्यात्मनः परायणं यमात्थ य एवासावादित्ये पुरुषः स एष वदैव शाकल्य तस्य
का देवतेति सत्यमिति होवाच ॥१२॥

12. "He who knows that person whose abode is form, whose world is the eye, whose light is the mind, and who is the goal of the self of all, is the only

knower, O Yagyavalkya!" Yagyavalkya said, "I know that person of whom you speak, who is the goal of the self of all. It is the person who is in the sun." "Ask on Shakalya." "Who is its deity?" "Truth," said he.

आकाश एव यस्यायतनं श्रोत्रं लोको मनो ज्योतिर्यो वै तं पुरुषं विद्या-
त्सर्वस्यात्मनः परायणं स वै वेदिता स्याद्याज्ञवल्क्य वेद वा अहं तं पुरुषं सर्व-
स्यात्मनः परायणं यमात्थ य एवायं श्रोत्रः प्रातिश्रुत्कः पुरुषः स एष वदैव
शाकल्य तस्य का देवतेति दिश इति होवाच ॥१३॥

13. "He who knows that person whose abode is ether whose world is the ear, whose light is the mind, and who is the goal of the self of all, is the only knower, O Yagyavalkya!" Yagyavalkya said, "I know that person of whom you speak, who is the goal of the self of all. It is the person who is this hearing and the hearer." "Ask on Shakalya." "Who is its deity?" "The quarters," said he.

तम एव यस्यायतनं हृदयं लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्व-
स्यात्मनः परायणं स वै वेदिता स्याद्याज्ञवल्क्य वेद वा अहं तं पुरुषं सर्व-
स्यात्मनः परायणं यमात्थ य एवायं हृदयमयः पुरुषः स एष वदैव शाकल्य तस्य
का देवतेति मृत्युरिति होवाच ॥१४॥

14. "He who knows that person whose abode is darkness, whose world is the heart, whose light is the mind, and who is the goal of the self of all, is the knower alone, O Yagyavalkya!" Yagyavalkya said, "I know that person of whom you speak, who is the goal of the self of all. It is the person, who consists of shadow (ignorance)" "Ask on Shakalya." "Who is its deity?" "Death," said he.

रूपाण्येव यस्यायतनं चक्षुर्लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्व-
स्यात्मनः परायणं स वै वेदिता स्याद्याज्ञवल्क्य वेद वा अहं तं पुरुषं सर्वस्या-

त्मनः परायणं यमात्थ य एवायमादर्शो पुरुषः स एष वदैव शाकल्य तस्य का देवतेत्यसुरिति होवाच ॥१५॥

15. "He who knows that person whose abode is form, whose world is the eye, whose light is the mind, and who is the goal of the self of all, is the knower alone, O Yagyavalkya!" Yagyavalkya said, "I know that person of whom you speak, who is the goal of the self of all. It is the person who is in the looking-glass." "Ask on Shakalya." "Who is its deity?" "The *Asu (Prana)*," said he.

आप एव यस्यायतनं हृदयं लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणं स वै वेदिता स्याद्याज्ञवल्क्य वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ य एवायमप्सु पुरुषः स एष वदैव शाकल्य तस्य का देवतेति वरुण इति होवाच ॥१६॥

16. "He who knows that person whose abode is water, whose world is the heart, whose light is the mind, and who is the goal of the self of all, is the knower alone, O Yagyavalkya!" Yagyavalkya said, "I know that person of whom you speak, who is the goal of the self of all. It is the person who is in water." "Ask on Shakalya." "Who is its deity?" "*Varuna*," said he.

रेत एव यस्यायतनं हृदयं लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणं स वै वेदिता स्याद्याज्ञवल्क्य वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ य एवायं पुत्रमयः पुरुषः स एष वदैव शाकल्य तस्य का देवतेति प्रजापतिरिति होवाच ॥१७॥

17. He who knows that person whose abode is the seed, whose light is the mind, and who is the goal of the self of all, is the knower alone, O Yagyavalkya!" Yagyavalkya said, "I know that person of whom you speak, who is the goal of the self of all. It is the person

who consists of the sun.” “Ask on Shakalya.”
 “Who is its deity?” “*Prajapati*,” said he.

शाकल्येति होवाच याज्ञवल्क्यस्त्वाः स्वदिमे ब्राह्मणा अङ्गारावक्षयणम-
 क्रता ३ इति ॥१८॥

18. “Shakalya,” said Yagyavalkya, “have these *Brahmanas* made you their cinders?”

याज्ञवल्क्येति होवाच शाकल्यो यदिदं कुरुपञ्चालानां ब्राह्मणानत्यवादीः किं
 ब्रह्म विद्वानिति दिशो वेद सदेवाः सप्रतिष्ठा इति यदिशो वेत्य सदेवाः
 सप्रतिष्ठाः ॥१९॥

19. “Yagyavalkya,” said Shakalya, “is it because you know *Brahma* that you have abused these *Brahmanas* of *Kuru* and *Panchala*? Do you know the quarters with their deities and supports?”
 “I know the quarters with their deities and support?”

किंदेवतोऽस्यां प्राच्यां दिश्यसीत्यादित्यदेवत इति स आदित्यः कस्मिन्
 प्रतिष्ठित इति चक्षुषीति कस्मिन् चक्षुः प्रतिष्ठितमिति रूपेष्विति चक्षुषा हि
 रूपाणि पश्यति कस्मिन् रूपाणि प्रतिष्ठितानीति हृदय इति होवाच हृदयेन हि
 रूपाणि जानाति हृदये ह्येव रूपाणि प्रतिष्ठितानि भवन्तीत्येवमेवैतद्याज्ञवल्क्य
 ॥२०॥

20. “What is that deity to which you are devoted in the east direction?” “It is the deity as the sun.” “On what does the sun rest?” “On the eye.” “On what does the eye rest?” “On the forms, for one sees forms with the eye.” “On what do forms rest?” “On the heart,” said Yagyavalkya, “for one knows forms through the heart; it is on the heart that forms rest.” It is thus, Yagyavalkya.

किंदेवतोऽस्यां दक्षिणायां दिश्यसीति यमदेवत इति स यमः कस्मिन् प्रति-
 स्थित इति यज्ञ इति कस्मिन् यज्ञः प्रतिष्ठित इति दक्षिणायामिति कस्मिन्
 दक्षिणा प्रतिष्ठितेति श्रद्धायामिति यदा ह्येव श्रद्धत्तेऽथ दक्षिणां ददाति श्रद्धायाम्

ह्येव दक्षिणा प्रतिष्ठितेति कस्मिन्नु श्रद्धा प्रतिष्ठितेति हृदय इति होवाच हृदयेन हि श्रद्धां जानाति हृदये ह्येव श्रद्धा प्रतिष्ठिता भवतीत्येवमेवैतद्याज्ञवल्क्य ॥२१॥

21. "What deity do you (worship) in the south direction?" "The deity *Yama*." "On what does *Yama* rest?" "On the sacrifice." "On what does sacrifice rest?" "On gift." "On what does the gift rest?" "On faith, for whatever faith a man has he makes gifts with it. Therefore, it is on faith that gifts rest." "On what does faith rest?" "On the heart," said Yagyavalkya, "for one knows faith through the heart. Therefore it is on the heart that faith rests." It is so, Yagyavalkya. Cf. Gita, XVII-3.

किं देवतोऽस्या प्रतीच्यां दिश्यसीति वरुणदेवत इति स वरुणः कस्मिन्प्रतिष्ठित इत्यप्स्विति कस्मिन्त्वापः प्रतिष्ठिता इति रेतसीति कस्मिन्नु रेतः प्रतिष्ठितमिति हृदय इति तस्मादपि प्रतिरूपं जातमाहुर्हृदयादिव सृप्तो हृदयादिव निमित्त इति हृदये ह्येव रेतः प्रतिष्ठितं भवतीत्येवमेवैतद्याज्ञवल्क्य ॥२२॥

22. "What deity do you (worship) in the west direction?" "The deity is *Varuna*." "On what does *Varuna* rest?" "On water." "On what does water rest?" "On the seed." "On what does the seed rest?" "On the heart. Therefore, they say that he resembles the father, and that he has sprung (from his father) heart and that he has been made out of the heart. Therefore, it is on the heart that the seed rests." It is just so, Yagyavalkya.

किं देवतोऽस्यामुदीच्यां दिश्यसीति सोमदेवत इति स सोमः कस्मिन्प्रतिष्ठित इति दीक्षायामिति कस्मिन्नु दीक्षा प्रतिष्ठितेति सत्य इति तस्मादपि दीक्षितमाहुः सत्यं वदेति सत्ये ह्येव दीक्षा प्रतिष्ठितेति कस्मिन्नु सत्यं प्रतिष्ठित-

मिति हृदय इति होवाच हृदयेन हि सत्यं जानाति हृदये ह्येव सत्यं प्रतिष्ठितं भवतीत्येवमेवैतद्याज्ञवल्क्य ॥२३॥

23. "What deity do you (worship) in the north direction?" "The deity *Soma*." On what does *Soma* rest?" "On initiation (worship)." "On what does initiation rest?" "On truth. Therefore, they say to the initiated, 'speak the truth, for it is on truth that initiation rests.'" "On what does truth rest?" "On the heart," said Yagyavalkya. Therefore, it is on the heart that truth rests. It is just so, Yagyavalkya.

किदेवतोऽस्यां ध्रुवायां दिश्यसीत्यग्निदेवत इति सोऽग्निः कस्मिन्प्रतिष्ठित इति वाचीति कस्मिन् वाक् प्रतिष्ठितेति हृदय इति कस्मिन् हृदयं प्रतिष्ठितमिति ॥२४॥

24. What deity do you (worship) in the fixed direction?" "The deity fire." "On what does fire rest?" "On speech." "On what does speech rest?" "On the heart." "On what does the heart rest?"

अहल्लिकेति होवाच याज्ञवल्क्यो यन्नैतदन्यत्रास्मन्मन्यासै यदृच्छेतदन्यत्रास्मत्स्याच्छ्वानो वैनदद्युर्वयाऽसि वैनद्विमन्थीरन्निति ॥२५॥

25. "O Devil!" said Yagyavalkya, "when you think that the heart is separate from us and this self is separate from the heart, dogs would eat this body, or birds would eat it."

कस्मिन् त्वं चात्मा च प्रतिष्ठितौ स्थ इति प्राण इति कस्मिन् प्राणः प्रतिष्ठित इत्युपान इति कस्मिन् वपानः प्रतिष्ठित इति ध्यान इति कस्मिन् ध्यानः प्रतिष्ठित इत्युदान इति कस्मिन् भूदानः प्रतिष्ठित इति ममान इति स एष नेतिनेत्यात्माऽगृह्यो नहि गृह्यतेऽशीर्यो नहि शीर्यतेऽसगो नहि सज्यतेऽसितो न व्यथते न रिष्यत्येतान्यष्टावायतनान्यष्टौ लोका अष्टौ देवा अष्टौ पुरुषाः स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत् त्वौपनिषदं पुरुष पृच्छामि तं चेन्मे

न विवक्ष्यसि मूर्धा ते विपतिष्यतीति तद् ह न मेने शाकल्यस्तस्य ह मूर्धा विपपातापि हास्य परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्यमानाः ॥२६॥

26. "On what do you and the self rest?" "On the *Prana*." "On what does the *Prana* rest?" "On the *Apana*." "On what does the *Apana* rest?" "On the *Vyana*." "On what does the *Vyana* rest?" "On the *Udana*." "On what does the *Udana* rest?" "On the *Samana*." "This (self) is that which is not this, not this. It is imperceptible, for it is never perceived, imperishable for it never perishes, unattached, for it is for it is never attached; unbound, for it never feels pain and never suffers harms. These are the eight abodes, the eight worlds, the eight deities, and the eight persons I ask you of that person who is to be known alone from the Upanishads who projects those beings and withdraws them within himself, and who is also beyond them. If you cannot explain him to me, your head shall fall off." Shakalya did not know him, so his head fell off, and thieves took away his bones, mistaking them for something else.

अथ होवाच ब्राह्मणा भगवन्तो यो वः कामयते स मा पृच्छतु सर्वे वा मा पृच्छत यो वः कामयते तं वः पृच्छामि सर्वान्वा वः पृच्छामीति ते ह ब्राह्मणा न दधृषुः ॥२७॥

27. Then he said, "Noble *Brahmans*, whosoever among you desires may question me or all of you may question me, or I shall question him whoever among you desires or question all of you." The *Brahmanas* did not venture further.

तान् हैतैः श्लोकैः पप्रच्छ ॥ यथा वृक्षो वनस्पतिस्तथैव पुरुषोऽमूषा ॥ तस्य लोमानि पर्णानि त्वगस्योत्पाटिका बहिः ॥ त्वच एवास्य रुधिरं प्रस्यन्दित्वच उत्पटः ॥ तस्मात्तदा तृणात्त्रैति रसो वृक्षादिवाहतात् ॥ माःसान्यस्य शक-

राणि किनाटस्त्राव तत्स्थिरम् ॥ अस्थीन्यन्तरतो दारुणि मज्जा मज्जोपमा कृता ॥ यद्वृक्षो वृक्षो रोहति मूलान्नवतरः पुनः ॥ मर्त्यःस्विन्मृत्युना वृक्षः कस्मान्मूलान्नरोहति ॥ रेतस इति मावोचत जीवतस्तत्प्रजायते ॥ धानारुह इव वै वृक्षोऽञ्जसा प्रेत्यसंभवः ॥ यत्समूलमावृहैर्वृक्षं न पुनराभवेत् ॥ मर्त्यः स्विन्मृत्युना वृक्षः कस्मान्मूलान्नरोहति ॥ जात एव न जायते कोन्वेदं जनयेत्पुनः ॥ विज्ञानमानन्दं ब्रह्म रातिर्दानुःपरायण तिष्ठमानस्य तद्विद इति ॥२८॥

28. (i) (He questioned them by these verses). As a tree is the Lord of the forest so is the man (of beings) There is no doubt of it His hair is its leaves and his skin is its outer bark.

28. (ii) It is from his skin that blood flows, and from its bark that juice (flows). Therefore, from the wounded man the blood flows, as juice from an injured tree.

28. (iii) His flesh is the inner bark and his muscles are the inner layer, and is firm His bones are under-wood, and marrow is like its pith.

28. (iv) A tree when cut springs again as new from its root. From what root does man spring after he is cut off by death? (This I ask).

28. (v) Do not say from the seed, for it is produced from a living being. The tree springs also from the seed; but after it is dead it springs again (from the root).

28. (vi) If a tree is pulled out with its root it no more springs. From what root does a mortal (man) spring again after he is cut off by death?

28. (vii) The (one) born is not born again who then produces him? Knowledge, bliss, *Brahma*, wealth-giver, supreme goal or who knows and dwells in him?

CHAPTER IV. SECTION 1

Note.—This section describes the teaching through Yagyavalkya to Janaka that the knowledge of speech, etc., re-present *Brahma*.

जनको ह वैदेह आसांचक्रेऽथ ह याज्ञवल्क्य आववाज तः होवाच याज्ञ-
वल्क्य किमर्थचारी. पर्जन्यच्छन्नवन्तानीत्युभयमेव सम्राडिति होवाच ॥ १ ॥

1. Janaka, king of Videha, took his seat and there came Yagyavalkya. Janaka said to him, “Yagyavalkya, what object has brought you here? Do you desire cattle or have you some subtle discussion to make. “Both,” O King, said Yagyavalkya.

यत्ने कश्चिदब्रवीत्तच्छृण्वामेत्यब्रवीन्मे जित्वा शैलिनिर्याग्वै ब्रह्मेति
यथा मातृमाप्तिमानाचार्यवान्भूयात्तथा तच्छैलिनिरब्रवीद्वाग्वै ब्रह्मेत्यवदतो
हि किं स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठा न मेऽब्रवीदित्येकपाद्वा एतत्स-
म्राडिति स वै नो ब्रूहि याज्ञवल्क्य । वागेवायतनमाकाशः प्रतिष्ठा प्रज्ञेत्ये-
नदुपामीन का प्रजता याज्ञवल्क्य वागेव सम्राडिति होवाच वाचा वै सम्राड्-
वन्धुः प्रज्ञायत ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वविज्ञिरस इतिहासः पुराणं विद्या
उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टः ह्रुतमाशितं पायि-
तमयं च लोकः परश्च लोकः सर्वाणि च भूतानि वाचैव सम्राट् प्रज्ञायन्ते
वाग्वै सम्राट् परमं ब्रह्म नैनं वाग्जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो
भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते हस्त्यृषभः सहस्रं ददामीति होवाच
जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ २ ॥

2. “Let me hear what anyone may have told you.”

Jitwa, the son of Shailina, has told me that speech is *Brahma*. As one having a mother, a father, a teacher, (like a knower), may say, so has the son of Shailina said this that speech is *Brahma*, for what can dumb persons do?” “What did he tell about its abode and support?” “He did not tell me.” “This

Brahma is only one-footed, therefore, it is to be discarded O king!" (that it is only the name and form of *Brahma* and not as *Brahma* himself) "Then you tell us Yagyavalkya." "Speech is its abode and ether is its support. It should be meditated upon as knowledge." "What is its knower, Yagyavalkya?" "The speech is that, O King;" said Yagyavalkya, "through speech alone, O King! one knows the friend, the Rigveda, the Yajurveda, the Samveda, Atharveda, History, Puranas, meditation, *Upanishads*, verses, *Sutras*, elucidation and explanation, sacrifices, oblation, giving food and drink, this world and the other. All beings are known by speech. O King, speech is the supreme *Brahma*. Speech never leaves him who knowing thus meditates upon it; all beings protect him and being a god he attains the gods." I give you a thousand cows with a bull like an elephant," said King Janaka. Yagyavalkya replied, "My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him."

यदेव ते कश्चिदब्रवीन्तच्छृण्वामेत्यब्रवीन्म उदङ्कः शौल्बायनः प्राणो वै ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तच्छौल्बायनोऽब्रवीत्प्राणो वै ब्रह्मेत्यप्राणतो हि किं स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठा न मेऽब्रवीदित्येकपाद्वा एतत्सम्प्राडिति स वै नो ब्रूहि याज्ञवल्क्य प्राण एवायतनमाकाशः प्रतिष्ठा प्रियमित्येनदुपसीत का प्रियता याज्ञवल्क्य प्राण एव सम्प्राडिति होवाच प्राणस्य वै सम्प्राट् कायामायाज्य याजयत्यप्रतिगृह्यस्य प्रतिगृह्णात्यपि तत्र वधाशङ्कं भवति यां दिग्मेति प्राणस्यैव सम्प्राट् कामाय प्राणो वै सम्प्राट् परमं ब्रह्म नैनं प्राणो जहाति सर्वाप्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते हस्त्यृषभः सहस्रं ददामीति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ३ ॥

3. "Let me hear what anyone may have told you." "Udnaka, the son of Shulba, has told me that the *Prana* is *Brahma*. As one having a mother, a father, or a teacher may say, so has the son of Shulba said this, that the *Prana* is *Brahma*, for what can a person do without *Prana*?" But did he tell you about its abode and support?" "No, he did not tell me." "This *Brahma* is only one-footed, O King!" "Then you tell me, Yagyavalkya." "The *Prana* is its abode and ether is its support. It should be meditated upon as dear." "What is dear-ness, Yagyavalkya?" "The *Prana* is that O King!" said Yagyavalkya, "for the sake of the *Prana*, O King, one performs sacrifices for a worthy person and not for an unworthy person; and it is for the sake of the *Prana*, O King, that one fears in any quarter he may go. This is the work of *Prana*. The *Prana*, O King, is the Supreme *Brahma*; the *Prana* never leaves him who knowing thus meditates upon it. All beings protect him, and being a god, he attains gods." "I give you a thousand cows with an elephant-like bull," said King Janaka. Yagyavalkya replied, "My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him."

यदेव ते कश्चिदब्रवीत्तच्छृण्वामेत्यब्रवीन्मे बर्कुर्वाष्णश्चक्षुर्वे ब्रह्मेति यथा
मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तद्वाष्णोऽब्रवीच्चक्षुर्वे ब्रह्मेत्यपश्यतो हि
किं स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां न मेऽब्रवीदित्येकपाद्वा एतत्सम्रा-
डिति स वै नो ब्रूहि याज्ञवल्क्य चक्षुरेवायतनमाकाशः प्रतिष्ठा सत्यमित्येनदु-
पासीत का सत्यता याज्ञवल्क्य चक्षुरेव सम्राडिति होवाच चक्षुषा वै सम्राट्
पश्यन्तमाहुरद्राक्षीरिति स आहाद्रक्षमिति तत्सत्यं भवति चक्षुर्वे सम्राट् परमं

ब्रह्म नैनं चक्षुर्जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वादेवानप्येति य एवं विद्वानेतदुपास्ते हस्त्यृषभश्च सहस्रं ददामीति होवाच जनको वेदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ४ ॥

4. "Let me hear what anyone may have told you." "Barku, the son of Vrishna, has told me, that the eye is *Brahma*. As one having a mother, a father, a teacher may say, so has the son of Vrishna said this, that the eye is *Brahma*, for what can a person do who is blind?" "What did he tell you about its abode and support?" "He did not tell me." "This *Brahma* is only one-footed, O King!" "Then you tell us, Yagyavalkya." The eye is its abode and ether is its support. It should be meditated upon as *Sat*." "What is truth, Yagyavalkya?" "The eye is that, O King!" said Yagyavalkya "If a person, O king, says to one who has seen with the eye, 'have you seen?' and one says, 'yes, I have' then it is true. The eye, O King, is the supreme *Brahma*. The eye never leaves him who knowing thus meditates upon it. All beings protect him, and being a god, he attains the gods." "I give you a thousand cows with an elephant-like bull," said King Janaka. Yagyavalkya replied, "My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him."

यदेव ते कश्चिदब्रवीत्तच्छृण्वामेत्यब्रवीन्मे गर्दभीविपीतो भारद्वाजः श्रोत्रं वै ब्रह्मेति यथा मातृमात्पितृमानाचार्यवान्ब्रूयात्तथा तद्भारद्वाजोऽब्रवीच्छ्रोत्रं वै ब्रह्मेत्यशृण्वतो हि किञ्च स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां न मेऽब्रवीदित्येकपाद्वा एतस्सम्राडिति स वै नो ब्रूहि याज्ञवल्क्य श्रोत्रमेवायतनमाकाशः प्रतिष्ठान्त इत्येनदुपासीत कानन्तता याज्ञवल्क्य दिश एव सम्राडिति होवाच तस्माद्वै सम्राडपि यां कां च दिशं गच्छति नैवास्या अन्तं गच्छत्यनन्ता हि दिशो

दिशो वै सम्राट् श्रोत्रं श्रोत्रं वै सम्राट् परम ब्रह्म नैनं श्रोत्रं जहाति सर्वा-
प्येनं भूतान्यभिशरान्ते देवो भूत्वा देवानप्येति य एव विद्वानेतदुपास्ते हस्त्यृषभश्च
सहस्रं ददामीति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत
नाननुशिष्य हरेतेति ॥ ५ ॥

5. "Let me hear what anyone may have told you." "Garadabhipita, of the family of the Bharadwaja, has told me that the ear is *Brahma*. As one who has a mother, a father, a teacher may say so has the descendants of Bharadwaja said this, that the ear is *Brahma*, for what can a person do who is deaf?" "What did he tell you about its abode and support. No he did not tell me." "This *Brahma* is only one-footed, O King!" "Then you tell us, Yagyavalkya." "The ear is its abode and ether is its support. It should be meditated upon as the infinite." "What is infinite Yagyavalkya?" "The quarters are those, O King," said Yagyavalkya "Therefore, O King, to whatever quarter one may go, one never reaches its end. Thus, the quarters are infinite. The quarters, O King, are the ear, and the ear, O King!, is the supreme *Brahma*. The ear never leaves him who knowing thus meditates upon it. All beings protect him and being a god he attains the gods." "I give you a thousand cows with an elephant-like bull," said King Janaka. Yagyavalkya replied, "My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him."

यदेव ते कांश्चिदब्रवीत्तच्छृण्वामेत्यब्रवीन्मे सत्यकामो जाबालो मनो वै
ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्भूयात्तथा तज्जाबालोऽब्रवीन्मनो वै
ब्रह्मेत्यमनसो हि किं स्यादित्यब्रवीत् त्वे तस्यायतनं प्रतिष्ठा न मेऽब्रवीदित्ये-

कपाद्वा एतत्सम्राडिति स वै नो ब्रूहि याज्ञवल्क्य मन एवायतनमाकाशः प्रति-
ष्ठाऽऽनन्द इत्येनदुपासीत का आनन्दता याज्ञवल्क्य मन एव सम्राडिति होवाच
मनसा वै सम्राट् स्त्रियमभिहार्यते तस्यां प्रतिरूपः पुत्रो जायते स आनन्दो
मनो वै सम्राट् परमं ब्रह्म नैनं मनो जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो
भूत्वा देवान्येति य एवं विद्वानेतदुपास्ते हस्तपूषभः सहस्रं ददामीति होवाच
जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य
हरेतेति ॥ ६ ॥

6 "Let me hear what anyone may have told you." "Satyakama, the son of Jabala, has told me that the mind is *Brahma*. As one who has a mother, a father or a teacher may say, so has the son of Jabala said this that the mind is *Brahma*, for what can a person do without the mind?" "But did he tell you about its abode and its support?" "No, he did not tell me." "This *Brahma* is only one-footed, O King." "Then you tell us," Yagyavalkya. "The mind is its abode and ether its support. It should be meditated upon as bliss." "What is bliss, Yagyavalkya," "The mind is that, O King," said Yagyavalkya, "with mind, O King, a man woos a woman. A son like him is born of her, and he is the cause of bliss. The mind, O King, is the supreme *Brahma*. The mind never leaves him who, knowing thus, meditates upon it. All beings protect him, and being a god, he attains the gods." "I give you a thousand cows with a bull like an elephant," said Janaka. Yagyavalkya replied, "My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him "

यदेव ते कश्चिदब्रवीत्तच्छृण्वामेत्यब्रवीन्मे विदग्धः शाकल्यो हृदयं वै
ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तच्छाकल्योऽब्रवीद्द्वयं वै

ब्रह्मेत्यहृदयस्य हि किञ्स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां न मेऽब्र-
वीदित्येकपाद्वा एतत्सम्राडिति स वै नो ब्रूहि याज्ञवल्क्य हृदयमेवायतन-
माकाशः प्रतिष्ठा स्थितिरित्येनदुपासीत का स्थितता याज्ञवल्क्य हृदयमेव
सम्राडिति होवाच हृदयं वै सम्राट् सर्वेषां भूतानामायतनम् हृदयं वै सम्राट्
सर्वेषां भूतानां प्रतिष्ठा हृदये होव सम्राट् सर्वाणि भूतानि प्रतिष्ठितानि
भवन्ति हृदयं वै सम्राट् परमं ब्रह्म नैनम् हृदयं जहाति सर्वाण्येनं भूतान्यभि-
क्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते हस्त्यृषभम् सहस्रं ददा-
मीति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽस्मन्यत नाननुशिष्य
हरेतेति ॥ ७ ॥

7. "Let me hear what anyone may have told you." "Vidagha, the son of Shakala, has told me that the heart is *Brahma*. As one who has a mother, a father or a teacher may say, so has the son of Shakala said this, that the heart is *Brahma*. For what can a person do without the heart?" "But did he tell you about its abode and its support?" "No, he did not tell me." "This *Brahma* is only one-footed, O King." "Then you tell us Yagyavalkya." "The heart is its abode, and ether its support. It should be meditated upon as support." "What is support, Yagyavalkya?" "The heart is that, O King," said Yagyavalkya. "The heart, O King, is the abode of all beings and the heart is the support of all beings; on the heart all beings rest; the heart, O King, is the Supreme *Brahma*. The heart never leaves him who, knowing thus, meditates upon it. All beings protect him, and being a god, he attains the gods." "I give you a thousand cows with a bull like an elephant," said King Janaka. Yagyavalkya replied, "My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him."

SECTION 2

Note.—This section describes that liberation is attained through the knowledge of *Brahma*.

जनको ह वैदेहः कूर्चद्रुपावसर्पस्रुवाच नमस्तेऽस्तु याज्ञवल्क्यानु मा शाधीति स होवाच यथा वै सम्राण्महान्तमध्वानमेष्यन् रथं वा नावं वा समाददीतैवमेवै-
ताभिरुपनिषद्भिः समाहितात्मास्येवं वृन्दारक आढ्यः सन्नधीतवेद उक्तोप-
निषत्क इतो विमुच्यमानः क्व गमिष्यसीति नाहं तद्भगवन्वेद यत्र गमिष्या-
मीत्यथ वै तेऽहं तद्वक्ष्यामि यत्र गमिष्यसीति ब्रवीतु भगवानिति ॥ १ ॥

1. Janaka, king of Videha, rose from his throne, and approaching Yagyavalkya, said, "Salutation to you, Yagyavalkya, instruct me " Yagyavalkya replied, "As one going on a long distance, O King, secures a chariot or a boat, so have you equipped your mind with the *Brahma*-knowledge. You are also respectable and wealthy, and you have studied the Vedas and known the *Upanishads*. Where will you go when you are separated from this body?" "I do not know, Sir, where I shall go." "Then I will tell you where you will go." "Tell me, Sir."

इत्यो ह वै नामैष योज्यं दक्षिणेऽक्षन्पुरुषस्तं वा एतमिन्द्रं सन्तमिन्द्र
इत्याचक्षते परोक्षेणैव परोक्षप्रिया इव हि देवाः प्रत्यक्षद्विषः ॥ २ ॥

2. This person who is in the right eye is named Indra. Though he is Indra, he is indirectly called Idandra, for the indirectness is dear to the god and they hate directness.

I.e., Idandra is indirectly called Indra as *Brahma*-knowledge is very subtle and secret subject and hence to be concealed and hidden from the unworthy and undeserving persons and Yagyavalkya

means that the king on liberation will attain Indra as *Brahma* (same as in Ait., III-14).

अथैतद्दामेऽशणि पुरुषरूपमेषास्य पत्नी विराट् तयोरेष सश्स्तावो य एषोऽन्तर्हृदय आकाशोऽथैनयोरेतदन्न य एषोऽन्तर्हृदये लोहितपिण्डोऽथैनयोरे-
नत्प्रावरण यदेतदन्तर्हृदये चालकमिवाथैनयोरेपाज्जृतिः संचरणी येषा हृदया-
दूर्ध्वा नाड्युच्चरति यथा केश. सहस्रधा भिन्न एवमस्यैता हिता नाम नाड्यो-
ऽन्तर्हृदये प्रतिष्ठिता भवन्त्येव ताभिर्वा एतदास्त्रवदास्त्रवति तस्मादेष प्रविवि-
क्ताहारतर इवैव भवत्यस्माच्छारीरादात्मनः ॥ ३ ॥

3. "The human form that is in the left eye is his wife Virata (Viraja). The space that is within the heart is their place of union. Their food is of lump red (blood) that is in the heart. Their covering is net-like structure in the heart; their road for going is the nerve that goes upward from the heart. It is like a hair split into a thousand parts. In this (body) there is an artery called *Hita* (beneficial), which is placed in the heart. Through this the (food) passes as it moves on. Therefore, the subtle body has finer food than the gross body.

तस्य प्राची दिक् प्राञ्चः प्राणा दक्षिणा दिग्दक्षिणे प्राणाः प्रतीची दिक् प्रत्यञ्चः प्राणा उदीची दिग्दञ्चः प्राणा ऊर्ध्वा दिग्दूर्ध्वाः प्राणा अवाची दिग्वाञ्चः प्राणाः सर्वा दिशः सर्वे प्राणाः स एष नेति नेत्यात्माऽगृह्यो नहि गृह्यते-
ऽशीर्यो नहि शीर्यतेऽसिद्धो न हि सज्जतेऽसितो न व्यथते न रिष्यत्यभयं वै जनक प्राप्नोऽसीति होवाच याज्ञवल्क्यः स होवाच जनको वैदेहोऽभयं त्वागच्छताद्याज्ञ-
वल्क्य यो नो भगवन्नभयं वेदयसे नमस्तेऽस्त्विमे विदेहा अयमहमास्मि ॥ ४ ॥

4. "Of him (self), the east is the eastern *Prana*; the south is the southern *Prana*, the west, the western *Prana*, the north, the northern. *Prana*, the quarter above the upper *Prana*, the quarter below the lower *Prana*, and all the quarters over all the *Pranas*. This self is that which is (called) not this, not this.

For it is imperceptible as it is never perceived, imperishable as it never perishes, unattached as it is never attached, unbound as it never suffers pain nor injury. "You have attained that which is without fear, O Janaka," said Yagyavalkya. "Noble Yagyavalkya," said King Janaka, "may that without fear be yours, for you have made that which is without fear known to us. Salutation to you. Here is this Videha (country), and also myself for you.

SECTION 3

Note.—This section describes the knowledge of waking, dreaming and deep sleep states.

जनकः ह वैदेहं याज्ञवल्क्यो जगाम स मेने न वदिष्य इत्यथ ह यज्जनकश्च वैदेहो याज्ञवल्क्यश्चाग्निहोत्रे समूदाते तस्मै ह याज्ञवल्क्यो वरं ददौ स ह काम-
प्रश्नमेव वव्रे तं हास्मै ददौ तः सम्राडिव पूर्वं पप्रच्छ ॥ १ ॥

1. Yagyavalkya went to Janaka, King of Videha. He thought that he would never say anything. Now Janaka and Yagyavalkya had once discussed about the *Agnihotra* and Yagyavalkya had offered him a boon. He had desired to ask any question he liked, and Yagyavalkya had granted him that boon. So the king asked him at first.

याज्ञवल्क्य किज्योतिरयं पुरुष इति आदित्यज्योतिः सम्राडिति होवाचा-
दित्येनैवायं ज्योतिषास्ते पत्ययते कर्म कुरुते विपत्येतीत्येवमेवैतच्चाज्ञवल्क्य ॥ २ ॥

2. "Yagyavalkya, what is the light of this man?" "The light of the sun, O King," said Yagyavalkya, "it is through the light of the sun that he sits, goes out, works, and returns." "It is so Yagyavalkya."

अस्तमित आदित्ये याज्ञवल्क्य किज्योतिरेवायं पुरुष इति चन्द्रमा एवास्य ज्योतिर्भवतीति चन्द्रमसैवायं ज्योतिषास्ते पत्ययते कर्म कुरुते विपत्येतीत्येवमेवैतद्याज्ञवल्क्य ॥ ३ ॥

3. "When the sun has set, Yagyavalkya, what is the light of this man?" "The moon is his light. It is through the light of the moon that he sits, goes out, works, and returns." "It is so, Yagyavalkya."

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते किज्योतिरेवायं पुरुष इत्यग्निरेवास्य ज्योतिर्भवतीत्यग्निनैवायं ज्योतिषास्ते पत्ययते कर्म कुरुते विपत्येतीत्येवमेवैतद्याज्ञवल्क्य ॥ ४ ॥

4. "When the sun and the moon have both set, Yagyavalkya, what is the light of this man?" "The fire is his light. It is through the fire that he sits, goes out, works, and returns." "Just so, Yagyavalkya."

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेग्नौ किज्योतिरेवायं पुरुषइति वागेवास्य ज्योतिर्भवतीति वाचैवायं ज्योतिषास्ते पत्ययते कर्म कुरुते विपत्येदीति तस्माद्वै सन्नाडपि यत्र स्वः पाणिर्न विनिर्ज्ञायतेऽथ यत्र वागुच्चारयत्युपैव तत्र न्येतीत्येवमेवैतद्याज्ञवल्क्य ॥ ५ ॥

5. "When the sun and the moon have both set and the fire is extinguished, Yagyavalkya, what is the light of this man?" "Speech is his light." "It is through the light of the speech that he sits, goes out, works, and returns. Therefore, O King, even when one's own hand is not perceived, if a sound is uttered, one is able to go there." "It is so, Yagyavalkya."

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेजनौ शान्तायां वाचं किज्योतिरेवायं पुरुष इत्यात्मैवास्य ज्योतिर्भवतीत्यात्मनैवायं ज्योतिषास्ते पत्ययते कर्म कुरुते विपत्येतीति ॥ ६ ॥

6. "When the sun and moon have set, the fire is extinguished and the speech is stopped, Yagyavalkya, what is the light of this man?" "The self is his light. It is through the light of the self that he sits, goes out, works, and returns." "Just so, Yagyavalkya."

कतम आत्मेति योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः स समानः सद्गुणैर्लोकानुसंचराते भ्यायतीव लेलायतीव स हि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्योरूपाणि ॥ ७ ॥

7. "What is the self?" "This person who consists of knowledge and is within the *Pranas* and light and within the heart and being equal moves within the two worlds, it thinks and desires and moves in the two worlds, and becoming a dream, goes beyond the world in the form of death." Cf. B. S., I-3-42.

स वा अयं पुरुषो जायमानः शरीरमभिसंपद्यमानः पाप्मभिः सःस्पृज्यते स उत्क्रामन् अत्रियमाणः पाप्मनो विजहाति ॥ ८ ॥

8. "That man on being born, and having a body, is attached to the evils, and when he dies or leaves (the body) he discards those evils.

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवत इदं च परलोकस्थानं च सन्ध्यं तृतीयं स्वप्नस्थानं तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यतीदं च परलोकस्थानं च। अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्योभयान्पाप्मन आनन्दाश्च पश्यति स यत्र प्रस्वपित्यस्य लोकस्य सर्वावतो मात्रामुपादाय स्वयं विहृत्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपित्यत्रायं पुरुषः स्वयंज्योतिर्भवति ॥ ९ ॥

9. "That man has two abodes, this and the other world. The dream-state, the third, is the union. Dwelling in that union (intermediate state),

he sees both abodes, this and the other world. In the other world, he becomes as his actions and sees the evils, enjoys according to his actions. When he dreams he carries the impression of his whole world, leaving this himself, creating it himself, and he sleeps by his own lustre and his own light. And then the man becomes his own light.” Cf. B.S., III-2-1.

न तत्र रथा न रथयोगा न पन्थानो भवन्त्यथ रथान्त्रययोगान्पथः सृजते
न तत्रानन्दा मुदः प्रमुदो भवन्त्यथानन्दान् मुदः प्रमुदः सृजते न तत्र वेशान्ताः
पुष्करिण्यः स्रवन्त्यो भवन्त्यथ वेशान्तान् पुष्करिणीः स्रवन्तीः सृजते स हि
कर्ता ॥ १० ॥

10. There are no chariots, nor horses, nor roads there, but he creates the chariots, horses and roads. There are no pleasures, joys and delights there, but he creates the pleasures, joys and delights. There are no lakes, tanks or rivers there, but he creates the lakes, tanks and rivers there. For he is the agent. Cf. B.S., III-2-1.

तदेते श्लोका भवन्ति ॥

स्वप्नेन शारीरमभिप्रहृत्यासुप्तः सुप्तानभिचाकशीति ॥

शुक्रमादाय पुनरेति स्थानं हिरण्मयः पुरुष एकहस्तः ॥ ११ ॥

11. “(Regarding this) there are these verses. The sleeper through the dream leaves the body, creates the dream (objects) and the golden person as the only swan again goes to the abode, taking the light with him.”

प्राणेन रक्षस्रवरं कुलायं बहिष्कुलायादमृतश्चरित्वा ।

स ईयतेऽमृतो यत्र कामं हिरण्मयः पुरुष एकहस्तः ॥ १२ ॥

12. “Protecting the body by the *Prana*, immortal (self) wanders about outside the body; and

being the immortal golden person and the only swan, he goes wherever he desires

स्वप्नान्त उच्चावचमीयमानो रूपाणि देवः कुस्ते बहूनि ।

उतेव स्त्रीभिः सह मोदमानो जक्षदुतेवापि भयानि पश्यन् ॥१३॥

13. "In the dream-world, this god (self) attaining higher and lower states creates many bodies, now enjoying himself with woman or laughing or seeing fearful sights."

आराममस्य पश्यन्ति न तं पश्यति कश्चनेति तं नायत बोधयेदित्याहुः ॥

दुर्भिषज्यस् हास्मै भवति यमेप न प्रतिपद्यतेऽथो खल्वाहुर्जागरितदेश
एवास्यैष इति यानि ह्येव जाग्रत्पश्यति तानि सु त इत्यत्रायं पुरुषः स्वयंज्योति-
र्भवति सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥१४॥

14. Everybody sees his play, but nobody sees him. They say, "Do not wake him from sleep." It is difficult to cure the disease when it is not discovered. Some say that the waking state is like that (sleep), because he sees in dream those things that he sees in the waking state. In the other (dream state), this man himself becomes light." "I give you a thousand cows, Sir, teach me further about liberation."

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा दृष्टैव पुण्यं च पापं च पुनः
प्रतिन्यायं प्रतिपेन्याद्रवति स्वप्नायैव स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन
भवत्यसङ्गो ह्ययं पुरुष इत्येवमेवैतद्याज्ञवल्क्य सोऽहं भगवते सहस्रं ददाम्यत
ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥

15. "After enjoying himself bliss and roaming about and seeing only good and evil in the profound sleep, he comes back in the inverse order. He is untouched by whatever he sees in that state, for this person is unattached." "It is just so. I give you

a thousand cows, Sir, Teach me more about liberation alone."

स वा एष एतस्मिन्स्वप्ने रत्वा चरित्वा दृष्टैव पुण्यं च पापं च पुनः प्रति-
न्यायं प्रतियोन्याद्रवति बुद्धान्तायैव स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवत्य-
सङ्गो ह्ययं पुरुष इत्येवमेवैतद्याज्ञवल्क्य सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं
विमोक्षायैव ब्रूहीति ॥ १६ ॥

16. "After enjoying himself and roaming about in the dream-state, and merely seeing good and evil, he comes back in the inverse order to waking state. He is untouched by whatever he sees in that state, for this person is unattached." "It is just so, Yagyavalkya, I give you, Sir, a thousand (cows), teach me further about liberation."

स वा एष एतस्मिन्बुद्धान्ते रत्वा चरित्वा दृष्टैव पुण्यं च पापं च पुनः
प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नान्तायैव ॥ १७ ॥

17. "After enjoying himself and roaming about in the waking state, and only seeing good and evil, he comes back in the inverse order to the dream-state."

तद्यथा महामत्स्य उभे कूलेऽनुसंचरित पूर्व चापरं चैवमेवायं पुरुष एता-
वुभावन्तावनुसंचरति स्वप्नान्तं च बुद्धान्तं च ॥ १८ ॥

18. "As a great fish swims to both banks (of the river), eastern and western, so does this person move to both the dream and the waking states."

तद्यथास्मिन्नाकाशे श्येनो वा सुपर्णो वा विपरित्य श्रान्तः सः हृत्य पक्षौ
संलयायैव ध्रियत एवमेवायं पुरुष एतस्मा अन्ताय धावति यत्र सुप्तो न कंचन
कामं कामयते न कंचन स्वप्नं पश्यति ॥ १९ ॥

19. "As a falcon eagle flying in the sky becomes tired, and stretching its wings, rests in its nest, so

does this person run for this state, where falling asleep he desires no desires and sees no dreams.”

ता वा अस्यैता हिता नाम नाड्यो यथा केशः सहस्रधा भिन्नस्तावताणिम्ना
तिष्ठन्ति शुक्लस्य नीलस्य पिङ्गलस्य हरितस्य लोहितस्य पूर्णा अथ यत्रैनं
घ्नन्तीव जिनन्तीव हस्तीव विच्छादयति गर्तमिव पतति यदेव जायद्भयं
पश्यति तदत्राविद्यया मन्यतेऽयं यत्र देव इव राजे गृहमेवेदं सर्वोऽस्मीति मन्यते
सोऽस्य परमो लोकः ॥२०॥

20. “His are those arteries called *Hita*, which are as a hair split into a thousand parts, and filled with white, blue, brown, green and red (juice). Now when (he feels) he is killed or overpowered, or attacked by an elephant, or falling into a pit, he perceives and believes whatever terrible things he has seen in the waking state, when he (regards himself) a god, or a king, that this is myself, who am all, that is his highest state.

तद्वा अस्यैतदतिच्छन्दा अपहृतपाप्माभयं रूपं तद्यथा प्रियया स्त्रिया
संपरिष्वक्तो न बाह्यं किञ्चन वेद नान्तरमेवायं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो
न बाह्यं किञ्चन वेद नान्तरं तद्वा अस्यैतदाप्तकाममात्मकाममकामं रूपं
शोकान्तरम् ॥ २१ ॥

21. “That is his form which desires, without evils, without fear. As a man, embraced by his dear wife, does not know anything at all, either external or internal, so does this person embraced by the knowing self does not know anything at all, either external or internal. That is his form with all objects of desire attained and are but the self, and which is without desires and without grief.

अत्र पितृऽपिता भवति माताऽमाता लोका अलोका देवा अदेवा वेदा
अवेदा अत्र स्तेनोऽस्तेनो भवाति भ्रूणहाऽभ्रूणाहा चाण्डालोऽचाण्डालः पौलकसो-

ऽर्षोत्कसः श्रमणोऽश्रमणस्तापसोऽतापसोजन्वागतं पुण्येनानन्वागतं पापेन तीर्णं
हि तदा सर्वाञ्छोकान्हृदयस्य भवति ॥ २२ ॥

22. "In this (state), a father is not father, a mother is not mother, the worlds no worlds, the gods no gods, the *Vedas* no *Vedas*. In this (state) a thief is no thief, a pregnant woman is no pregnant, a *Chandala* no *Chandala*, a bastard no bastard, a hermit no hermit, an ascetic no ascetic. It is untouched by good work and untouched by evil work, for he is then beyond all the grief of his heart.

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति न हि द्रष्टृदृष्टेर्विपरिलोपो विद्यतेऽ-
विनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

23. "That it does not see there is because although seeing, it does not see; for the sight of seer can never be lost, because it is indestructible. But there is no second and no other from which it can see.

यद्वै तन्न जिघ्रति जिघ्रन्वै तन्न जिघ्रति न हि घ्रातुघ्रतिर्विपरिलोपो विद्यते-
ऽविनाशित्वान्न तु तद्वितीयमस्ति ततोऽन्यद्विभक्तं यज्जिघ्रेत् ॥ २४ ॥

24. "That it does not smell there is because although smelling, it does not smell; for the smeller's smelling can never be lost, because it is indestructible. But there is no second or different from which it can smell.

यद्वै तन्न रसयते रसयन्वै तन्न रसयते न हि रसयितृ रसयतेर्विपरिलोपो
विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्रसयेत् ॥ २५ ॥

25. "That it does not taste there is because although tasting, it does not taste; for the taster's taste can never be lost, because it is indestructible. But there is no second or different from it, which can taste.

यद्वै तन्न वदति वदन्वै तन्न वदति न हि वक्तुर्वक्तेर्विपरिलोपो विद्यते-
ऽविनाशित्वान्न तु तद्वितीयमस्ति ततोऽन्यद्विभक्तं यद्वदेत् ॥ २६ ॥

26. "That it does not speak there is because although speaking it does not speak; for the speaker's speaking can never be lost, because it is indestructible. But there is no second or different from it, which can speak.

यद्वै तन्न शृणोति शृण्वन्वै तन्न शृणोति न हि श्रोतुः श्रुतेर्विपरिलोपो विद्यते-
ऽविनाशित्वान्न तु तद्वितीयमस्ति ततोऽन्यद्विभक्तं यच्छृणुयात् ॥ २७ ॥

27. "That it does not hear there is because although hearing it does not hear; for the hearer's hearing can never be lost, because it is indestructible. But there is no second or different from it, which can hear.

यद्वै तन्न मनुते मन्वानो वै तन्न मनुते न हि मन्तुर्मतेर्विपरिलोपो विद्यते-
ऽविनाशित्वान्न तु तद्वितीयमस्ति ततोऽन्यद्विभक्तं यन्मन्वीत ॥ २८ ॥

28. "That it does not think there is because although thinking it does not think; for the thinker's thinking can never be lost, because it is indestructible. But there is no second or different from it, which can think.

यद्वै तन्न स्पृशाति स्पृशन्वै तन्न स्पृशाति न हि स्प्रष्टुः स्पृष्टेर्विपरिलोपो विद्यते-
ऽविनाशित्वान्न तु तद्वितीयमस्ति ततोऽन्यद्विभक्तं यत्स्पृशेत् ॥ २९ ॥

29. "That it does not touch there is because although touching, it does not touch; for the toucher's touching can never be lost, because it is indestructible. But there is no second or different from it, which can touch.

यद्वै तन्न विजानाति विजानन्वै तन्न विजानाति न हि विज्ञानुर्विज्ञातेर्वि-
ज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्वितीयमस्ति ततोऽन्यद्विभक्तं यद्वि-
जानीयात् ॥ ३० ॥

30. "That it does not know there is because although knowing it does not know; for the knower's knowing can never be lost, because it is indestructible. But there is no second or different from it, which can know.

यत्र वान्यदिव स्यात्तत्रान्योऽन्यत्पश्येदन्योऽन्यज्जिघ्रेदन्योऽन्यद्रसयेदन्योऽन्यद्वेदेदन्योऽच्छृणुयादन्योऽन्यन्मन्वीतान्योऽन्यत्स्पृशेदन्योऽन्यद्विजानीयात् ॥ ३१ ॥

31. "Where there is another, then one can see another, one can smell another, one can taste another, one can speak another, one can hear another, one can think another, one can touch another or one can know another.

सलिल एको द्रष्टाऽद्वैतो भवत्येष ब्रह्मलोकः सम्राडिति हैममनुशशास यज्ञवल्क्य एषास्य परमा गतिरेषास्य परमा संपदेषोऽस्य परमो लोक एषोऽस्य परम आनन्द एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ॥ ३२ ॥

32. "It is only water, the seer, and without a second. This is the world of *Brahma*, O King." Thus did Yagyavalkya teach (Janaka). "This is its supreme goal; this is its supreme glory; this is its supreme world and this is its supreme bliss. On a particle of this very bliss other beings live.

स यो मनुष्याणां राट् स मृद्वो भवत्यन्येषामधिपतिः सर्वैर्मानुष्यकैर्भोगैः संपन्नतमः स मनुष्याणां परम आनन्दोऽयं ये शतं मनुष्याणामानन्दाः स एकः पितॄणां जितलोकानामानन्दोऽयं ये शतं पितॄणां जितलोकानामानन्दाः स एको गन्धर्वलोक आनन्दोऽयं ये शतं गन्धर्वलोक आनन्दाः स एकः कर्मदेवानामानन्दो ये कर्मणा देवत्वमभिसंपद्यन्तेऽयं ये शतं कर्मदेवानामानन्दाः स एक आजानदेवानामानन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतोऽयं ये शतमाजानदेवानामानन्दाः स एकः प्रजापतिलोक आनन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतोऽयं ये शतं प्रजापतिलोक आनन्दाः स एको ब्रह्मलोक आनन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतोऽयं एव परम आनन्द एव ब्रह्मलोकः सम्राडिति होवाच यज्ञवल्क्यः

सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षायैव ब्रूहीत्यत्र ह याज्ञवल्क्यो
बिभयांचकार मेधावी राजा सर्वेभ्यो मान्तेभ्य उदरौत्सीदिति ॥ ३३ ॥

33. "He who is healthy and wealthy among men, the Lord of others, and well equipped with all human enjoyments, possesses the greatest bliss among men. What is hundred times bliss of man is one time bliss of the fathers who have won their world. What is hundred times bliss of the fathers who have won their world, is one time bliss of the *Gandharvas* of the world. What is hundred times bliss of the *Gandharvas* of the world is one time bliss of the gods of action who attain their godhead by their actions. What is hundred times bliss of the gods of actions is one time bliss of the gods by birth as well as of the *Veda*-knower free from sin and desire. What is hundred times bliss of the gods by birth is one time bliss of the *Prajapati* of the *Veda*-knower free from sin and desire. What is hundred times bliss of the world of *Prajapati* is one time bliss of the world of *Brahma* and of the *Veda*-knower free from sin and desire. This bliss of *Brahma* is the Supreme bliss, O King!," said Yagyavalkya. "I give you, sir, a thousand cows. Teach me further about liberation." At this Yagyavalkya was afraid that the wise king was requesting him to finish all his knowledge. (Same as in Tait., II-8.)

स वा एष एतस्मिन्स्वप्नान्ते रत्वा चरित्वा दृष्टैव पुण्यं च पापं च पुनः
प्रतिन्यायं प्रतियोन्याव्रवति बुद्धान्तायैव ॥ ३४ ॥

34. "After enjoying himself and roaming about in the dream-state, and merely seeing merits and demerits, he comes back in the reverse order, to the waking state.

तद्यथाजः सुसमाहितमुत्सर्जद्यायादेवमेवायं शरीर आत्मा प्राज्ञेनात्मना-
न्वारुढमुत्सर्जन्याति यत्रैतद्बुध्वोच्छ्वासी भवति ॥ ३५ ॥

35. "Just as a loaded cart goes making noise, so does the embodied self, presided over by the omniscient self, goes making noises when breathing his last.

स यत्रायमणिमान न्येति जरया वोपतपता वाणिमान निगच्छति तद्यथात्रं
वौदुम्बरं वा पिप्पलं वा बन्धनात्प्रमुच्यत एवमेवायं पुरुष एभ्योऽङ्गेभ्यः संप्रमुच्य
पुनः प्रतिन्यायं प्रतियोन्याद्रवति प्राणायैव ॥ ३६ ॥

36. "When this (body) becomes thin and emaciated through old age or disease, then as a mango or fig or a fruit of the pipal tree is freed from its bond so does this person freeing himself from the limbs, again goes in the same way to the womb for embodiment of the *Prana*.

तद्यथा राजानमायान्तमुग्राः प्रत्येनसः सूतग्रामण्योऽज्ञैः पानैरावसथैः प्रति-
कल्पन्तेऽयमायत्ययमागच्छतीत्येव ह वैविदः सर्वाणि भूतानि प्रतिकल्पन्त इदं
ब्रह्मायातीदमागच्छतीति ॥ ३७ ॥

37. "Just as on the approach of a king, the police and magistrates and the leaders of the village wait for him with food and drink and places ready saying 'here he comes, here he comes,' so for the person who knows thus, all the beings wait saying here comes *Brahma*, here comes *Brahma*.

तद्यथा राजानं प्रयियासन्तमुग्राः प्रत्येनसः सूतग्रामण्योऽभिसमायान्त्येवमेवे-
ममात्मानमन्तकाले सर्वे प्राणा अभिसमायन्ति यत्रैतद्बुध्वोच्छ्वासी भवति
॥ ३८ ॥

38. "Just as on the departure of a king, the police and the magistrates and the leaders of the village approach him, so do all the *Pranas* approach

the departing soul at the time of death when breathing his last." Cf. B. S., IV-2-4.

SECTION 4

Note.—This section teaches the knowledge of godly and *Pitri* paths.

स यत्रायमात्माऽबल्य न्येत्यसंमोहमिव न्येत्यथैनमेते प्राणा अभिसमायन्ति
स एतास्तेजोमात्राः समभ्याददानो हृदयमेवान्ववक्रामति स यत्रैष चाक्षुषः पुरुषः
पराङ् पर्यावर्ततेऽथारूपज्ञो भवति ॥ १ ॥

1. "When this self (body) becomes powerless and senseless, the *Pranas* approach it, and he taking these impressions of light, goes to the heart. When the person in the eye returns from there, he becomes without form.

एकीभवति न पश्यतीत्याहुरेकीभवति न जिघ्रतीत्याहुरेकीभवति न रसयत
इत्याहुरेकीभवति न वदतीत्याहुरेकीभवति न शृणोतीत्याहुरेकीभवति न मनुत
इत्याहुरेकीभवति न स्पृशतीत्याहुरेकीभवति न विजानातीत्याहुस्तस्य हैतस्य
हृदयस्याग्रं प्रद्योतेतेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुष्टो वा मूर्ध्नो
वाऽज्येभ्यो वा शरीरदेशेभ्यस्तमुत्क्रामन्तं प्राणोऽनूत्क्रामति प्राणमनूत्क्रामन्तः
सर्वे प्राणा अनूत्क्रामन्ति स विज्ञानो भवति स विज्ञातमेवान्ववक्रामति तं विद्या-
कर्मणी समन्वारमेते पूर्वप्रज्ञा च ॥ २ ॥

2. "He becomes one (with the body) and then they say, 'He does not see; he becomes one with it, Then they say, 'He does not smell.' He becomes one with it and then they say, 'He does not taste.' He becomes one with it; and then they say, 'He does not speak.' He becomes one with it; and then they say, 'He does not hear.' It becomes one with it and then they say 'He does not think.' He becomes one with it. Then they say 'He does not touch.' It becomes one with

it and then they say, 'He does not know.' The front of the heart lightens. Through that lightened front the self departs, either through the eye, or through the head or through any other place of the body. When it departs, the *Prana* follows it; and when the *Prana* departs, all the *Pranas* follow it. Then the self becomes conscious and he departs with consciousness. It is followed by knowledge, action, and former intelligence. Cf. B. S., II-3-19, II-4-16 and III-1-3.

तद्यथा तृणजलायुका तृणस्यान्तं गत्वाऽन्यमाक्रम्यात्मानमुपसङ्हरत्येव-
मेवायमात्मेदं शरीरं निहत्याऽविद्यां गमयित्वाऽन्यमाक्रम्यात्मानमुपसङ्-
हरति ॥ ३ ॥

3. "As a leach supported on a straw goes to the end of it, takes hold of another support and contracts itself, so does the self leaves this body aside, makes it senseless, takes hold of another support and contracts itself.

तद्यथा पेश कारी पेशसो मात्रामुपादायान्यन्नवतरं कल्याणतरं
रूपं तनुत एवमेवायमात्मेदं शरीरं निहत्याऽविद्यां गमयित्वाऽन्यन्नवतरं
कल्याणतरं रूपं कुरुते पित्र्यं वा गान्धर्वं वा दैवं वा प्राजापत्यं वा ब्राह्मं
वाऽन्येषां वा भूतानाम् ॥ ४ ॥

4. "As a goldsmith takes a little quantity of gold and fashions other form, newer and better, so does the self leave this body, make it senseless and make another form a newer and better one for the fathers or for the *Gandharvas* or for the gods or *Prajapati*, or *Brahma* or other beings.

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमयश्चक्षुर्मयः श्रोत्रमयः
पृथिवीमय आपोमयो वायुमय आकाशमयस्तेजोमयोऽज्ञोमयः काममयोऽकाममयः
क्रोधमयोऽक्रोधमयो धर्ममयोऽधर्ममयः सर्वमयस्तद्वदेतदिदमयोऽदोमय इति

यथाकारी यथाचारी तथा भवति साधुकारी साधुर्भवति पापकारी पापो भवति पुण्यं पुण्येन कर्मणा भवति पापः पापेन ॥

अथो खल्वद्वाह. काममय एवाय पुरुष इति स यथाकामो भवति तत्कृतुर्भवति यत्कृतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसंपद्यते ॥ ५ ॥

5 “That self is indeed *Brahma* consisting of knowledge, mind, and *Pranas*, eyes and ears, earth, water, air, ether, fire and not fire, desire and not desire, anger, and not anger, another and not another, righteousness and unrighteousness, everything known and this all (world) and that (other world). As it does and acts so it becomes; by doing good it becomes good; and by doing evil it becomes evil. It becomes virtuous by good acts and evil through evil acts. Others say the self consists of desire alone. What it desires it resolves; what it resolves it acts; and what it acts it attains. Cf. B. S., IV-2-5

तदेष श्लोको भवति ॥

तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निषक्तमस्य ॥

प्राप्यान्त कर्मणस्तस्य यत्किंचेह करोत्ययम् ॥

तस्माल्लोकात्पुनरेत्यस्मै लोकाय कर्मण इति नु कामयमानोऽथाकामयमानो योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

6. “(Regarding it) there is this verse. Being attached with sense organs, he, together with the work, attains to the desires that to which his body or mind is attached. Exhausting whatever action he did here, he returns from that world to this (for fresh work). Thus does he who desires (wanders about). But the man who does not desire does not (wander about). O King! of him who is without desires, who is free from desires, the objects of whose desires have

been attained, and to whom all desires are the self alone, his *Pranas* do not depart. Being *Brahma* alone he attains *Brahma*. Cf. Gita. II-55, II-71 and VII-11 B. S., II-3-19.

तदेव श्लोको भवति ।

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ॥

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति ॥

यद्यथाऽहिनिर्लव्यनी वल्मीके मृता प्रत्यस्ता शयीतैवमेवेदं शरीरं शोते-
ऽथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव सोऽहं भगवते सहस्रं ददामीति
होवाच जनको वैदेहः ॥ ७ ॥

7. “(Regarding it) there is this verse. When all the desires that dwell in his heart are gone, then he, having been mortal, becomes immortal and enjoys *Brahma* even here. Just as the lifeless skin of a snake is cast off, and lies on the ant-hill, so does this body lie. Then the self becomes disembodied and immortal Prana, *Brahma* and the Light.” “I give you, Sir, a thousand cows,” said Janaka, King of Videha.

तदेते श्लोका भवन्ति ॥

अणुः पन्था विततः पुराणो मां स्पृष्टोऽनुवित्तो मयैव ॥

तेन धीरा अपियन्ति ब्रह्मविदः स्वर्गं लोकमित ऊर्ध्वं विमुक्ताः ॥ ८ ॥

8. “(Regarding it) there are these verses. The subtle, extended, ancient way has been touched (reached) by me and I have realized it myself. Through that the sages, the knowers of *Brahma*, go up to the heavenly world after being freed (from the body).

तस्मिच्छुक्लमुत नीलमाहुः पिङ्गलं हरितं लोहितं च ॥

एष पन्था ब्रह्मणा हान्वित्तस्तेनैति ब्रह्मवित्पुण्यकृतैजसश्च ॥ ९ ॥

9. "Some speak of it as white, and some as blue, grey, green or red. This path is realised by *Brahmanas*, and by it the knowers of *Brahma*, the performers of good actions and of the Supreme light go. Cf. B. S., III-4-39.

अन्धं तमः प्रविशन्ति येऽविद्यामुपास्ते ॥

ततो भूय इव ते तमो य उ विद्यायाऽस्ताः ॥ १० ॥

10. "They who worship ignorance (action) go to blinding darkness, but they who are devoted to knowledge go to still greater darkness. (Same as in Isha., 9.)

अनन्दा नाम ते लोका अन्धेन तमसाऽवृताः ॥

ताऽस्ते प्रेत्याभिगच्छन्त्यविद्वान्सोऽबुधो जनाः ॥ ११ ॥

11. "They are called unhappy worlds covered with blinding darkness, and there go after death, they who are ignorant and unwise. (Same as in Isha., 3.)

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ॥

किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

12. If a man knows the self as I am this, then desiring what and for which desire will he suffer from the body? Cf. Gita, IV-35.

यस्यानुवित्तः प्रतिबृद्ध आत्माऽस्मिन्सदेह्ये गहने प्रविष्टः ॥

स विश्वकृत्स हि सर्वस्य कर्ता तस्य लोकः स उ लोक एव ॥ १३ ॥

13. "He who has realised and understood the self, that has entered this difficult and uncertain (body), is the maker of the universe and the maker of all, and world is his and he is the world.

इहैव सन्तोऽथ विद्यस्तद्वयं न चेदवेदीर्महती विनष्टिः ॥

ये तद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापियन्ति ॥ १४ ॥

14. "Being even here we have known that (*Brahma*). If he is not known there is great destruction. Those who know become immortal, while others attain to suffering."

यदैतमनुपश्यत्यात्मानं देवमञ्जसा ॥

ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥ १५ ॥

15. "When one directly realises this divine self, the Lord of the past and the future, then he hates not."

यस्मादवाक्संवत्सरोऽहोभिः परिवर्तते ॥

तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ॥ १६ ॥

16. "Behind which the year with its days rotates, which is the light of lights, which is of immortal life, the gods meditate."

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ॥

तमेव मन्यं आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ १७ ॥

17. "That in which the five times five persons and ether were placed, that very self I regard as the immortal *Brahma*, and knowing it, I am an immortal. Cf. B. S., I-4-11.

प्राणस्य प्राणमुत चक्षुषश्चक्षुस्त श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ॥

ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥ १८ ॥

18. "They who know the *Prana* of the *Prana*, the eye of the eye, the ear of the ear, and the mind of the mind, realise the ancient and primal *Brahma*. Cf. B. S., I-4-12.

मनसैवानुद्वष्टव्यं नेह नानास्ति किञ्चन ॥

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

19. "Through the mind alone it is realised. There is no manifoldness in it. He goes from death

to death, who sees it as many. Cf. Gita, II-41 and XVIII-21.

एकधैवानुद्भूतव्यमेतदप्रमयं ध्रुवम् ॥

विरजः पर आकाशादज आत्मा महान्ध्रुवः ॥ २० ॥

20. "It should be realised as one only. It is immovable and eternal. The self is taintless beyond the ether, birthless, great and constant.

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ॥

नानुध्यायाद्बहूञ्छब्दान्वाचो विग्लापनः हि तदिति ॥ २१ ॥

21. "The wise should know him with his intellect (the *Brahma*-knowledge.) They should not think him in many words, for speech confuses it all.

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः स न साधुना कर्मणा भूयान्नो एवासाधुना कनीयानेष सर्वेश्वर एष भूताधिपतिरेष भूतपाल एष सेतुविधरण एषां लोकानामसंभेदाय तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽज्ञाशकेनैतमेव विदित्वा मुनिर्भवति एतमेव प्रवाजिनो लोकनिञ्छन्तः प्रव्रजन्ति एतद्ध स्म वैतत्पूर्वं विद्वांसः प्रजां न कामयन्ते किं प्रजया करिष्यामो येषां नोऽयमात्माऽयं लोक इति ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणोभे ह्येते एषणे एव भवतः ॥

स एष नेति नेत्यात्माऽगृह्यो नहि गृह्यतेऽशीर्यो नहि शीर्यतेऽज्ज्ञो नहि सज्जतेऽसितो न व्यथते न रिष्यत्येतमुहैवैते न तरत इत्यतः पापमकरवमित्यतः कल्याणमकरवमित्युभे उ हैवैष एते तरति नैनं कृताकृते तपतः ॥ २२ ॥

22. "That great birthless self which consists of knowledge and is in the midst of the *Pranas*, lies in the ether, that is, within the heart. It is controller of all, the Lord of all, and the ruler of all. It does not become good through good action, nor bad through bad action. It is the Lord of all, it is the

ruler of all beings, and it is the protector of all beings. It is the bridge for protecting and upholding the worlds. The *Brahmanas* seek to know it by the study of the *Vedas*, sacrifices, charity, austerity and fasting. Knowing it alone, one becomes a sage. Desiring its world, they renounce (their homes). This is that. The ancient knowers, it is said, did not desire children, whose (thinking) and what shall we do with-children, whose is this self and this world. They, it is said, renounce their desire for sons, for wealth and that for the world, and live a mendicant's life That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds—for both these are only desires. This self is not this, not this It is imperceptible for it is not perceived, imperishable for it perishes not, unattached for it is not attached, unbound for it is without pain and suffers no injury. They are not overtaken by these two thoughts—I did an evil act thus and I did a good act thus. He crosses beyond both of them. What he has done or not done, does not trouble him. Cf. B. S., I-3-43, III-4-15 & 26 and IV-1-14 & 16.

i.e., This passage teaches the nature and knowledge of *Dahara* (ether) as *Brahma*. (Same as in Chhand., VIII-1-1.)

तदेतद्व्याभ्युक्तम् ।

एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् ॥

तस्यैव स्यात्पदवित्तं विदित्वा न लिप्यते कर्मणा पापकेनेति तस्मादेवं-विच्छान्तो दान्त उपरतस्तिष्ठुः समाहितो भूत्वाऽत्मन्येवात्मानं पश्यति सर्वमात्मानं पश्यति नैनं पाप्मा तरति सर्वं पाप्मानं तरति नैनं पाप्मा तपति सर्वं

पाप्मानं तपति विपापो विरजो विचिकित्सो ब्राह्मणो भवत्येव ब्रह्मलोकः
सम्राडेनं प्रापितोऽसीति होवाच याज्ञवल्क्यः सोऽहं भगवते विदेहान् ददामि
मां चापि सह दास्यायेति ॥ २३ ॥

23. "That is explained by this *Rik* verse. This is the eternal glory of *Brahma*. It neither increases nor decreases by action; one would know the nature of that alone. Knowing it, one is not touched by evil actions. Therefore, he who knows it thus becomes self-controlled, clam, free from desire, enduring and composed, and he is self in his own self and he is all as the self. Evil does not overtake him but he transcends all evil. He does not trouble him, but he burns all evils. He becomes sinless, free from doubts and a *Brahmana*. This is the world of *Brahma*. O King! and you have attained it," said Yagyavalkya. "I give you, sir, Videha country together with myself for your service." Cf. B.S., III-4-27.

स वा एष महानज आत्माऽन्नादो वसुदानो विन्दते वसु य एवं वेद ॥ २४ ॥

24. "The great, birthless self is the eater of food and the giver of action fruits. He who knows it thus receives wealth. Cf. B.S., III-2-38.

स वा एष महानज आत्माऽजरोऽमरोऽमृतोऽमयो ब्रह्माभयं वै ब्रह्माभयं हि
वै ब्रह्म भवति य एवं वेद ॥ २५ ॥

25. "That great, birthless self is imperishable, undecaying, immortal, undying, fearless and *Brahmana*. *Brahma* is verily fearless. He who knows it thus becomes fearless *Brahma*."

SECTION 5

Note.—This section is similar to Chapter II, Section 4, but is repeated again here for bringing together the teachings of Yagyavalkya, which are very important.

अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुर्मैत्रेयी च कात्यायनी च तयोर्हं मैत्रेयी
ब्रह्मवादिनी बभूव स्त्रीप्रज्ञैव तर्हि कात्यायन्यथ ह याज्ञवल्क्योऽन्यद्वृत्तमुपाकरि-
ष्यन् ॥ १ ॥

1. Yagyavalkya had two wives, Maitreyi and Katyayani. Of these Maitreyi was speaker of *Brahma* and Katyayani was of female disposition. One day Yagyavalkya desired to take up *Sanyas*

मैत्रेयीति होवाच याज्ञवल्क्यः प्रव्रजिष्यन्वा अरेऽयमस्मात्स्थानादस्मि हन्त
तेजया कात्यायन्यान्त करवाणीति ॥ २ ॥

2. Yagyavalkya said, "Maitreyi, my dear, let me finish between you and Katyayani, because I am about to go away from this house."

सा होवाच मैत्रेयी यन्तु म इय भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्स्या-
न्वहं तेनामृताऽऽहो३ नेति नेति होवाच याज्ञवल्क्यो यथैवोपकरणवतां जीवितं
तथैव ते जीवितं५ स्यादमृतत्वस्य तु नाशास्ति वित्तेनेति ॥ ३ ॥

3. Maitreyi said, "Sir, if this whole earth full of wealth be mine, how I can be immortal from it?" Yagyavalkya replied, "Not so, just as rich people live, so you will live, but there is no hope of immortality from wealth."

सा होवाच मैत्रेयी येनाह नामृता स्यां किमहं तेन कुर्यां यदेव भगवान्वेद
तदेव मे विब्रूहीति ॥ ४ ॥

4. Maitreyi said, "What shall I do with that by which I shall not be immortal? Sir, tell me that alone which you know (as leading to immortality)."

स होवाच याज्ञवल्क्यः प्रिया वै खलु नो भवती सती प्रियमवृधदन्त तर्हि भवत्येतद्व्याख्यास्यामि ते व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥ ५ ॥

5. Yagyavalkya said, "My dear, you are faithful and dear to me and you have chosen what is after my heart. If you wish, my dear, I will explain it to you. As I explain, you ponder over it."

स होवाच न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवत्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं भवति न वा अरे पशूनां कामाय पशवः प्रिया भवत्यात्मनस्तु कामाय पशवः प्रिया भवन्ति न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रियं भवति न वा अरे क्षेत्रस्य कामाय क्षेत्रं प्रियं भवत्यात्मनस्तु कामाय क्षेत्रं प्रियं भवति न वा अरे लोकानां कामाय लोकाः प्रिया भवत्यात्मनस्तु कामाय लोकाः प्रिया भवन्ति न वा अरे देवानां कामाय देवाः प्रिया भवत्यात्मनस्तु कामाय देवाः प्रिया भवन्ति न वा अरे वेदानां कामाय वेदाः प्रिया भवत्यात्मनस्तु कामाय वेदाः प्रिया भवन्ति न वा अरे भूतानां कामाय भूतानि प्रियाणि भवत्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवति आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदि यासितव्यो मैत्रेय्यात्मनि खल्वरे दृष्टं श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ६ ॥

6. He said, "It is not, my dear, for the sake of the husband that the husband is dear; it is for the sake of oneself that a husband is dear. It is not for the sake of the wife that the wife is dear; it is for the sake of oneself that wife is dear. It is not, my dear, for the sake of the sons that the sons are dear; it is for the sake of oneself that the sons are dear. It is not for the sake of wealth, my dear, that wealth is dear; it is for the sake of oneself that wealth is dear. It is not for the sake of animals, my dear,

that animals are dear, but for the sake of oneself that animals are dear. It is not for the sake of *Brahma*, my dear, that *Brahma* is dear, but for the sake of oneself that *Brahma* is dear. It is not for the sake of the *Kshatriya*, my dear, that the *Kshatriya* is dear, but for the sake of oneself that the *Kshatriya* is dear. It is not for the sake of worlds that the worlds are dear, but it is for the sake of oneself that the worlds are dear. It is not for the sake of the gods, my dear, that the gods are dear, but for the sake of oneself that the gods are dear. It is not for the sake of the *Vedas*, my dear, that the *Vedas* are dear, but for the sake of oneself that the *Vedas* are dear. It is not for the sake of the beings, my dear, that the beings are dear, but for the sake of oneself that the beings are dear. It is not for the sake of all, my dear, that all is dear, but for the sake of oneself that all is dear. The self, my dear, Maitreyi, should be realised, should be heard of, should be reflected upon and meditated upon. When the self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known.

ब्रह्म तं परादाद्योज्यत्रात्मनो ब्रह्म वेद क्षत्रं तं परादाद्योज्यत्रात्मनः क्षत्रं
वेद लोकास्तं परादुर्योज्यत्रात्मनो लोकान्वेद देवास्तं परादुर्योज्यत्रात्मनो देवा-
न्वेद वेदास्तं परादुर्योज्यत्रात्मनो वेदान्वेद भूतानि तं परादुर्योज्यत्रात्मनो भूतानि
वेद सर्वं तं परादाद्योज्यत्रात्मनः सर्वं वेदेदं ब्रह्मोदं क्षत्रमिमे लोका इमे देवा
इमे देवा इमानि भूतानीदं सर्वं यदयमात्मा ॥ ७ ॥

7. "The *Brahma* discards one who knows *Brahma* as different from the self. The *Kshatriya* discards one who knows *Kshatriya* as different from the self. The worlds discard one who knows the worlds as

different from the self. The gods discard one who knows the gods as different from the self. The *Vedas* discard one who knows the *Vedas* as different from the self. The creatures discard one who knows the creatures as different from the self. All discard one who knows all as different from the self. This *Brahma*, the *Kshatriya*, these worlds, these gods, these *Vedas*, these creatures, and this all is *Brahma*

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय दुन्दुमेस्तु
ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥ ८ ॥

8. "When a drum is beaten, one cannot grasp its outer sounds, but on the grasping of the drum or its player, the sounds of the drum are grasped.

स यथा शंखस्य ध्मायमानस्य न बाह्याञ्छब्दान्छक्नुयाद्ग्रहणाय शंखस्य
तु ग्रहणेन शंखध्मस्य वा शब्दो गृहीतः ॥ ९ ॥

9. "As when a conch is blown, one cannot grasp its outer sounds, but on the grasping of the conch or its player, the sounds of the drum are grasped.

स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय वीणायै
तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः ॥ १० ॥

10. "As when a *Vina* is played, one cannot grasp its outer sounds, but on the grasping of the *Vina* or its player, its outer sounds are grasped

स यथाद्रौघानेरभ्याहितस्य पृथग्धूमा विनिश्चरन्त्येवं वा अरेऽस्य महतो
भूतस्य निःश्वसितमेतद्यद्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं
विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टः हुतमाशित
पायितमयं च लोकः परश्च लोकः सर्वाणि च भूतान्यस्यैवैतानि सर्वाणि
निःश्वसितानि ॥ ११ ॥

11. "As from the fire kindled with wet fuel different kinds of smoke issue, so from the breathing

of this being are the Rigveda, the Yajurveda, the Samaveda, the Atharveda, the History, the *Puranas*, meditations, knowledge, verses, *Sutras*, elucidation, explanation, sacrifices, oblations, food, drink, this world, other world, and all beings. They are the breath of this one (self).

सा यथा सर्वासामपाः समुद्र एकायनमेव सर्वेषां स्पर्शानां त्वगेकायनमेव सर्वेषां गन्धानां नासिके एकायनमेव सर्वेषां रसानां जिह्वैकायनमेव सर्वेषां रूपाणां चक्षुरेकायनमेव सर्वेषां शब्दानां श्रोत्रमेकायनमेव सर्वेषां सकल्पानां मन एकायनमेव सर्वसा विद्यानां हृदयमेकायनमेव सर्वेषां कर्मणां हस्तावेकायनमेव सर्वेषामानन्दानामुपस्थ एकायनमेव सर्वेषां विसर्गानां पायुरेकायनमेव सर्वेषामध्वनां पादावेकायनमेव सर्वेषां वेदानां वागेकायनम् ॥ १२ ॥

12. "As the sea is the one abode of all waters, as the skin is the one abode of all touches, as the nose is the one abode of smell, as the tongue is the one abode of all tastes, as the eye is the one abode of all forms, as the ear is the one abode of all sounds, as the mind is the one abode of all thinking, as the heart is one abode of all knowledge, as the hand is one abode of all actions, as the private organ is the one abode of all enjoyments, as the organ of excretion is the one abode of all excretions, as the feet are the one abode of all walking, so speech is the one abode of all the *Vedas*. (Similarly, the self is the one abode of all knowledge.)

स यथा सैन्धवधनोजन्तरोज्वाहः कृत्स्नो रसधन एवैवं वा अरेऽहमात्मा-जन्तरोज्वाहः कृत्स्नः प्रज्ञानधन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति न त्र्ये सञ्जास्तीत्यरे ब्रवीमीति होवा च याज्ञवल्क्यः ॥१३॥

13. "As a lump of salt is without interior or entire, and (salt) in taste even so, my dear,

is the self without interior or exterior entire and knowledge alone. On coming out from these elements its (separation) is destroyed with them After attaining (this state), it has no more names. This is what I say, my dear." Cf. B. S., III-2-16 & IV-4-6.

सा होवाच मैत्रेय्यत्रैव मा भगवान्मोहान्तमापीपिपन्न वा अहमिमं विजानामीति स होवाच न वा अरेऽहं मोहं ब्रवीम्यविनाशी वा अरेऽयमात्माऽनुच्छित्तिधर्मा ॥ १४ ॥

14. She said, "You have confused me here. I do not understand it at all." He said, "I am not saying anything confusing. This self is verily imperishable and indestructible."

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति तदितर इतरं जिघ्रति तदितर इतरं रसयते तदितर इतरमभिवदति तदितर इतरं शृणोति तदितर इतरं मनुते तदितर इतरं स्पृशति तदितर इतरं विजानाति यत्र त्वस्य सर्वमात्मैवाभूत्तत्केन कं पश्येत्तत्केन कं जिघ्रेत्तत्केन कं रसयेत्तत्केन कमभिवदेत्तत्केन कं शृणुयात्तत्केन कं मन्वीत तत्केन कं स्पृशेत्तत्केन कं विजानीयाद्येनेदं सर्वं विजानाति तं केन विजानीयात्स एष नेति नेत्यात्माऽगृह्यो न हि गृह्यतेऽशीर्यो न हि शीर्यतेऽसृज्जो न हि सज्जते सितो न व्यथते न रिष्यति विज्ञातारमरे केन विजानीयादित्युक्तानुशासनासि मैत्रेयेतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

15. "When there is duality, then one sees different, one smells different, one tastes different, one speaks different, one hears different, one thinks different, one touches different, one knows different. But when to the knower of *Brahma* all become one self alone, then what would one see and through what? What would one smell and through what? What should one taste and through what? What should one speak and through what? What should one hear

and through what? What should one think and through what? What should one touch and through what? What should one know and through what? Through what should one know that owing to which all this is known? This self is that which is not this. It is imperceptible as it is not perceived, undecaying as it decays not, unattached, as it is not attached, unbound as it feels no pain, and suffers no injury. Through what, O Maitreyi, should one know the knower? So you have got the instructions, Maitreyi. This much is immortality, my dear." Saying this Yagyavalkya left home.

SECTION 6

Note.—This section only declares the names of the former teachers for information and good of mankind.

अथ वक्षः पौतिमाष्यात्पौतिमाष्यो गौपवनाद्गौपवनः पौतिमाष्यात्पौतिमाष्यो गौपवनाद्गौपवनः कौशिकात्कौशिकः कौण्डिन्यात्कौण्डिन्यः शाण्डिल्याच्छाण्डिल्यः कौशिकाच्च गौतमाच्च गौतमः ॥ १ ॥

1. Pautimashya (received this knowledge) from Gaupavana. Gaupavana from (another) Pautimashya. This Pautimashya from (another) Gaupavana. This Gaupavana from Kaushika. Kaushika from Kaundinya. Kaundinya from Shandilya. Shandilya from Kaushika and Gautama. Gautama—

आग्निवेश्यादाग्निवेश्यो गार्ग्याद्गार्ग्यो जाग्याद्गार्ग्यो गौतमाद्गौतमः सैतवास्तैतवः पाराशर्यायणात्पाराशर्यायणो गार्ग्यायिणाद्गार्ग्यायण उद्दालकायनादुद्दालकायनो जाबालायनाज्जाबालायनो माध्यन्दिनायनात्माध्यन्दिनायनः सौकरायणात्सौकरायणः काषायणात्काषायणः सायकायनात्सायकायनः कौशिकायनः कौशिकायनिः ॥ २ ॥

2. (Gautama) from Agniveshya Agniveshya from Gargya. Gargya from (another) Gargya. This Gargya from another Gautama. This Gautama from Saitava. Saitava from Parasharyayana. Parasharyayana from Gargyayana. Gargyayana from Uddalakayana. Uddalakayana from Jabalayana. Jabalayana from Madhyandinayana. Madhyandinayana from Saukarayana. Saukarayana from Kashayana. Kashyana from Sayakayana. Sayakayana from Kaushikayani Kaushikayani—.

धृतकौशिकाधृतकौशिकः पाराशर्यायणात्पाराशर्याणः पाराशर्यात्पाराशर्यो जातूकर्ण्यज्जातूकर्ण्य आसुरायणाच्च यास्काच्चासुरायणस्त्रैवणोस्त्रैवणिरोपजङ्घनेरौपजङ्घनिरासुरेरासुरिर्भिरद्वाजाद्भारद्वाज आत्रेयादात्रेयो माण्डेर्मण्डिर्गौतमाद्गौतमो गौतमाद्गौतमो वात्स्याद्वात्स्यः शाण्डिल्याच्छाण्डिल्यः कैशोर्यात्काप्यात्कैशोर्यः काप्यः कुमारहारितात्कुमारहारितो गालवाद्गालवो विदर्भीकौण्डिन्याद्विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवाद्वत्सनपाद्बाभ्रवः पथः सौभरात्पन्थाः सौभरोज्यास्यादाङ्गिरसादयास्य आङ्गिरस आभूतेस्त्वाष्ट्रादाभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्राद्विश्वरूपस्त्वाष्ट्रोऽश्विभ्यामश्विनौ दधीच आथर्वणाद्भ्यङ्गदथर्वणो दैवादथर्वाद्वैवो मृत्योः प्राध्वश्सनान्मृत्युः प्राध्वश्सनः प्रध्वश्सनात्प्रध्वश्सन एकऋषेरेकर्षिर्विप्रचित्रेर्विप्रचित्तिर्व्यष्टेर्व्यष्टिः सनारोः सनारः सनातनात्सनातनः सनगात्सनगः परमेष्ठिनः परमेष्ठी ब्रह्मणो ब्रह्म स्वयम्बुब्रह्मणे नमः ॥ ३ ॥

3. (Kaushikayani) from Ghritakaushika. Ghritakaushika from Parasharyayana. Parasharayana from Parasharya Parasharya from Jatukarnya. Jatukarnya from Asurayana and Yaska Asurayana from Traivani Trivani from Aupajandhani. Aupajandhani from Asuri. Asuri from Bharadwaja. Bharadwaja from Atreya. Atreya from Manti. Manti from Gautama. Gautama from another Gautama. This Gautama from Vatsya.

Vatsya from Shandilya. Shandilya from Kaishorya Kapyā. Kaishorya Kapyā from Kumaraharita. Kumaraharita from Galva. Galva from Vidarbhi-kaundinya. He from Vatasana-pat Babhrava. He from Pathin Saubhara. He from Ayasya Angirasa. He from Abhuti Twashtra. He from Vishwarupa Twashtra. He from the two Ashwins. The Ashwins from Dadhyach Atharvana. He from Atharvana Daiva. He from Matriyu Paradhwaṃsana. He from Paradhwaṃsana. Paradhwaṃsana from Ekarshi. Ekarshi from Viprachitti. Viprachitti from Vyashti. Vyashti from Sanaru. Sanaru from Sanātana. Sanātana from Sanaga. Sanaga from Parameshthin (Viraj). Parameshthin from *Brahma*. *Brahma* is self-born. Salutation to *Brahman*!

CHAPTER V. SECTION 1

Note.—This section describes the knowledge of full as *Brahma*.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ॥ पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ ३ खं ब्रह्म खं पुराणं वायुरं खमिति ह स्माह कौरव्यायणी-पुत्रो वेदोऽयं ब्राह्मणा विदुर्वेदेनेन यद्वेदितव्यम् ॥ १ ॥

1. Om. That is full, and this is full. The full proceeds from the full. Taking full from the full, the full remains. *Om* is *Brahma*. Ether is *Brahma*, and the ether is eternal. Ether is air, says the son of Kauryani. It is the *Veda* which the *Brahmans* know, and through it one knows what is to be known. Cf. B. S., II-1-27.

SECTION 2

त्रयाः प्राजापत्याः प्रजापतौ पितरि ब्रह्मचर्यमूषुर्देवा मनुष्या अमुरा
उषित्वा ब्रह्मचर्यं देवा ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदक्षरमुवाच द इति
व्यज्ञासिष्टा ३ इति व्यज्ञासिष्मेति होचुर्दाम्यतेति न आत्येत्योमिति होवाच
व्यज्ञासिष्टेति ॥ १ ॥

1. *Prajapati* had three kinds of sons and they dwelt with their father, *Prajapati*, as students, the gods, men and demons. The gods dwelt there and said, "Sir, teach us." He told them the syllable *Da* and asked, "Have you understood?" They said, "We have. You tell us, *Daman* or control your senses." He said, "*Om*, you have understood."

अथ हैनं मनुष्या ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदेवाक्षरमुवाच द इति
व्यज्ञासिष्टा ३ इति व्यज्ञासिष्मेति होचुर्दत्तेति न आत्येत्योमिति होवाच
व्यज्ञासिष्टेति ॥ २ ॥

2. Then the men said to him, "Sir, teach us." He told them the syllable *Da*, and (asked), "Have you understood?" They said, "We have. You tell us, *Dan* or 'Give.' " He said, "*Om*, you have understood."

अथ हैनममुरा ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदेवाक्षरमुवाच द इति
व्यज्ञासिष्टा ३ इति व्यज्ञासिष्मेति होचुर्दयध्वमिति न आत्येत्योमिति होवाच
व्यज्ञासिष्टेति तदेतदेवैषा दैवी वागनुवदति स्तनयित्नुर्द द द इति दाम्यत
दत्त दयध्वमिति तदेतन्नयश्च शिक्षेद्दमं दानं दयामिति ॥ ३ ॥

3. Then the demons said to him, "Instruct us." He told them the syllable *Da* (and asked them), "Have you understood?" They said, "We have. You tell us, *Daya* or have compassion." He said, "*Om*, you have understood. The same was achieved by the heavenly voice as thunder *Da, Da, Da*; control

the senses. give and have compassion Therefore, one should learn these three, self-control, charity, and compassion "

SECTION 3

एष प्रजातिर्यद्दृढयमेतद्ब्रह्मतत्सर्वं तदेतन्न्यक्षरं हृदयमिति हृश्चेत्येकमक्षर-
मभिहरत्यस्मै स्वाश्चान्ये च य एवं वेद द इत्येकमक्षरं ददत्यस्मै स्वाश्चान्ये च
य एवं वेद यमित्येकमक्षमेति स्वर्गं लोकं य एवं वेद ॥ १ ॥

1. This is *Prajapati*; this is heart; this is *Brahma* and this is all. Heart (*Hridaya*) is three syllables. *Hari* is one syllable. To him who knows thus, his own people and others offer to him *Da* is another syllable. To him who knows thus, his own people and others give (present). *Ya* is another syllable and he who knows thus goes to heaven.

SECTION 4

Note.—This section describes the knowledge of *Brahma* as *Sat* (same as in Chhand., VI-2-1).

तद्वै तदेव तदा स सत्यमेव स यो हतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति
जयतीमाँल्लोकान् जित इन्वसावसद्य एवमेतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति
सत्यं ह्येव ब्रह्म ॥ १ ॥

1. That (*Brahma*) is this *Sat*. He who knows this great, adorable, first-born, as *Sat Brahma* conquers these worlds and who knows it as *Asat* is conquered by enemies and is destroyed. He who knows this heart great, adorable, first-born thus as the *Sat Brahma*, (is unconquered) because *Sat* is *Brahma* Cf. Gita, XVII-26.

SECTION 5

आप एवेदमग्र आमुस्ता आपः सत्यममृजन्त भृत्य ब्रह्म ब्रह्म प्रजापतिं
 प्रजापतिर्देवास्ते देवाः सत्यमेवोपासते तदेतन्व्यक्षरं सत्यमिति स इत्येकमक्षरं
 तीत्येकमक्षरं यमित्येकमक्षरं प्रथमोत्तमे अक्षरे सत्यं मध्यतोऽनृतं तदेतदमृत-
 मुभयतः सत्येन परिगृहीतं सत्यभूयमेव भवति नैनं विद्वांसमनृतं हिनस्ति
 ॥ १ ॥

1 This was only water at first. That water produced *Sat*. *Sat* is *Brahma*. *Brahma* (produced Prajapati, and he the gods They (*viz.*, gods) meditate upon *Sat*. This *Sat* has three syllables: 'Sa' is one, 'Ti' is another syllable and 'Ya' is the third syllable. The first and the last (syllables) are *Sat*. That in the middle is *Asat*. This *Asat* is enclosed on either side by *Sat* Therefore, there is a preponderance of *Sat*. One who knows this is never hurt by *Asat*.

तद्यत्तत्सत्यमसौ स आदित्यो य एष एतस्मिन्मण्डले पुरुषो यश्चायं दक्षिणे-
 क्षन्पुरुषस्तावेतावन्योन्यस्मिन्प्रतिष्ठितौ रश्मिभिरेषोऽस्मिन्प्रतिष्ठितः प्राणैरय-
 ममुष्मिन्स यदोत्क्रमिष्यन्भवति शुद्धमेवैतन्मण्डलं पश्यति नैनमेते रश्मयः प्रत्या-
 यन्ति ॥ २ ॥

2. That which is *Satya* is that sun, the person who is in that orb and the person who is in the right eye. These two rest in each other. That rests on this through the rays, and this rests on that through the *Pranas*. When he is about to leave the body, he sees the pure orb. The rays do not come to him. *i e.*, the person in the sun and the person in the eye are one and the same, *viz.*, *Brahma* Cf. B. S., III-3-20.

य एष एतस्मिन्मण्डले पुरुषस्तस्य भूरिति शिर एकं शिर एकमेतदक्षरं
 भुव इति बाहू द्वौ बाहू द्वे एते अक्षरे स्वरिति प्रतिष्ठा द्वे प्रतिष्ठे द्वे

एते अक्षरे तस्योपनिषदहरिति हन्ति पाप्मानं जहाति च य एवं वेद
॥ ३ ॥

3. Of this person who is in the orb, *Bhu* is the head as one syllable. *Bhuva* (sky) is two arms, as there are two syllables; *Swara* (heaven) is the two legs as two syllables. His secret name is *Ahara*. He who knows thus destroys evil. Cf. B. S., III-3-21.

योज्यं दक्षिणेष्वन्तुषस्तस्य भूरिति शिर एकं शिर एकमेतदक्षरं भुव
इति बाहू द्वौ बाहू द्वे एते अक्षरे स्वरिति प्रतिष्ठा प्रतिष्ठे द्वे द्वे एते अक्षरे
तस्योपनिषदहमिति हन्ति पाप्मानं जहाति च य एवं वेद ॥ ४ ॥

4. Of this person who is in the right eye, *Bhu* (is the head for there is one head and there is one syllable) The *Bhuva* (the sky is the arms, for there are two arms and there are two syllables). *Swara* (heaven) is the legs for there are two legs and there are two syllables. His secret name is *Aham*. He who knows thus destroys evil. Cf. B. S., III-3-21.

SECTION 6

Note.—This section teaches the knowledge of *Brahma* as taught by Sandilya. (Same as in Chhand., III-14-1.)

मनोमयोऽयं पुरुषो भाः सत्यस्तस्मिन्नन्तर्हृदये यथा व्रीहिर्वा यवो वा स
एष सर्वस्येशानः सर्वस्याधिपतिः सर्वमिदं प्रशास्ति यदिदं किंच ॥ १ ॥

1. This person consists of mind and true light, and is within the heart like a grain of rice or barley. He is the Lord of all, the ruler of all, and governs whatever there is. (Cf. B. S., III-3-19.)

SECTION 7

विद्युद्ब्रह्मेत्याहुर्विद्वानाद्विद्युद्विद्यत्येनं पाप्मनो य एव वेद विद्युद्ब्रह्मेति
विद्युद्देव ब्रह्म ॥ १ ॥

1. They say that lightning is *Brahma*. It is called lightning as it scatters (darkness). He who knows it thus, that lightning is *Brahma*, scatters evil, for lightning is *Brahma*, for lightning is *Brahma*.

SECTION 8

वाच धेनुमुपासीत तस्याश्चत्वारः स्तनाः स्वाहाकारो वषट्कारो हन्तकारः
स्वधाकारस्तस्य द्वौ स्तनौ देवा उपजीवन्ति स्वाहाकारं च वषट्कारं च हन्त-
कारं मनुष्या. स्वधाकारं पितरस्तस्याः प्राण ऋषभो मनो वत्सः ॥ १ ॥

1 One should meditate upon speech as cow. She has four udders, the syllable *Swaha*, *Vashata*, *Hanta* and *Swadha*. The gods live on two of her udders, the syllable *Swaha* and syllable *Vashata*, men on the syllable *Hanta*, and the fathers on the syllable *Swadha*. Her bull is the Prana and her calf, the mind.

SECTION 9

Note.—This section teaches the knowledge of *Brahma* under the name of *Vaishwanara* fire. (Same as in Chhand., V-11-1.)

अयमग्निर्वैश्वानरो योयमन्तः पुरुषे येनेदमन्नं पच्यते यदिदमद्यते तस्यैष
घोषो भवति यमेतत्कर्णाविपिधाय शृणोति स यदोत्क्रमिष्यन्मवति नैनं घोषः
शृणोति ॥ १ ॥

1. This fire that is within men and digests the food that is eaten is *Vaishwanara*. It is the sound

that one hears by stopping the ears. When a man is about to leave the body, he does not hear the sound. Cf Gita, XV-4.

SECTION 10

यदा वै पुरुषोऽस्माल्लोकात्प्रैति स वायुमागच्छति तस्मै स तत्र विजिहीते
यथा रथचक्रस्य खं तेन स ऊर्ध्वं आक्रमते स आदित्यमागच्छति तस्मै स तत्र
विजिहीते यथा लम्बरस्य खं तेन स ऊर्ध्वं आक्रमते स चन्द्रमसमागच्छति तस्मै
स तत्र विजिहीते यथा दुन्दुभेः खं तेन स ऊर्ध्वं आक्रमते स लोकमागच्छत्यशोक-
महिमं तस्मिन्वसति शाश्वतीः समाः ॥ १ ॥

1. When a man departs from the world, he reaches the air, which makes an opening for him like the hole of a chariot wheel. He goes upwards through that and reaches the sun, who makes an opening for him like the hole of a drum. He goes upwards through that and reaches the moon, who makes an opening for him like the hole of a drum. He goes upwards through that and reaches a world free from grief and cold. He lives there for eternal time.

SECTION 11

एतद्वै परमं तपो यद्व्याहितस्तप्यते परमं ह वै लोकं जयाते य एव वेदैतद्वै
परमं तपो यं प्रेतमरण्यं हरन्ति परमं ह वै लोकं जयति य एवं वेदैतद्वै परमं
तपो यं प्रेतमग्नावभ्यादधति परमं ह वै लोकं जयति य एवं वेद ॥ १ ॥

1. This is supreme austerity that a man suffers when he is ill. He who knows thus wins supreme world. This is supreme austerity, that a man after death is carried to the forest. He who knows thus wins the supreme world. This is supreme austerity,

that a man after death is placed on fire. He who knows thus wins the supreme world.

SECTION 12

अन्नं ब्रह्मेत्येकं आहुस्तन्नं तथा पूर्यति वा अन्नमृते प्राणात्प्राणो ब्रह्मेत्येकं आहुस्तन्नं तथा शुष्यति वै प्राणं ऋतेऽन्नादेते हत्वेव देवते एकधाभूयं भूत्वा परमतां गच्छतस्तद्ध स्माह प्रातृदः पितरं किंस्विदेवैवं विदुषे साधु कुर्या किमेवास्मा असाधु कुर्यामिति स ह स्माह पाणिना मा प्रातृदः कस्त्वेनयोरेकधाभूयं भूत्वा परमतां गच्छतीति तस्मा उ हैतदुवाच वीत्यन्नं वै वि अन्ने हीमानि सर्वाणि भूतानि विष्टानि रमिति प्राणो वै रं प्राणे हीमानि सर्वाणि भूतानि रमन्ते सर्वाणि ह वा अस्मिन्भूतानि विशन्ति सर्वाणि भूतानि रमन्ते य एवं वेद ॥ १ ॥

1. Some say that food is *Brahma*. It is not so for food rots without the *Prana*. Some say that *Prana* is *Brahma*. It is not so for *Prana* dries up without food. But these two gods (senses) being one attain their highest. So Pratrīda said to his father, "What good can I do to one, who knows thus and what evil can I do to him either?" The father said, "By the hand, no Pratrīda, for who would attain the highest by being one with them?" Then he said to him this, "It is 'vi,' food is 'vi' for all these creatures rest on food. It is (rest). The *Prana* is 'ra,' for all these creatures delight by *Prana*. On him who knows thus all creatures rest, and in him all creatures delight."

SECTION 13

उक्थं प्राणो वा उक्थं प्राणो हीदः सर्वमुत्थापयत्युद्धास्मादुक्थविद्वीरस्तिष्ठत्युक्थस्य सायुज्यं सलोकतां जयति य एवं वेद ॥ १ ॥

1. The *Prana* is the *Uktha* and *Uktha* is *Prana* as it raises all this. From him who knows thus rises a son who is knower of the *Uktha*, and he achieves union and the world of the *Uktha*.

यजुः प्राणो वै यजुः प्राणे हीमानि सर्वाणि भूतानि युज्यन्ते युज्यन्ते हास्मै
सर्वाणि भूतानि श्रैष्ठ्याय यजुषः सायुज्यं सलोकतां जयति य एवं वेद ॥ २ ॥

2. The *Prana* is the *Yajur* as all these beings are united in the *Prana*. All beings are united for the eminence of him who knows thus and he achieves union and the world of the *Yajur*.

साम प्राणो वै साम प्राणे हीमानि सर्वाणि भूतानि सम्यञ्चि सम्यञ्चि
हास्मै सर्वाणि भूतानि श्रैष्ठ्याय कल्पन्ते साम्नः सायुज्यं सलोकतां जयति य
एवंवेद ॥ ३ ॥

3. The *Prana* is the *Sama*, as all these beings are united in *Sama*. For him who knows thus all beings are united and they wish him eminence; and achieves union and the world of the *Sama*.

क्षत्रं प्राणो वै क्षत्रं प्राणो वै क्षत्रं हि त्रायते ह्येनं प्राणः क्षणितोः प्र क्षत्र-
मत्राप्नोति क्षत्रस्य सायुज्यं सलोकतां जयति य एवं वेद ॥ ४ ॥

4. The *Prana* is the *Kshatra*. The *Prana* protects this (body) from wounds. He who knows thus attains this *Kshatra* that has no protector and achieves union and the world of the *Kshatra*.

SECTION 14

Note.—This section teaches the knowledge of *Brahma* under the name of *Gayatri*. (Same as in *Chhand.*, III-12-1.)

भूमिरन्तरिक्षं द्यौरित्यष्टावक्षराण्यष्टाक्षरं ह वा एकं गायत्र्यै पदमेतद्
हैवास्या एतत्स यावदेषु त्रिषु लोकेषु तावद्ध जयति योज्स्या एतदेवं पद वेद
॥ १ ॥

1. *Bhumi* (or earth), *Antariksha* (or sky) and *Dyau* (or heaven) are eight syllables, and the one foot of *Gayatri* has eight syllables. This (foot) of it is that (world). He who knows thus this foot (of *Gayatri*) wins as much as there is in the three worlds. Cf. Gita, X-35.

ऋचो यजूंषि सामानीत्यष्टावक्षराण्यष्टाक्षरं ह वा एकं गायत्र्यै पद-
मेतद् हैवास्या एतत्स यावतीयं त्रयी विद्या तावद्ध जयति योज्स्या एतदेवं पद
वेद ॥ २ ॥

2. *Richa*, *Yaju* and *Sama* are eight syllables, and one foot of *Gayatri* has eight syllables. This (foot) of it is that (*Veda*). He who knows this foot thus wins as much as there is in the three *Vedas*.

प्राणोऽपानो व्यान इत्यष्टावक्षराण्यष्टाक्षरं ह वा एकं गायत्र्यै पदमेतद्
हैवास्या एतत्स यावदिदं प्राणि तावद्ध जयति योज्स्या एतदेवं पदं वेदाद्यास्या
एतदेवं तुरीयं दर्शतं पदं परो रजा य एष तपति यद्वै चतुर्थं तत्तुरीयं दर्शतं
पदमिति ददृश इव ह्येष परोरजा इति सर्वमु ह्येवैष रज उपर्युपरि तपत्येव
हैव श्रिया यशसा तपति योज्स्य एतदेवं पदं वेद ॥ ३ ॥

3. *Prana*, *Apana* and *Vyana* are eight syllables and one foot of *Gayatri* has eight syllables. This (foot) of it is that (*Prana*). He who knows this foot wins all living beings that are in the (world). Now the *Turiya* (foot) which is beyond the *Raja* is the visible supramundane as the sun that shines. *Turiya* is what is the fourth. This is a visible foot. As he is seen supramundane because he shines on the whole

world as its overlord. He who knows this foot to be such shines with virtue and fame.

संपा गायत्र्यैतस्मिन् स्तुरीये दर्शते पदे परोरजसि प्रतिष्ठिता तद्वैतत्सत्ये प्रतिष्ठितं चक्षुर्वै सत्यं चक्षुर्हि वै सत्यं तस्माद्यदिदानीं द्वौ विवदमानावेयातामहम-दर्शमहमश्रौषमिति य एव ब्रूयादहमदर्शमिति तस्मा एव श्रद्धय्याम तद्वै तत्सत्यं बले प्रतिष्ठितं प्राणो वै बलं तत्प्राणे प्रतिष्ठितं तस्मादाहुर्बलं सत्यादोजीय इत्येव वैषा गायत्र्यध्यात्मं प्रतिष्ठिता सा हैषा गयास्तत्रे प्राणा वै गयास्त-त्प्राणास्तत्रे तद्यद्गयास्तत्रे तस्माद्गायत्री नाम स यामेवामूसावित्री-मन्वाहैपैव स यस्मा अन्वाह तस्य प्राणास्तत्रायते ॥ ४ ॥

4. That *Gayatri* rests on this *Turiya* beyond the Raja quality as visible and supramundane foot. That again rests on *Sat*. The eye is *Sat*, the eye is verily *Sat*. Therefore, it is to-day, two persons came discussing and saying, 'I saw it and I heard it.' We believe him only who says, 'I saw it.' Hence, it rests in the eye. That *Sat* rests on strength. This *Prana* is strength. Hence, this *Sat* rests on the *Prana*. Therefore, they say strength is stronger than *Sat*. *Gayatri* rests on the body. That the *Gayatri* saved the *Gayas* (songs). The *Pranas* are the *Gayas* so it saved the *Pranas*. Now because it saved the *Pranas*, therefore, it is called *Gayatri*. What is called *Savitri* is no other than this. It saves the *Pranas* of him to whom it is addressed.

ताऽहंतामेके सावित्रीमनुष्टुभमन्वाहुर्वागनुष्टुबेतद्वाचमनुब्रूम इति न तथा कुर्याद्गायत्रीमेव सावित्रीमनुब्रूयाद्यदिह वा अप्येवंविद्वह्निव प्रतिगृह्णाति न हैव तद्गायत्र्या एकं च न पदं प्रति ॥ ५ ॥

5. Some call the *Savitri* as *anustup* (saying): speech is *anustup*. We shall call that speech. One should not do like that. One should call *Gayatri* as

Savitri. Even if a man who knows thus accepts much gift. It is not like one foot of *Gayatri*.

स य इमाश्चत्रीलोकान्पूर्णात्प्रतिगृह्णीयात्सोऽस्या एतत्प्रथमं पदमाप्नुयादथ यावतीयं त्रयी विद्या यस्तावत्प्रतिगृह्णीयात्सोऽस्या एतद्वितीयं पदमाप्नुयादथ यावदिदं प्राणि यस्तावत्प्रतिगृह्णीयात्सोऽस्या एतत्तृतीयं पदमाप्नुयादथास्या एतदेव तुरीयं दर्शतं पदं परोरजा य एष तपति नैव केनचनान्यं कुत उ एतावत्प्रतिगृह्णीयात् ॥ ६ ॥

6. He who accepts these three worlds full (wealth) accepts only one foot of *Gayatri*. He who accepts as much as the three *Vedas* accepts only one foot of *Gayatri*. And he who accepts as much as all living beings he accepts only its one foot. Its fourth foot which is beyond *Raja* quality is visible and supramundane as the sun that shines and it is not attained by anything received. How could anybody accept so much?

तस्या उपस्थानं गायत्र्यस्यैकपदी द्विपदी त्रिपदी चतुष्पदपदसि नहि पद्मसे नमस्ते तुरीयाय दर्शताय पदाय परोरजसेऽसावदोमा प्रापदिति यं द्विष्यादसावस्मै कामो मा समृद्धीति वा न हैवास्मै स कामः समृद्धयते यस्मा एवमुपतिष्ठतेऽहमदः प्रापमिति वा ॥ ७ ॥

7 Now its praise: O *Gayatri*! thou art one-footed, two-footed, three-footed and four-footed. and thou art without foot. For thou art unattainable. Salutation to thee of four feet as visible and supramundane. May the enemy never attain his object; may his desired object never flourish, and so his object never flourishes. May I attain that object of his. He who says so obtains his object.

एतद्ध वै तज्जनको वैदेहो बुडिलमाश्वतराश्विमुवाच यक्षु हो तद्गायत्री-विदब्रूथा अथ कथं हस्तीभूतो वहसीति मुखं ह्यस्याः सम्प्राप्तं विदांचकारेति होवाच तस्या अग्निरेव मुखं यदिह वा अपि बह्विवाग्नावभ्यादधति सर्वमेव

तत्सदहृत्येव५ हैर्वंविद्यद्यपि बह्विव पापं कुरुते सर्वमेव तत्संप्साय शुद्धः पूतो-
जरोऽमृतः संभवति ॥ ८ ॥

8. On this Janaka, king of Videha, said to Budila, the son of Ashwatara, "You declare yourself as the knower of the *Gayatri*. Then why are you carrying an elephant?" He replied, "Because I did not know its mouth, O king. Fire is its mouth. Even if they put much fuel into the fire it is all consumed. So even if one who knows thus commits a great many sins, he consumes them and becomes pure, clean, undecaying and immortal."

SECTION 15

हिग्न्यमयेन पात्रेण सत्यस्यापिहितं मुखम् ।

तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

पूषन्नेकर्षे यमसूर्यप्राजापत्य व्यूहरश्मीन्समूह तेजो यत्ते रूपं कल्याणतमं
नत्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ।

वायुरनिलममृतमथेदं भस्मान्तः शरीरम् ।

ॐ ३ क्रतो स्मर कृतः स्मर क्रतो स्मर कृतः स्मर ।

अग्ने नय सुपथा राये अस्मान्निश्चानि देव वयुनानि विद्वान् ।

युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमर्कितं विधेम ॥ १ ॥

1. (a) The mouth of *Sat* is covered with a golden disc. O sun, uncover it for vision of the followers of *Sat*. (Same as in Isha., 15.)

1. (b) O *Pusan*! O *Ekarshi*! O *Yama*! O Sun! O offspring of *Prajapati*! draw in thy rays and collect the light by which I may see the most blissful form. Of what that person is so am I. (Same as in Isha. 16.)

1. (c) Let my *Prana Vayu* attain to immortality, and let my body be consumed to ashes. O my mind, remember *Om*, and remember thy deeds; and O my mind, remember and remember thy deeds (Same as in Isha., 17.)

1. (d) O Fire! carry us by good path to our goal. O God; thou knowest all our deeds. Take off our crooked sins from us, we offer thee many salutations. (Same as in Isha., 18.)

CHAPTER VI. SECTION 1

Note.—This section teaches the knowledge of *Brahma* under the name of *Prana*. (Same as in Chhand., V-1-1.)

ॐ ॥ यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च श्रेष्ठश्च स्वानां भवति प्राणो वै ज्येष्ठश्च श्रेष्ठश्च ज्येष्ठश्च श्रेष्ठश्च स्वानां भवत्यपि च येषां बुभूषति य एवं वेद ॥ १ ॥

1. He who knows that which is the oldest and greatest becomes the oldest and the greatest among his own. The *Prana* is indeed the oldest and the greatest. He who knows thus becomes the oldest and the greatest among his own, and among those whom he wishes to be so.

यो ह वै वसिष्ठां वेद वसिष्ठः स्वानां भवति वाग्वै वसिष्ठा वसिष्ठः स्वानां भवत्यपि च येषां बुभूषति य एवं वेद ॥ २ ॥

2. He who knows the greatest becomes the greatest among his own. The speech is verily the greatest. He, who knows thus, becomes the greatest among his own, and also among those whom he wishes to be so,

यो ह वै प्रतिष्ठा वेद प्रतिष्ठति स मे प्रतिष्ठति दुर्गे चक्षुर्वै प्रतिष्ठा
चक्षुषा हि समे च दुर्गे च प्रतिष्ठति प्रतिष्ठति समे प्रतिष्ठति दुर्गे य
एव वेद ॥ ३ ॥

3. He who knows the steadiness becomes steady in equal and unequal places and times. The eye is verily the rest, as through the eye one rests in difficult places and times. He who knows it thus rests in equal and unequal places and times.

यो ह वै संपदं वेद सः हास्मै पद्यते यं कामं कामयते श्रोत्रं वै संपच्छ्रोत्रे
हीमे सर्वे वेदा अभिसंपन्नाः सः हास्मै पद्यते यं कामं कामयते य एवं वेद ॥ ४ ॥

4. He who knows the attainment attains whatever desires he desires. The ear is verily the attainment, for all these *Vedas* are attained by the ear. He who knows it thus attains whatever desires he desires.

यो ह वा आयतनं वेदायतनं स्वानां भवत्यायतनं जनानां मनो वा
आयतनमायतनं स्वानां भवत्यायतनं जनानां य एवं वेद ॥ ५ ॥

5. He who knows the abode becomes the abode of his own and also of (other) people. The mind is verily the abode. He who knows it thus becomes the abode of his own and also of (other people).

यो ह वै प्रजापतिं वेद प्रजायते ह प्रजया पशुमी रेतो वै प्रजापतिः प्रजा-
यते ह प्रजया पशुभिर्य एवं वेद ॥ ६ ॥

6. He who knows the *Prajapati* produces children and cattle. The seed is the creator. He who knows it thus produces children and cattle

ते हमे प्राणा अहश्च्रेयसे विवदमाना ब्रह्म जग्मुस्तद्धोचुः को नो वसिष्ठ
इति तद्धोवाच यस्मिन्व उत्क्रान्त इदं शरीरं पापीयो मन्यते स वो वसिष्ठ
इति ॥ ७ ॥

7. These *Pranas* (senses) discussed, 'we are great,' went to *Brahma* and said to him, 'which of us is the greatest?' He said, 'That one of you is the greatest on whose departure this body is considered wretched.'

वाग्धोच्चक्राम सा संवत्सरं प्रोष्यागत्योवाच कथमशक्त मदृते जीवितु-
मिति ते होचुर्यथाकला अवदन्तो वाचा प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः
श्रोत्रेण विद्वांसो मनसा प्रजायमाना रेतसैवमजीविष्येति प्रविवेश ह वाक्
॥ ८ ॥

8. The speech went out. After staying out a year it came back and asked how did you live without me? They said, "We lived just as dumb people live, without speaking through speech but living through the *Prana*, seeing through the eye, hearing through the ear, knowing through the mind, and having children through the semen." Then the speech entered (was silent).

चक्षुर्होच्चक्राम तत्संवत्सरं प्रोष्यागत्योवाच कथमशक्त मदृते जीवितु-
मिति ते होचुर्यथा अन्धा अपश्यन्तश्चक्षुषा प्राणन्तः प्राणेन वदन्तो वाचा
शृण्वन्तः श्रोत्रेण विद्वांसो मनसा प्रजायमाना रेतसैवमजीविष्येति प्रविवेश
ह चक्षुः ॥ ९ ॥

9. The eye went out. After staying out a year it came back and asked, "How did you live without me?" They said, "We lived just as blind people live without seeing through the eye, but living through the *Prana*, speaking through the speech, hearing through the ear, knowing through the mind, and having children through the semen." Then the eye entered.

श्रोत्रं होच्चक्राम तत्संवत्सरं प्रोष्यागत्योवाच कथमशक्त मदृते जीवितु-
मिति ते होचुर्यथा बधिरा अशृण्वन्तः श्रोत्रेण प्राणन्तः प्राणेन वदन्तो वाचा

पश्यन्तश्चक्षुषा विद्वांसो मनसा प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह
श्रोत्रम् ॥ १० ॥

10. The ear went out. After staying out a year, it came back and asked, "How did you live without me?" They said, "We lived just as deaf people live, without hearing through the ear, but living through the *Prana*, speaking through the speech, seeing through the eye, knowing through the mind, and having children through the semen." Then the ear entered.

मनो होच्चक्राम तत्संवत्सरं प्रोष्यागत्योवाच कथमशक्त मदृते जीवितु-
मिति ते होचुर्यथा मुग्धा अविद्वांसो मनसा प्राणन्तः प्राणेन वदन्तो वाचा
पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह
मनः ॥ ११ ॥

11. The mind went out. After staying out a year it came back and asked, "How did you live without me?" They said, "We lived just as idiots do without knowing through the mind, but living through the *Prana*, speaking through the speech, seeing through the eye, hearing through the ear and having children through the semen." Then the mind entered.

रेतो होच्चक्राम तत्संवत्सरं प्रोष्यागत्योवाच कथमशक्त मदृते जीवितु-
मिति ते होचुर्यथा क्लीबा अप्रजायमाना रेतसा प्राणन्तः प्राणेन वदन्तो वाचा
पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण विद्वांसो मनसैवमजीविष्मेति प्रविवेश ह
रेतः ॥ १२ ॥

12. The semen went out. After staying out a year it came back and asked, "How did you live without me?" They said, "We lived just as eunuchs do, without having children through the semen, but living through the *Prana*, speaking through the

speech, seeing through the eye, hearing through the ear and knowing through the mind." Then the semen entered.

अथ ह प्राण उत्क्रमिष्यन्त्यथा महासुहृदः सैन्धवः पट्वीशशङ्कून्संवृहेदेव
हैवेमान्प्राणान्त्संववर्ह ते होचुर्मा भगव उत्क्रमीर्न वै शक्ष्यामस्त्वदृदे जीवितु-
मिति तस्यो मे बलिं कुरुतेति तथेति ॥ १३ ॥

13. Then as the *Prana* was to go out it pulled out other senses just as a fine horse from *Sindha* pulls out the pegs to which it is tied. They said, "Sir, do not go; we cannot live without you." Then offer me sacrifice." "All right."

सा ह वागुवाच यद्वा अहं वसिष्ठास्मि त्वं तद्वसिष्ठोऽसीति यद्वा अहं
प्रतिष्ठास्मि त्वं तत्प्रतिष्ठोऽसीति चक्षुर्यद्वा अहं संपदस्मि त्वं तत्संपदसीति
श्रोत्रं यद्वा अहमायतनमस्मि त्वं तदायतनमसीति मनो यद्वा अहं प्रजातिरस्मि
त्वं तत्प्रजातिरसीति रेतस्तस्यो मे किमन्नं किं वास इति यदिदं किंचाश्वभ्य
आकृमिभ्य आकीटपतङ्गेभ्यस्तत्तेऽन्नमापो वास इति न ह वा अस्यान्नं जग्ध
भवति नान्नं परिगृहीतं य एवमेतदनस्यान्नं वेद तद्विद्वांसः श्रोत्रिया अशिष्यन्त
आचामन्त्यशित्वाचामन्त्येतमेव तदनमनग्नं कुर्वन्तो मन्यन्ते ॥ १४ ॥

14. The speech said that the title of the greatest which I have is yours; the eye, that the title of steadiness which I have is yours, the ear, that the title of attainment which I have is yours, the mind, that the title of abode which I have is yours, the semen, that the title of semen, which I have is yours. The *Prana* said, "Then what will be my food and my dress." (The senses said.) "Whatever is from dogs, worms, insects and moths is your food and water is your dress." He who knows the food of *Prana* thus never happens to eat anything that is not food or to accept anything that is not food. Therefore, wise men versed in the *Vedas* sip a little water just

before and after eating. They regard it removing the nakedness of the *Prana*. Cf. B. S., III-3-18 and III-4-28.

SECTION 2

Note.—This section teaches the knowledge of *Brahma* under the name of *Panchagni* fire which is the cause of creation of beings. (Same as in Chhand., V-3-1.)

श्वेतकेतुर्ह वा आरुणेयः पञ्चालानां परिषदमाजगाम स आजगाम जैर्बलिं
प्रवाहणं परिचारयमाणं तमुदीक्ष्याभ्युवाद कुमार ३ इति स भो ३ इति प्रति-
शुश्रवानुशष्टो न्वसि पित्रेत्योमिति होवाच ॥ १ ॥

1. Shwetaketu, the son of Aruni, came to the assembly of the Panchalas. He approached Prava-hana, the son of Jaivala, who was attended by his attendants. Seeing him, the king asked him, "Boy." He replied, "Yes, sir." "Have you been instructed by your father?" He said, "Yes (*Om*)."

वेत्थ यथेमाः प्रजाः प्रयत्यो विप्रतिपद्यन्ता ३ इति नेति होवाच वेत्थो
यथेमं लोकं पुनरापद्यन्ता ३ इति नेति हैवोवाच वेत्थो यथासौ लोक एवं बहुभिः
पुनः पुनः प्रयद्भिर्न संपूर्यता ३ इति नेति हैवोवाच वेत्थो यदिथ्यामाहुत्याश्
हुतायामापः पुरुषवाचो भूत्वा समुत्थाय वदन्ती ३ इति नेति हैवोवाच वेत्थो
देवयानस्य वा पथः प्रतिपदं पितृयाणस्य वा यत्कृत्वा देवयानं वा पन्थानं प्रति-
पद्यन्ते पितृयाणं वापि हि न ऋषेर्वचः श्रुतम् । द्वे सूती अशृणवं पितृणामहं
देवानामुत मर्त्यानाम् । ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं
चेति नाहमत एकंचन वेदेति होवाच ॥ २ ॥

2. "Do you know how these people go in different directions after death?" "No," said he. "Do you know how they return to this world?" "No," said he. "Do you know how the other world is never fill-

ed by so many people, dying thus again and again?" "No," said he. "Do you know after offering how many oblations water rises up with human voice (as man) and speaks?" "No," said he. "Do you know the means of the path of the gods?" "No," said he. "Do you know the means of the path of the father by performing which they attain either the godly path or the father's path? Have you not heard of the worlds of the sages? I have heard of two roads for men leading to the fathers and the gods. By these two the whole universe goes. They lie between the father and the mother (the earth and the heaven)." He said, "I know not one of them."

अथैनं वसत्योपमन्त्रयांचक्रेऽनादृत्य वसति कुमारः प्रदुद्राव स आजगाम
पितरं तश्च होवाचेति वाव किल नो भवान्पुरानुशिष्टानवोचदिति कथञ्च सुमेध
इति पञ्च मा प्रश्नान् राजन्यबन्धुरप्राक्षीत्ततो नैकंचन वेदेति कतमे त इतीम
इति ह प्रतीकान्युदाजहार ॥ ३ ॥

3. Then the king invited him to stay. The boy declined to stay and went away. He came to his father and said to him, "Well, did you not tell me before that you have instructed me? How very wise are you? That son of the king asked me five questions and I knew not one of them." "Which are they? "They are these and he repeated each of them."

स होवाच तथा नस्त्वं तात जानीथा यथा यदहं किञ्च वेद सर्वमहं तत्तु-
भ्यमवोचं प्रेहि तु तत्र प्रतीत्य ब्रह्मचर्यं वत्स्याव इति भवानेव गच्छत्विति स
आजगाम गौतमो यत्र प्रवाह्णस्य जैवल्लेरास तस्मा आसनमाहृत्योदकमाहार-
यांचकाराथ हास्मा अर्घ्यं चकार तश्च होवाच वरं भगवते गौतमाय दक्ष इति
॥ ४ ॥

4. He (father) said, "My dear trust me : whatever I knew that all I told you." "Come, let us go

there and live as students.” “You go alone, sir.” Gautama went where King Pravahana, son of Jaivala, was. He (king) gave him a seat, had water brought for him and made him the offering. Then he said, “Lord Gautama! We will make you a boon.”

स होवाच प्रतिज्ञातो म एष वरो यां तु कुमारस्यान्ते वाचमभाषथास्ता मे ब्रूहीति ॥ ५ ॥

5. He (Aruni) said, “You have promised me a boon. Tell me what you have spoken to my boy ”

स होवाच दैवेषु वै गौतम तद्वरेषु मानुषाणां ब्रूहीति ॥ ६ ॥

6. He (king) said, “That is a godly boon, O Gautama! Ask me a human boon.”

स होवाच विज्ञायते हास्ति हिरण्यस्योपात्तं गोश्वानां दासीनां प्रवाराणां परिधानस्य मा नो भवान्वहोरनन्तस्यापर्यन्तस्याध्यवदान्योऽभूदिति स वै गौतम तीर्थेनेच्छासा इत्युपैम्यहं भवन्तमिति वाचाह स्मैव पूर्वा उपयन्ति स होपायन-कीर्त्योवास ॥ ७ ॥

7. He (Aruni) said, “You know that I have gold, cattle, and horses, maid-servants, dependents and garments. Be not, Sir; for me the non-giver of the endless and unattainable (boon).” “Then desire it according to rules, Gautama!” “I approach (a teacher) through speech because in ancient time the *Brahmanas* had approached the *Kshatriyas* with respect as students.” So Aruni lived (as a student) by approaching him with respect.

स होवाच यथा नस्त्वं गौतम मापराधास्तव च पितामहा यथेयं विद्येतः पूर्वं न कस्मिंश्चन ब्राह्मण उवास तां त्वहं तुभ्यं वक्ष्यामि को हि त्वैवं ब्रुवन्त-मर्हति प्रत्याख्यातुमिति ॥ ८ ॥

8. He (king) said, “Do not be offended with us, Gautama, as your ancestors were not. Before it this

learning never lived with any *Brahmana*. But I shall teach it to you for who can refuse you as you are fit for this."

असौ वै लोकोऽग्निर्गौतम तस्यादित्य एव समिद्रश्मयो धूमोऽहरर्चिर्दिशो-
ऽङ्गारा अवान्तरदिशो विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति
तस्या आहुत्यै सोमो राजा संभवति ॥ ९ ॥

9. That world (heaven), O Gautama, is fire, the sun is its fuel, the rays its smoke, the day its flame, the quarters its glow, and the intermediate quarters its paths. In this fire the gods offer faith. From that offering king *Soma* is born.

पर्जन्यो वाग्निर्गौतम तस्य संवत्सर एव समिदभ्राणि धूमो विवृर्दचिरशनि-
ङ्गारा हादुनयो विस्फुलिङ्गास्तास्मिन्नेतस्मिन्नग्नौ देवाः सोमं राजानं जुह्वति
तस्या आहुत्यै वृष्टिः संभवति ॥ १० ॥

10. *Prajanya* (rain), O Gautama, is fire, the ear is its fuel. The cloud is its smoke, lightning is its flame, thunder is its glow and the rumbling is its spark. In this fire, the gods offer the king the moon. From that offering rain is produced.

अयं वै लोकोऽग्निर्गौतम तस्य पृथिव्येव समिदग्निर्धूमो रात्रिर्चिश्चन्द्रमा
अङ्गारा नक्षत्राणि विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवा वृष्टिं जुह्वति तस्या
आहुत्या अन्नं संभवति ॥ ११ ॥

11. This world, O Gautama, is fire, the earth is its fuel, fire is its smoke, the night is its flame, the moon its glow, and the stars its sparks. In this fire, the gods offer rain. From that offering food is produced.

पुरुषो वाऽग्निर्गौतम तस्य व्यात्तमेव समित्प्राणो धूमो वागर्चिश्चक्षुरङ्गाराः
श्रोत्रं विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति तस्या आहुत्यै रेतः
संभवति ॥ १२ ॥

12. Man, O Gautama, is fire. The open (mouth) is its fuel, the *Prana* is its smoke, speech its flame, the eye its glow, and the stars its sparks. In this fire, the gods offer food. From that offering the seed is produced.

योषा वा अग्निर्गौतम तस्या उपस्थ एव समित्लोमानि धूमो योनिरर्चिर्य-
दन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवा रेतो
जुह्वति तस्या आहुत्यै पुरुषः संभवति स जीवति यावज्जीवत्यथ यदा म्रियते
॥ १३ ॥

13. She (woman), O Gautama, is fire. The female organ is her fuel. The hair are her smoke, the womb her flame, connection her glow and her sparts. In this fire, the gods offer the seed. From that offering man is born. He lives as long as he lives. Then he dies.

अथैनमग्नये हरन्ति तस्याग्निरेवाग्निर्भवति समित्समिद्धमो धूमोऽर्चिर-
चिरङ्गारा अङ्गारा विस्फुलिङ्गा विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवाः पुरुषं
जुह्वति तस्या आहुत्यै पुरुषो भास्वरवर्णः संभवति ॥ १४ ॥

14. They carry him to the fire. The fire becomes his fire, the fuel his fuel, the smoke his smoke, the flame his flame, the glow his glow and the sparks his sparks. In this fire the gods offer the man. From that offering the man is born as radiant.

ते य एवमेतद्विदुर्ये चामी अरण्ये श्रद्धां सत्यमुपासते तेऽर्चिरभिसंभवन्त्य-
चिषोऽहर्ह आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्वषामासानुदङ्गदित्य एति मासेभ्यो
देवलोकं देवलोकादादित्यमादित्याद्वैद्युतं तान्वैद्युतान्पुरुषो मानस एत्य ब्रह्मलोकान
गमयति तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति तेषां न पुनरावृत्तिः ॥ १५ ॥

15. Those, who know this as such and meditate with faith upon the *Satya Brahma* in the forest, attain the light, from light the day, from day to the

bright fortnight, from the bright fortnight to the six months in which the sun moves northwards, from those months to the world of the gods, from the world of the gods to the sun, and from the sun to the lightning. From thence a person of the mind comes and takes them to the world of *Brahma*. In the world of *Brahma* they are again exalted and live for a great many years and they return not again to this world. Cf. Gita, VIII-24; B. S., IV-3-1.

अथ ये यज्ञेन दानेन तपसा लोकाञ्जयन्ति ते धूममभिसंभवन्ति धूमा-
द्रात्रिः रात्रेरपक्षीयमाणपक्षमपक्षीयमाणपक्षाद्यान्पण्मासान्दक्षिणादित्य एति
मासेभ्यः पितृलोकं पितृलोकाच्चन्द्रं ते चन्द्रं प्राप्यान्नं भवन्ति ताःस्तत्र देवा
यथा सोमः राजानमाप्यायस्वापक्षीयस्वेत्येवमेनाःस्तत्र भक्षयन्ति तेषां यदा
तत्पर्यवैत्यथेममेवाकाशमभिनिष्पद्यन्त आकाशाद्वायुं वायोर्वृष्टिं वृष्टेः पृथिवीं
ते पृथिवीं प्राप्यान्नं भवन्ति ते पुनः पुरुषाग्नौ हूयन्ते ततो योषाग्नौ जायन्ते
लोकान्प्रत्युत्थायिनस्त एवमेवानुपरिवर्तन्तेऽथ य एतौ पन्थानौ न विदुस्ते कीटाः
पतङ्गा यदिदं दन्दशूकम् ॥ १६ ॥

16. Well, those who conquer the world through sacrifices, charity and austerity attain smoke, from smoke to the night, from night to the dark fortnight, from the dark fortnight to the six months in which the sun moves southwards, from the six months to the world of *Pitris*, from the *Pitris* world to the moon. On reaching the moon, they become food. There the gods enjoy them as they (priests) drink the royal *Soma* which rises and falls. And when their past action is exhausted, they reach the ether, from ether the air, from air the rain, from rain the earth. Reaching the earth they become food. Then they are again offered in the fire of man. Then in the fire of woman, and there they are born for going to other

worlds Thus do they rotate Well those others who do not know these two ways become insects and moths and those others biting beings (gnats and mosquitos). Cf Gita, VIII-25.

SECTION 3

म यः कामयेत महत्प्राप्नुयामित्युदगयन आपूर्यमाणपक्षस्य पुण्याहे
द्वादशाहमुपसद्ब्रती भूत्वौदुम्बरे कश्मे चमसे वा सर्वौषधं फलानीति संभृत्य परि-
समुह्य परिलिप्याग्निमुपसमाधाय परिस्तीर्यावृताज्यं सस्कृत्य पुश्या नक्षत्रेण
मन्थं संनीय जुहोति । यावन्तो देवास्तव्यि जातवेदस्तिर्यञ्चो घ्नन्ति पुरुषस्य
कामान् । तेभ्योऽहं भागधेयं जुहोमि ते मा तृप्ताः सर्वैः कामैस्तर्पयन्तु स्वाहा ।
या तिरस्ची निपद्यतेऽहं विधरणी इति । तां त्वा घृतस्य धारया यजे सश्वाध-
नीमहं स्वाहा ॥ १ ॥

1 He who desires greatness should on an auspicious day, on a bright fortnight when the sun moves northward, on the twelfth day of *Upasada* fast, collect in a cup or spoon made of fig wood all herbs and fruits, sweep and plaster the ground, cover it with *Kusa* grass, bring in the fire properly, and under a favourable star and after mixing the ingredients, perform the sacrifice (saying), “*Swaha* to all the gods of cross minds who under the control of fire obstruct men’s desires, do I offer a share of ghee, and satisfied, let them satisfy me with all desires. *Swaha* to the goddess of cross mind, who thinks that she is the upholder of all, and has taken refuge in thee. To that deity alone, I offer a part of the ghee, *Swaha*.”

ज्येष्ठाय स्वाहा श्रेष्ठाय स्वाहेत्यग्नौ हुत्वा मन्थे सस्त्रवमवनयति प्राणाय
स्वाहा वसिष्ठाय स्वाहेत्यग्नौ हुत्वा मन्थे सस्त्रवमवनयति वाचे स्वाहा प्रातः-
ष्ठाय स्वाहेत्यग्नौ हुत्वा मन्थे सस्त्रवमवनयति चक्षुषे स्वाहा सपदे स्वाहेत्यग्नौ
हुत्वा मन्थे सस्त्रवमवनयति श्रोत्राय स्वाहाऽयतनाय स्वाहेत्यग्नौ हुत्वा मन्थे

स॒स्त्रवमवनयति मनसे स्वाहा प्रजात्यं स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति
रेतसे स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति ॥ २ ॥

2. “*Swaha* to the oldest, and *Swaha* to the best,”—saying this to the fire he drops the remnant (ghee) into the vessel. “*Swaha* to *Prana*, *Swaha* to *Vasistha*,” saying this to the fire, he drops the remnant (ghee) into the vessel. “*Swaha* to speech, and *Swaha* to rest,”—saying this to the fire he drops the remnant (ghee) into the vessel. “*Swaha* to the eye and *Swaha* to the attainment,”—Saying this to the fire he drops the remnant (ghee) into the vessel. “*Swaha* to ear and *Swaha* to abode,”—saying this to the fire, he drops the remnant (ghee) into the vessel. “*Swaha* to *Pitris* and *Swaha* to the *Prajapati*,”—saying this to the fire he drops the remnant (ghee) into the vessel. “*Swaha* to the seed.”—saying this he drops the remainder into the fire.

अग्नये स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति सोमाय स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति भूः स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति भूवः स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति स्वः स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति भूर्भुवःस्वः स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति ब्रह्मणे स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति क्षत्राय स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति भूताय स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति भविष्यते स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति विश्वाय स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति सर्वाय स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति प्रजापतये स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति ॥ ३ ॥

3. “*Swaha* to fire,”—saying this, he drops the remainder into the vessel. “*Swaha* to moon,”—saying this, he drops the remainder into the vessel. “*Swaha* to earth,”—saying this he drops the remnant into the vessel. “*Swaha* to the sky,”—saying this he

drops the remnant into the vessel. “*Swaha* to heaven,”—saying this, he drops the remnant into the vessel. “*Swaha* to earth, sky and heaven,”—saying this, he drops the remainder into the vessel. “*Swaha* to *Brahma*,”—saying this, he drops the remainder into the vessel. *Swaha* to *Kshatriya*,”—sayig this he drops the remainder into the vessel. “*Swaha* to past”, saying this, he drops the remainder into the vessel. “*Swaha* to the future,”—saying this, he drops the remainder into the vessel. “*Swaha* to all,”—saying this, he drops the remainder into the vessel. “*Swaha* to *Prajapati*,”—saying this, he drops the remainder into the vessel.

अथैनमभिमृशति भ्रमदसि ज्वलदसि पूर्णमसि प्रस्तब्धमस्येकसभमसि
हिंक्रुतमसि हिंक्रियमाणमस्युद्गीथमस्युद्गीयमानमासे श्रावितमसि प्रत्याश्रावित-
मस्याद्रं संदीप्तमसि विभूरसि प्रभूरस्यन्नमसि ज्योतिरसि निधनमसि संवर्गोऽ-
सीति ॥ ४ ॥

4. Then he touches it (saying), “You move, you burn; you are full; you are calm; and you are the same. You are the sound (*Hin*) and you are uttered as *Hin*. You are the *Udgeetha* and you are sung by the priest. You are recited and you are praised; you shine in cloud; you are pervader and Lord; you are food and you are light; you are death; and you are dissolver.”

अथैनमुद्यच्छत्यामः स्यामः हि ते महि स हि राजेशानोऽधिपतिः स माः
राजेशानोऽधिपतिं करोतेवति ॥ ५ ॥

5. Then he takes it (saying), “You know all and the Lord, and the ruler. May he make me king, the Lord, and the ruler. May he make me king, Lord and ruler.”

अथैनमाचामति तत्सवितुर्वरेण्यं मधुवाता ऋतायते मधु क्षरन्ति सिन्धवः
माध्वीर्नः सत्त्वोषधीभूः स्वाहा भर्गो देवस्य धीमहि मधु नक्तमुतोषसो मधु-
मत्पार्थिवः रजः मधु द्यौरस्तु नः पिता भुवः स्वाहा धियो यो नः प्रचोदयान्म-
धुमात्रो वनस्पतिर्मधुमां ३ अस्तु सूर्यः माध्वीर्गवो भवन्तु नः स्वः स्वाहेतिमर्वा च
सावित्रीमन्वाह सर्वाश्च मधुमतीरहमेवेदः सर्व भूयासं भूर्भुवः स्वः स्वाहेत्यन्तत
आचम्य पाणी प्रक्षाल्य जघनेनाग्निं प्राक्क्षिराः संविशति प्रातरादित्यमुपति-
ष्ठते दिशामेकपुण्डरीकमस्यहं मनुष्याणामेकपुण्डरीकं भूयासमिति यथेतमेत्य
जघनेनाग्निनासीनो वःशं जपति ॥ ६ ॥

6. Then he drinks it saying, ‘May that sun be adorable; may the wind blow sweetly; may the river drop honey, may the herbs be sweet to us. *Swaha* to the earth! May we meditate upon the light of the god (*Savita*). May the nights and days be charming, and the dust of the earth be sweet; may heaven our father be gracious. *Swaha* to the sky! May he guide our intellect; may the Soma herbs be sweet to us; may the sun be kind to us. May our cows be good giver of milk. May the quarters be helpful to us. *Swaha* to heaven!’ Then he repeats the whole *Gayatri* and the whole of *Madhuvati* and says at the end, ‘May I be all this. *Swaha* to the earth, sky and heaven.’ Then he drinks the whole of the remainder, washes his hands and lies behind the fire with his head to east. In the morning, he salutes the sun saying, ‘Thou art the one lotus of men.’ - Then he returns the way he went and sits behind the fire, and repeats the line of teachers.

तः हैतमुद्दालक आरुणिर्वाजसनेयाय याज्ञवल्क्यायान्तेवासिन उक्त्वोवा-
चापि य एनः शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलागानीति
॥ ७ ॥

7. Uddalaka, the son of Aruna, taught this (*mantra*) to his disciple, Yagyavalkya, the Vajasaneya

and said, "Even if one throws it on a stump, branches would grow and leaves come out."

एतमुहैव वाजमनेयो याज्ञवल्क्यो मधुकाय पैङ्गवायान्तेवासिन उक्त्वोवाचापि य एनञ् शुक्ले स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥ ८ ॥

8. Then Yagyavalkya, the Vajasaneya, taught this to his disciple Madhuka, the son of Paingī, and said, "Even if one throws it on a stump, branches would grow and leaves come out."

एतमु हैव मधुकः पैङ्गवश्चलाय भागवित्तयेऽन्तेवासिन उक्त्वोवाचापि य एनञ् शुक्ले स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥ ९ ॥

9. Madhuka, the son Paingī, taught this to his disciple Chula, the son of Bhagavita, and said, "Even if one throws it on a stump, branches would grow and leaves come out."

एतमुहैव चूलो भागवित्तिजनिकय आयस्थूणायान्तेवासिन उक्त्वोवाचापि य एनञ् शुक्ले स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥ १० ॥

10. Then Chula, the son of Bhagavita, taught this to his disciple Ayasthuna, the son of Janaka, and said, "Even if one throws it on a stump, branches would grow and leaves come out."

एतमु हँद जानकिरायस्थूण. सत्यकामाय जाबालायान्तेवासिन उक्त्वोवाचापि य एनञ् शुक्ले स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥ ११ ॥

11. Ayasthuna, the son of Janaka, taught this to Satyakama, the son of Jabala, and said, "Even if one throws it on a stump, branches would grow and leaves come out."

एतमु हँव सत्यकामो जाबालोऽन्तेवासिभ्य उक्त्वोवाचापि य एनञ् शुक्ले स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति तमेतन्नापुत्राय वानन्तेवासिने वा ब्रूयात् ॥ १२ ॥

12. Satyakama, the son of Jabala, taught this to his disciples and said, "Even if one throws it on a stump, branches would grow and leaves come out. One must not teach anyone, who is not a son or a disciple."

i.e., The *Brahma* knowledge should be taught to a worthy person and concealed from the unworthy.

चतुरौदुम्बरो भवत्यौदुम्बरः स्रुव औदुम्बरश्चमम औदुम्बर इध्म औदुम्बर्या उपमन्यन्त्यौ दण ग्राम्याणि धान्यानि भवन्ति व्रीह्यवान्तिलमापा अणु-प्रियङ्गवो गोधूमाश्च मसूराश्च खल्वाश्च खलकुलाश्च तान् पिष्टान्दधन्ति मधुनि घृत उपविञ्चत्यस्य जुहोते ॥१३॥

13. Four things are made of fig-wood, the ladle, the bowl, the fuel, and the two churning rods. There are ten grains (ingredients for sacrifice), rice, barely, rye, beans, millet, peas, wheat, lentils, pulse and oats. They should be crushed and soaked in curd, honey, and butter, and offered as an oblation.

SECTION 4

एषां वै भूताना पृथिवी रसः पृथिव्या आपोऽप्सामोषधय ओषधीनां पुष्पाणि पुष्पाणां फलानि फलानां पुरुषः पुरुषस्य रेतः ॥ १ ॥

1. The earth is the essence of all these beings, water is the essence of the earth, herbs of water, flowers of herbs, fruits of flowers, men of fruits and the seed of man.

स ह प्रजापतिरीक्षां चक्रे हन्तास्मै प्रतिष्ठां कल्पयानीति स स्त्रियञ्च ससृजे ताञ् सृष्ट्वाऽथ उपास्त तस्मात्स्त्रियमथ उपासीत स एतं प्राञ्चं ग्रावाणमात्मन एव समुदपारयत्तेनैनामभ्यसृजत् ॥ २ ॥

2. *Prajapati* desired, "Well let me make an abode for it," and he created the woman. Having

created her he honoured her; and, therefore, he sits below her and then he placed his organ into her and was united with her for making her pregnant.

तस्या वेदिर्पस्थो लोमानि बर्हिश्चर्माधिषवणे समिद्धो मध्यतस्तौ मुष्कौ
स यावान् ह वै वाजपेयेन यजमानस्य लोको भवति तावानस्य लोको भवति
य एवं विद्वानधोपहासंचरत्यासाः स्त्रीणां सुकृतं वृद्ध्वतेऽथ य इदमविद्वानधो-
पहासंचरत्यस्य स्त्रियः सुकृतं वृञ्जते ॥ ३ ॥

3. Her female organ is the sacrifice altar, her hair the sacrificial grass, and her two skins are the *Soma* presses. The membrane of her organ is the fire in the middle. As great as is the world of him who sacrifices with the *Vajapeya* sacrifice, so great is the world of him who knowing this practises sexual cohabitation. He turns the good deeds of woman to himself. But he who practises sexual cohabitation without knowing this turns his good deeds to woman.

एतद्ध स्म वै तद्विद्वानुद्दालक आरुणिराहैतद्ध स्म वै तद्विद्वान्नाको मौद्गल्या
आहैतद्ध स्म वै तद्विद्वान्कुमारहारित आह बहवो मर्या ब्राह्मणायना निरिन्द्रिया
विसुकृतोऽस्माल्लोकात्प्रयन्ति य इदमविद्वान्सोऽधोपहासंचरन्तीति बहु वा इदं
सुप्तस्य वा जाग्रतो वा रेतः स्कन्दति ॥ ४ ॥

4. This verily it was that Uddalaka Aruni knew when he said; this verily it was that Naka Maudgalya knew when he said; this verily it was that Kumara-harita knew when he said, "Many mortal men, *Brahmanas* by birth, have gone out from this world, after renouncing their sense-objects, namely, those who practise sexual cohabitation without knowing this. If even this much semen is spilled, whether of one asleep or one awake he should make expiation.

तदभिमृशेदन् वा मन्त्रयेत यन्मेऽद्य रेतः पृथिवीमस्कान्त्सीद्विदोषधीरप्य-
सरद्यदप इहमहं तद्व्रेत आददे पुनर्ममैतिवन्द्रियं पुनस्तेजः पुनर्भगः पुनरग्निधि-

ज्या यथास्थानं कल्पन्तामित्यनामिकाङ्गुष्ठाभ्यामादायान्नेरेण स्तनौ वा भ्रूवौ
वा मृज्यात् ॥ ५ ॥

5. Then he should touch it repeating this (*Mantra*), "What semen of mine has been spilled on earth to-day, and whatever has fallen on herbs or on water that very semen I accept (as mine). Let that vigour, strength, vitality come to me again and let the gods of fire place that semen in its proper place." Having thus spoken, he should take it (semen) with the ring-finger and thumb and rub it between his breasts and eye brows.

अथ यद्युदक आत्मानं पश्येत्तदभिमन्त्रयेत् मयि तेज इन्द्रियं यशो द्रविणम्
सुकृतमिति श्रीर्ह वा एषां स्त्रीणां यन्मलोद्वासास्तस्मान्मलोद्वाससं यशस्विनीम-
भिक्रम्योपमन्त्रयेत् ॥ ६ ॥

6. If one should see it (semen) in water he should recite over it this *Mantra*, "Let vigour, power, beauty, wealth and goodness be in me." And that woman wearing white clothes is very lovely among women and is Lakshmi herself. Therefore, he approaches this lovely woman and speaks this to her.

सा चेदस्मै न दद्यात्काममेनामवक्रीणीयात् सा चेदस्मै नैव दद्यात्काममेनां
यष्ट्या वा पाणिना वोपहृत्यातिक्रामेदिन्द्रियेण ते यशसा यश आदद इत्ययशा
एव भवति ॥ ७ ॥

7. If she is not willing, he should bribe over, and if she is still unwilling, he should strike her with a stick or with his hand and overcome her saying, "with power and with his hand and glory, I take away your glory." Thus, she becomes inglorious.

सा चेदस्मै दद्यादिन्द्रियेण ते यशसा यश आदधामीति यशस्विनावेव
भवतः ॥ ८ ॥

8. If she is willing he should proceed saying "with power and glory I give you glory." And thus they both become glorious.

स यामिच्छेत्कामयेत मेति तस्यामर्थं निष्ठाय मुखेन मुखे संधायोपस्थ-
मस्या अभिमृश्य जपेत्-अङ्गादङ्गात्संभवसि हृदयादधि जायसे । स त्वमङ्ग-
कषायोऽसि दिग्घट्टिद्वामिव मादयेमाममू मयीति ॥ ९ ॥

9. The woman whom one may desire with the thought 'May she enjoy love with me,' after uniting with her, joining mouth with mouth and touching her organ he should say, "That thou art born from every limb and that thou art born from the heart and thou art the essence of my limbs. Give that woman into my control like a dear pierced with poisoned arrow."

अथ यामिच्छेत् गर्भं दधीतेति तस्यामर्थं निष्ठाय मुखेन मुखे संधायाभि-
प्राण्यापान्यादिन्द्रियेण ते रेतसा रेत आदद इत्यरेता एव भवति ॥ १० ॥

10. Now the woman whom one may desire with the thought that she may not be pregnant, he after uniting with her and joining mouth with mouth, should first breathe in, and then breathe out, and say with power and semen, "I reclaim semen from you." Thus, she becomes to be without semen.

अथ यामिच्छेद्दधीतेति तस्यामर्थं निष्ठाय मुखेन मुखे संधायापान्याभि-
प्राण्यादिन्द्रियेण ते रेतसा रेत आदधामीति गर्भिण्येव भवति ॥ ११ ॥

11. Then the woman whom he may desire with the thought that she may be pregnant, he after uniting with her and joining mouth with mouth, should first breathe out and then breathe in and say with power and semen, "I deposit semen in you." Thus she becomes pregnant.

अथ यस्य जायायै जारः स्यात्तं चेद्विष्यादामपात्रेऽग्निमुपसमाधाय प्रति-
लोमः शरबहिस्तीर्त्वा तस्मिन्नेताः शरमृष्टीः प्रतिलोमाः सर्पिषाक्ता जुहुयान्मम
समिद्धेऽहौषीः प्राणामानौ च आददेऽसाविति मम समिद्धेऽहौषीः पुत्रपशूस्त
आददेऽसाविति मम समिद्धेऽहौषीरिष्टासुकृते त आददेऽसाविति मम समि-
द्धेऽहौषीरिष्टासुकृते त आददेऽसाविति स वा एष निरिन्द्रियो विसुकृतो-
ऽस्माल्लोकात्प्रैति यमेव विद्वान्ब्राह्मणः शपति तस्मादेवंविच्छेन्नियस्य दारेण
नोपहासमिच्छेदुत ह्येवंवित्परो भवति ॥ १२ ॥

12. Now if one's wife has a lover and he hates him, let him put fire, then let him put fire in an earthen vessel, spread out reed arrows in inverse order, and therein sacrifice in inverse order those reed arrows, their heads smeared with ghee and say, "Into my kindled fire, you have made an offering. I take away your *Prana* and *Apana*, you so and so. You have made an offering into my kindled fire, I take away your sons and cattle, you so and so. You have made an offering into my kindled fire, I take away your sacrifices and good deeds, you so and so. You have made an offering into my kindled fire, I take away your hopes and desires,—you so and so. Verily, he whom a *Brahmana* who knows this curses, he departs from this world without senses and without merits. Therefore, one should not desire to love the wife of a person learned in the scriptures, for such a wise man who knows this becomes his enemy.

अथ अस्य जायामार्तं विन्देन्नृहं कश्चेन पिबेदहतवासा नैनं वृषलो न
वृषत्युपहन्यान्निरात्रान्त आप्लुत्य व्रीहीनवघातयेत् ॥ १३ ॥

13. Now when one's wife is in monthly course, she should not for three days drink from a metal cup, not put on fresh clothes; and neither a low-caste man nor a low-caste woman should touch her. At the

end of three nights, she should bathe and eat threshed rice.

स य इच्छेत्पुत्रो मे शुक्लो जायत वेदमनुब्रवीत सर्वमायुरियादिति-
क्षीरौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवै ॥ १४ ॥

14. If one desires that a white coloured son be born to him, and that he may be able to repeat one *Veda* and that he may attain full life, then the two (husband and wife) should have rice cooked with milk and should eat it mixed with ghee. Then they are likely to beget (such a son).

अथ य इच्छेत्पुत्रो मे कपिलः पिङ्गलो जायेत द्वौ वेदावनुब्रवीत सर्वमायु-
रियादिति दध्यौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवै
॥ १५ ॥

15. Now, if one desires that a tawny son with red brown eyes be born to him, that he may be able to recite two *Vedas* and that he may attain full life, then the two should have rice cooked with whey and eat it mixed with ghee. They are likely to beget such a son.

अथ य इच्छेत्पुत्रो मे श्यामो लोहिताक्षो जायेत त्रीन्वेदानुब्रवीत सर्वमायु-
रियादित्युदौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवै ॥ १६ ॥

16. Now if one desires that a black son with red eyes be born to him, that he may be able to recite three *Vedas* and that he may attain full age, then they two should have rice cooked with water and mixed with ghee. They are likely to beget such a son.

अथ य इच्छेद् हिता मे पण्डिता जायेत सर्वमायुरियादिति तिलौदनं
पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवै ॥ १७ ॥

17. Now if one desires that a learned daughter be born to him, that she may attain full age, then the

two should have rice cooked with *Tila* and mixed with ghee. They are likely to beget (such a daughter).

अथ य इच्छेत्पुत्रो मे पण्डितो विगीतः समितिगमः शुश्रूषितां वाचं भाषिता
जायेत सर्वान्वेदाननुब्रवीत सर्वमायुरियादात माऽमौदनं पाचयित्वा सर्पिष्म-
न्तमश्नीयातामीश्वरौ जनयित्वा औक्षेण वार्षभेण वा ॥ १८ ॥

18. Now, if one desires that a son be born to him who may be learned, glorious, winner of assemblies, a good speaker and reciter of all *Vedas* and attainer of full life, then the two should have rice cooked with meat and eat it mixed with ghee. The two are likely to beget (such a son). He should cook it with meat or beef.

अथाभिप्रातरेव स्थालीपाकावृताज्यं चोष्टत्वा स्थालीपाकस्योपघातं
जुहोत्यग्नये स्वाहानुमतये स्वाहा देवाय सवित्रे सत्यप्रसवाय स्वाहेति हुत्वोद्धृत्य
प्राश्नाति प्राश्येतरस्याः प्रयच्छति प्रक्षाल्य पाणी उदपात्रं पूरयित्वा तेनैनां
त्रिरभ्युक्षत्युत्तिष्ठातोविश्ववासोज्यामिच्छ प्रफर्या संजायां पत्या सहैति ॥ १९ ॥

19. Now in the morning, he purifies the clarified butter according to the rite of *Sthalipaka* and offers *Sthalipaka* offering again and again, saying, *Swaha* to the fire, '*Swaha* to *Ahumathi*,' '*Swaha* to the radiant sun who produces true creation.' After making the offering he takes up (the remnant of the cooked food), eats part of it and gives the rest to his wife. Having washed his hands, he fills a vessel with water and with it sprinkles three times saying, "Get up from here, Vishwavasus, and find out another young woman with her husband."

अथैतामभिपद्यतेऽमोहमस्मि सा त्वः सा त्वमस्थमोऽहं सामाहमस्मि ऋक्त्वं
द्यौरहं पृथिवी त्वं तावेहि सःश्रभावहै सह रेतो दधावहै पुःसे पुत्राय वित्तय
इति ॥ २० ॥

20. He embraces her saying, "I am *Prana* and thou art speech and thou art speech and I am *Prana*; I am Sama-Veda and thou art Rigveda; I am heaven and thou art earth; come let us hold the seed together so that you may have a male child."

अथास्य ऊरू विहापयति विजिहीषां द्यावापृथिवी इति तस्यामर्थं निष्ठाय
मुखेन मुखं संधाय त्रिरेनामनुलोमामनुमाष्टि ।

विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिशतु ।

आसिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते ॥

गर्भं धेहि सिनीवाले गर्भं धेहि पृथुष्टुके ।

गर्भं ते अश्विनौ देवावाधत्तां पुष्करस्त्रजौ ॥ २१ ॥

21. Then he spreads her thighs apart saying, "Spread yourself apart heaven and earth." Uniting with her and joining mouth with mouth he touches her organ three times saying, "Let Vishnu strengthen thy womb and let the sun shape thy form and let *Prajapati* put in the seed, and let the *Dhatta* hold the embryo; and let the Sinivali goddess protect and guard the pregnancy and let the two *Aswins* Guards place embryo properly."

हिरण्मयी अरणी याम्यां निर्मन्थतामश्विनौ ।

तं ते गर्भं हवामहे दशमे मासि सूतवे ।

यथाग्निगर्भा पृथिवी यथा द्यौरिन्द्रेण गर्भिणी ।

वायुर्दिशां यथा गर्भं एवं गर्भं दधामि तेजसाविति ॥ २२ ॥

22. "The heaven and the earth are like two golden sticks with which let the two *Aswins* guard thy embryo for ten months; just as the earth is impregnated by the fire and as heaven is impregnated by Indra (the god of storm) and as the wind is impregnated by the quarters, so I impregnate thee."

सोष्यन्तीमद्भिर्भ्युक्षति यथा वायुः पुष्करणीः समिद्भ्यति सर्वतः ।
 एवा ते गर्भं एजतु सहावतु जरायुणा ॥
 इन्द्रस्यायं वज्रः कृतः सार्गलः सपरिश्रयः ।
 तमिन्द्र निर्जहि गर्भेण सावराः सहेति ॥ २३ ॥

23. When she is about to bring forth he sprinkles her with water saying, "As the wind moves a lake on all sides so also let thy embryo stir and come out covered with its membrane. This fold of Indra is the protector and guard of the embryo and let Indra cause the after-birth to come out along with the child."

जातेऽग्निमुपसमाधायान्ध्र आधाय कश्से पृषदाज्यः संनीय पृषदा-
 ज्यस्योपघातं जुहोत्यस्मिन्सहस्रं पुष्यासमेधमानः स्वे गृहे ।
 अस्योपसंघां मा च्छैत्सीत् प्रजया च पशुभिश्च स्वाहा ।
 मयि प्राणाः स्त्वयि मनसा जुहोमि स्वाहा ।
 यत्कर्मणात्यरीरिचं यद्वा न्यूनमिहाकरम् ।
 अग्निष्टत्स्विष्टकृद्विद्वान्स्विष्टः सुहुतं करोतु न स्वाहेति ॥ २४ ॥

24. When the son is born, he should kindle a fire placing it on his lap and put a mixture of curd and butter in a metal cup and make an offering again and again saying, "Growing in this house of mine, may I maintain a thousand persons, and let there be no decrease of children and cattle in my line, *Svaha*. The *Prana* that is in me I give to thee with my mind, *Swaha*. If I had done anything too much or too little in this rite, may this all knowing beneficial fire make it all right for me. *Svaha*."

अथास्य दक्षिण कर्णमभिनिधाय वाग्वागिति त्रिरथ दाधेमधुघृतः संनीया-
 नन्तर्हितेन जातरूपेण प्राशयति भूस्ते दधामि भुवस्ते दधामि स्वस्ते दधामि
 भूर्भुवः स्वः सर्वं त्वयि दधामीति ॥ २५ ॥

25. Then touching the child's right ear he should say three times, "Speak, speak, speak." Then mixing curd, honey and butter together he feeds him with a golden spoon saying, "I put the earth into you, I put the sky into you; I put the heaven into you; and I put the whole of the earth, sky and heaven into you."

अथास्य नाम करोति वेदोऽसीति तदस्य तद्गुह्यमेव नाम भवति॥ २६॥

26. Then he gives him a name, "Thou art *Veda* (knowledge)." That is his secret name

अथैनं मात्रे प्रदाय स्तनं प्रयच्छति ।

यस्ते स्तनः शशयो यो मयोभूयेन विश्वा पुष्यसि वार्याणि ॥

यो रत्नधा वसुविद्यः सुदत्रः सरस्वति तमिह धातवेऽकरिति ॥ २७॥

27. Then he hands him (son) over to his mother to be suckled saying, "Oh Saraswati, that breast of thine which is full of benefit is the sustainer of all, full of milk, the obtainer of wealth and genercus, and through which thou nourishest all who are worthy of it,—give it to him to be nourished."

अथास्य मातरमभिमन्त्रयते इलासि मंत्रावहणी वीरे वीरमजीजनत् ।

सा त्वं वीरवती भव यास्मान् वीरवतोऽकरदिति तं वा एतमाहुरतिपिता बता-
भूरतिपितामहो बताभूः परमां वत काष्ठां प्रापच्छ्रिया यशसा ब्रह्मवचसेन य
एवंविदो ब्राह्मणस्य पुत्रो जायत इति ॥ २८॥

28. Then he addresses the mother, "Thou art the Arudhanti and thou art Ila; thou hast brought forth a strong son with the help of a strong man. Be the mother of many sons for thou hast given us a son." Of him who is born as the child of a *Brahmana*, with this special knowledge they say, "You have exceeded your father and you have exceeded your grandfather, you have reached the highest attainment through your splendour, glory, and *Brahma* power."

SECTION 5.

Note.—This section only declares the names of the former teachers for information and good of mankind.

अथ दशः पौतिभाषो पुत्रः कात्यायनीपुत्रात्कात्यायनीपुत्रो गौतमीपुत्रा-
द्गौतमीपुत्रो भारद्वाजीपुत्राद्भारद्वाजीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्रः आप-
स्वस्तीपुत्रादौपस्वस्तीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्रः कात्यायनीपुत्रात्कात्या-
यनीपुत्रः कौशिकीपुत्रात्कौशिकीपुत्रः आलम्बीपुत्राच्च वैयाघ्रपदीपुत्राच्च वैयाघ्र-
पदीपुत्रः काण्वीपुत्राच्च कापीपुत्राच्च कापीपुत्रः ॥ १ ॥

1. The son of Pautimashi (received this know-
ledge) from the son of Katyayani. He from the son
of Gautami. The son of Gautami from the son of
Bharadwaja. He from the son of Parashari. The
son of Parashari from the son of Aupaswasti. He
from the son of another Parashari. He from the son
of Katyayani. The son of of Katyayani from the son
of Kaushiki. The son of Kaushiki from the son of
Alambi and the son of Vaiyaghrapadi. The son of
Vaiyaghrapadi from the son of Kanwi and the son of
Kapi. The son of Kapi—.

आत्रेयीपुत्रादात्रेयीपुत्रो गौतमीपुत्राद्गौतमीपुत्रो भारद्वाजीपुत्राद्भारद्वाजी-
पुत्रः पाराशरीपुत्रात्पाराशरीपुत्रो वात्सीपुत्राद्वात्सीपुत्रः पाराशरीपुत्रात्पाराशरी-
पुत्रो वाकर्षणीपुत्राद्वाकर्षणीपुत्रो वाकर्षणीपुत्राद्वाकर्षणीपुत्रः आर्तभागीपुत्रा-
दार्तभागीपुत्रः शौङ्गीपुत्राच्छौङ्गीपुत्रः सांक्रुतीपुत्रात्सांक्रुतीपुत्रः आलम्बायनी-
पुत्रादालम्बायनीपुत्रः आलम्बीपुत्रादालम्बीपुत्रो जान्तीपुत्रिज्जायन्तीपुत्रो माण्डू-
कायनीपुत्रान्माण्डूकायनीपुत्रो माण्डूकीपुत्रान्माण्डूकीपुत्रः शाण्डिलीपुत्राच्छा-
ण्डिलीपुत्रो राथीतरीपुत्राद्भथीतरीपुत्रो भालुकीपुत्राद्भालुकीपुत्रः क्रौञ्चिकी
पुत्राभ्यां क्रौञ्चिकीपुत्रौ वैदभतीपुत्राद्वैदभतीपुत्रः काशकेयीपुत्रात्काशकेयीपुत्रः
प्राचीनयोगीपुत्रात्प्राचीनयोगीपुत्रः सांजीवीपुत्रात्सांजीवीपुत्रः प्राशनीपुत्रादासुरि-
वासिनः प्राशनीपुत्रः आसुरायणादासुरायणः आसुरेरासुरिः ॥ २ ॥

2 From the son of Atreyi. The son of Atreyi from the son of Gautami. The son of Gautami from the son of Bharadwaji. He from the son of Parashari. The son of Parashari from the son of Vatsi. The son of Vatsi from the son of another Parashari. The son of Parashari from the son of Varkaruni. He from the son of another Varkaruni. This one from the son of Artabhangi. He from the son of Shaungi. The son of Shaungi from the son of Sankriti. He from the son of Alambayani. He again from the son of Alambi. The son of Alambi from the son of Jayanti. He from the son of Mandukayani. He in his turn from the son of Manduki. The son of Manduki from the son of Shandali. The son of Shandali from the son of Rathitari. He from the son of Bhaluki. The son of Bhaluki from the two sons of Kraunchiki. Treṃ from the son of Vaidabhriti. He from the son of Karshakeyi. He again from the son of Prachinayogi. He from the son of Sanjivi. The son of Sanjivi from Asurivasin, the son of Prashni. The son of Prashni from Asurayana. He from Asuri. Asuri—.

याज्ञवल्क्याद्याज्ञवल्क्य उद्दालकादुद्दालकोऽरुणादरुण उपवेशेशरुपवेशि. कुश्रेः कुश्रिर्वाजश्रवसो वाजश्रवा जिह्वावतो बाध्योगाज्जिह्वावान्बाध्योगोऽसिताद्वा-
र्षगणादसितो वर्षगणो हस्तितात्कश्यपाद्धरितः कश्यपः शिल्पात्कश्यपाच्छिल्पः
कश्यपः कश्यपान्नैर्ध्रुवेः कश्यपो नैर्ध्रुविर्वाचो वागम्भिष्या अम्भिष्यादित्यानीमानि
गुक्त्वानि यजूंषि वाजसनेयेन याज्ञवल्क्येनास्थायन्ते ॥ ३ ॥

3. From Yajnavalkya. Yajnavalkya from Uddalaka. Uddalaka from Aruna. Aruna from Upaveshi. Upaveshi from Kushri. Kushri from Vaishravas. He from Jihwavat, the son of Badihyoga. He from Asita, the son of Varshagana. He from Harita Kash-

yapa. He from Shilpa Kashyapa This one from Kashyapa, the son of Nidhruva. He from Vach. She from Ambhini. She from the sun These white Yajuses received from the sun are explained by Yajna-
valkya Vaiaśaneya.

समानमा सांजीवीपुत्रात्सांजीवीपुत्रो माण्डूकायनेर्मण्डूकायनिर्मण्डव्यान्मा-
ण्डव्य. कौत्सात्कौत्सो माहित्येर्माहित्यवमिकक्षायणाद्वासकक्षायणः शाण्डिल्या-
च्छाण्डिल्यो वात्साद्वात्स्यः कुश्रेः कुश्रिर्यज्ञवचसो राजस्तम्बायनाद्यज्ञवचाराज-
स्तम्बायनस्तुरात्कावषेयात्तुरः कावषेय. प्रजापतेः प्रजापतिर्ब्रह्मणो ब्रह्म
स्वयम्बुब्रह्मणो नमः ॥ ४ ॥

4. The same up to the son of Sanjvi. The son of Sanjivi, from Mandukayani. Mandukayani from Mandavya. Mandavya from Kautsa. Kautsa, from Mahitthi. He from Vamakakshayana. He from Shandilya. Shandilya from Vatsya. Vatsya from Kushri. Kushri from Jajnavachas, the son of Raja-
stamba. He from Tura, the son of Kavashi. He from Prajapati (Hiranyagarbha). Prajapati through his relation to *Brahman*. *Brahman* is self born. Salutation to *Brahman*.

APPENDIX 'A'

Containing extracts from—

MAHABHARAT,
SHRIMAD BHAGAWAT,
VALMEEKI RAMAYANA,
TULASI RAMAYĀNA,
ADHYATMA RAMAYANA,
YOGAUASISHTHA AND,
MANUSMRITI.

APPENDIX 'A'

*Extracts from scriptures other than Upanishads
quoted in the Gita, and Brahma Sutra.*

Mahabharata

(Published by Swadhyaya Mandal, Sitara.)

Mahabharata, I-1-38.

यदिदं दृश्यते किञ्चिद् भूतं स्थावरजगमम् ।

पुनः संक्षिप्यते सर्वं जगत्प्राप्ते युगक्षये ॥

The movable and immovable things that are seen appear and disappear at the time of dissolution. Cf. Gita, VIII-18.

Mahabharata, I-1-40.

एवमेतदनाद्यन्तं भूतं सं ह्यारकारकम् ।

अनादिं निधनं लोके चक्रं समपरिवर्तते ॥

Thus this wheel of mortal world which is without beginning and endless and the destroyer of beings ever revolves. Cf. Gita, VIII-15.

Mahabharata, I-41-30 and 31.

राज्ञा प्रतिष्ठितो धर्मो धर्मात्स्वर्गः प्रतिष्ठितः ।

राज्ञो यज्ञक्रियाः सर्वा यज्ञाद्देवाः प्रतिष्ठिताः ॥ ३० ॥

देवाद्बृष्टिः प्रवर्तते बृष्टेरोषधयः स्मृताः ।

The king performs good actions by which he attains to heaven, the king performs sacrifice rituals, by which the gods are pleased and cause rain, and by rain grow herbs and the herbs are ever beneficial to men. Cf. Gita, III-11.

Mahabharata, I-85-6.

स राजा सिंहं विक्रान्तो युवा विषयगोचरः ।

अविरोधेन धर्मस्य चचार सुखमुत्तमम् ॥

That lion like brave king having turned to sense objects righteously enjoyed the Supreme bliss. Cf. Gita, VII-11.

Mahabharata, I-85-12.

न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवत्सर्वं भूय एवाऽभिवर्धते ॥

The desire is never satisfied by enjoyment of objects, but ever flames like fire with ghee (or butter). Cf. Gita, III-39.

Mahabharata, I-160-1.

न सन्तापस्त्वया कार्यः प्राकृतेनेव कर्हिचित् ।
नहि सन्तापकालोज्यं वैद्यस्य तव विद्यते ॥

It does not become thee to grieve like common people. Thou art wise and it is not the time to grieve. Cf. Gita, II-3.

Mahabharata, I-160-2.

अवश्यं निधनं सर्वेभ्योऽप्यमिह मानवैः ।
अवश्यं भाविन्यर्थे वै सन्तापो नैह विद्यते ॥

In this world all men have to die helplessly and it is useless to grieve for what cannot be helped. Cf. Gita, II-27.

Mahabharata, I-234-15.

त्वमन्नं प्राणिभिर्भुक्तमन्तर्भूतो जगत्पते ।
नित्यप्रवृद्धः पचसि त्वयि सर्वं प्रतिष्ठितम् ॥

O Lord of the world ! by ever dwelling within all beings and nourishing them, you digest the food eaten by them and they are thus ever supported by you. Cf. Gita, XV-14., B.S. I-2-25.

Mahabharata, II-11-16.

दीप्यते नाकवृष्टस्था भर्तृमयन्तीव भास्करम् ।

तस्यां स भगवानास्ते विदद्यद्देव मायया ॥

When a man has overcome the domain of delusion, his piety consisting of the essence of spiritual wisdom turns to the spiritual enlightenment which illumines the intelligence. Cf. Gita, V-16.

Mahabharata, III-1-25:

मोह जालस्य योनिर्हि मूढैरेव समागमः ।

अहृत्यहनि धर्मस्य योनिः साधुसमागमः ॥

The association with ignorant people causes delusion while the society of good men causes virtue. Cf. Gita, III-21 and IV-34.

Mahabharata, III-2-25 and 26.

मानसेन हि दुःखेन शरीरमुपतप्यते ।

अयः पिडेन तप्तेन कुभसंस्थमिवोदकम् ॥ २५ ॥

मानसं शमयेत्तस्माज्ज्ञानेनऽग्निमिवाऽम्बुना ।

प्रशान्ते मानसे ह्यस्य शरीरमुपशाम्यति ॥ २६ ॥

The body burns from mental sufferings as from a heated iron ball the water kept in a jar boils. Therefore, mental pain should first be cooled like fire calmed from water of knowledge. On the calming of the mental pain the body is calmed. Cf. Gita, IV-37.

Mahabharata, III-2-35.

तृष्णा हि सर्वं पापिष्ठा नित्योद्वेगकरी स्मृता ।

अधर्मबहुला चैव घोरा पापानुबन्धिनी ॥

The desire is very sinful and causes restlessness. It binds one with impiety and pain. Cf. Gita, III-37.

Mahabharata, III-2-37.

अनाद्यन्ता तु सा तृष्णा अन्तर्देहं गता नृणाम् ।
विनाशयति भूतानि अयोनिज इवानलः ॥

This thirst (desire) is without beginning and end and by entering the heart of beings, it burns them like fuel. Cf. Gita, III-39.

Mahabharata, III-2-59.

आत्मार्थं पाचयेन्नास्त्रं न वृथा घ्रातयेत्पशून् ।
न च तत्स्वयमश्नीयाद्विधिवच्च निर्वयेत् ॥

One should not cook food for himself alone, nor kill an animal unnecessarily, nor take food without sharing it duly with another Cf. Gita, III-13. B.S. III-1-14.

Mahabharata, III-2-76.

इज्याध्ययनदानानि तपः सत्यं क्षमा दमः ।
अलोभ इति ऋगोऽयं धर्मस्याष्ट विधः स्मृतः ॥

Sacrifice, study, gift, austerity, truth, forgiveness, control of senses, renunciation of desires—these have been described to be eight duties constituting the true path. Cf. Gita, XVI-3.

Mahabharata, III-3-6 and 7.

गत्त्वोत्तरायणं तेजो सान्द्रघृत्य रश्मिभिः ।
दक्षिणायनमावृतो मही निविशते रविः ॥ ६ ॥
क्षेत्रभूते ततस्तस्मिन्नोषधीरोषधीपतिः ।
दिवस्तेजः समुद्धृत्य जनयामास वारिणा ॥ ७ ॥

And going into the Northern declension the sun dried up water by his rays and returning to the Southern declension the sun stayed over the earth with his heat centred in himself. Then the Lord of the vegetable world (moon) converting the effects of

the sun's heat into cloud and pouring them down as water caused plants to spring up Cf. Gita. IX-19.

Mahabharata, III-3-8

निषिक्तश्चन्द्रतेजोभिः स्वयोनौ निर्गते रविः ।

ओषध्यः षडसामेध्यास्तदयोन्नं प्राणिनां भवि ॥

Irrigated by the sun and the moon, six kinds of herbs grow and form the food of all beings of the world Cf. Gita, XV-13

Mahabharata, III-3-49 and 50.

त्वमादायांशुभिस्तेजो निदाघे सर्वं देहिनाम् ।

सर्वोषधिरसानां च पुनर्वर्षासु मुंचसि ॥ ४९ ॥

तपन्त्यन्ये दहन्त्यन्ये गर्जन्त्यन्ये तथा घनाः ।

विद्योतन्ते प्रवर्षन्ति तव प्रावृषि रश्मयः ॥ ५० ॥

Thou also in hot season with thy rays by drawing the heat of the body and the juice of herbs dropest them again with rain. That ray heats, burns and during the rainy season become the clouds. rains. flashes and pours. Cf. Gita, IX-19

Mahabharata, III-9-1 and 2.

तच्चित्तास्तद्गतप्राण बोधयंतः परस्परम् ।

कथयंतश्च तन्नित्यं तुष्यन्ति रमन्ति च ॥

तेषां ज्ञानै कनिष्ठानामात्मज्ञान विचारिणाम् ।

सा जीवन्मुक्ततोदेति विदेहान्मुक्तातैव या ॥

Whose mind and life are engaged in *Brahma*, who ever think of *Brahma*, who are content in talking only about *Brahma*, and who ever delight in *Brahma*, are *Jiwan-Mukta* and *Videha*. Cf. Gita V-17.

Mahabharata, III-29-2.

यो हि संहर्ते क्रोधं भवस्तस्य सुशोभने ।

यः पुनः पुनः क्रोधं नित्यं न स हते शुभे ॥

O beauty ! one who controls his anger attains to bliss and he who is under the control of anger is destroyed by his excessive anger. Gita, III-37.

Mahabharata, III-29-4 and 5.

क्रोध मूलो विनाशोहि प्रजानामिह दृश्यते ।

क्रुद्धः पापं नरः कुर्यात् क्रुद्धो हन्यात् गुरुनपि ॥

The destruction of *Jivas* is seen in this world through anger. Angry person commits sin, even kills his teachers and insults the seniors with harsh words. Cf. Gita, II-62.

Mahabharata, III-31-5 and 6.

धर्मवाणिज्यको हीनो जघन्यो धर्मवादिनाम् ।

न धर्मं फलमाप्नोति यो धर्मं दोग्धुमिच्छति ॥

One who trades in *Dharma*, that worthless man is regarded low among the wise. One who seeks to (milk) benefit by the *Dharma*, he does not attain to the fruit of that *Dharma*. Cf. Gita, XVIII-24.

Mahabharata, III-31-12.

व्यासो वसिष्ठो, मैत्रेयो, नारदो, लोमाशः, शुक्रः ।

अन्ये च ऋषयः सर्वे धर्मेणैव सुचेतसः ॥

Vyasa, Vasishtha, Maitreyi, Narada, Lomasha, Shukra and other sages have attained to knowledge by performing good actions. Cf. Gita, III-20.

Mahabharata, III-32-6.

उत्थानमभिजानन्ति सर्वभूतानि भारत ।

प्रत्यक्षं फलमश्नन्ति कर्मणां लोकसाक्षिकम् ॥

Impelled by the effects of a former life, all creatures verily reap in the world the fruits of these acts. Cf. Gita, XVIII-60,

Mahabharata, III-32-8.

अकर्मणां वै भूतानां वृत्तिः स्यान्न हि काचन ।
तदेवाऽभिप्रपद्येत न विहन्यात्कदाचन ॥

If a creature acts not, its course of life is impossible and, therefore, in case of a creature there must be action. Cf. Gita, III-5 and 8.

Mahabharata, III-32-11.

उत्सीदेरन्प्रजाः सर्वा न कुर्युः कर्मः चेद्भुवि ।
तथा ह्येता न वर्धेरन्कर्म चेदफलं भवेत् ॥

If no action is performed in the world the beings would perish, and if there was no action fruit the beings cannot grow. Cf. Gita, III-24.

Mahabharata, III-77-13.

यदि वाऽबुद्धिं पूर्वाणि यदि बुद्ध्यापि कानिचित् ।
मया कृतान्य कार्याणि तानि त्वं क्षन्तुमर्हसि ॥

If knowingly, or unknowingly, I have committed any sin, thou shouldst forgive it. Cf. Gita, XI-42

Mahabharata, III-150-27.

अधर्मो यत्र धर्माख्यो धर्मश्चाऽऽधर्मं संज्ञितः ।
स विज्ञेयो विभागेन यत्र मुह्यन्त्यबुद्धयः ।

The knowledge which holds vice as virtue and virtue as vice is to be discarded, for the ignorant is deluded therein. Cf. Gita, XVIII-32.

Mahabharata, III-180-21.

सत्यं दानं क्षमा शीलमानृशस्यं तपो वृणा ।
दृश्यन्ते यत्र नाग्रेद्र स ब्राह्मण इति स्मृतः ॥

O serpent! one having truth, gift, forgiveness, gentleness, uprightness, austerity and pity is called a *Brahmana*. Cf. Gita, XVIII-42.

Mahabharata, III-180-22.

वेद्यं सर्पं परं ब्रह्म निर्दुःखमसुखम् च यत् ।
यत्र गत्वा न शोचन्ति भवतः किं विवक्षितम् ॥

O serpent! what is free from pleasure and pain and on attaining to which there is no sorrow that Supreme *Brahma* is to be known. Cf. Gita, XV-5.

Mahabharata, III-180-25 and 26.

शूद्रे तु यद् भवेत्लक्ष्म द्विजे तच्च न विद्यते ।
न वै शूद्रो भवेव शूद्रो ब्राह्मणो न च ब्राह्मणः ॥ २५ ॥
यत्रैतल्लक्ष्यते सर्पं वृतं स ब्राह्मणः स्मृतः ।
यत्रैतन्न भवेत्सर्पं तं शूद्रमिति निर्दिशेत् ॥ २६ ॥

O serpent! if these marks be in a *Shudra* and not in a *Brahmana*, then he is not a *Shudra*, but a *Brahmana*. O serpent! one possessing these marks is regarded as a *Brahmana*, and one not having these to be held as a *Shudra*. Cf. Gita, XVIII-41.

Mahabharata, III-181-25.

बुद्धिरात्मानुगातीव उत्पातेन विधीयते ।
तदाश्रिता हि सा ज्ञेया बुद्धिस्तर्ष्यैषिणी भवेत् ॥

The *Atma* taking itself to a corporeal tenement and manifesting itself through the sense-organs, becomes duly cognisant of perceptible objects and hence the senses, the mind, and the intellect assisting the soul in its perception of objects are called means. Cf. Gita, XV-9.

Mahabharata, III-189-1.

कामं देवापिमा विप्र न हि ज्ञानन्ति तत्त्वतः ।
त्वत्प्रीत्या तु प्रवक्ष्यामि यथेदं विसृजाम्यहम् ॥

O *Brahmana* ! even the gods do not know me truly, but for thy benefit as I create the world so I tell thee Cf. Gita, X-2.

Mahabharata, III-189-25.

प्राप्तुं न शक्यो यो विद्वन्नरैर्दुष्कृतकर्मभिः ।
लोभाभिभूतैः कृपणैरनार्यैर कृतात्मभिः ॥

The evil-doers, deluded, greedy, degraded and the enemies of their Self cannot attain to Him who is not known even by the wise. Cf. Gita, VII-15.

Mahabharata, III-189-30.

सृष्ट्वा देवमनुष्यांस्तु गन्धर्वोरग राक्षसान् ।
स्थावराणि च भूतानि संहाराम्यात्म मायया ॥

Moved by my own *Maya*, I create the gods, men, Gandharvas. Serpents, Rakshasas and all movable and immovable things and destroy them. Cf. Gita, IV-6

Mahabharata, III-189-31.

कर्म काले पुनर्देहमविचित्त्वं सृजाम्यहम् ।
आविश्य मानुषं देहं मर्यादा बध्ना कारणात् ॥

When the time comes I am born by myself and assume a human form for the preservation of rectitude and morality. Cf. Gita, IV-8.

Mahabharata, III-190-14.

व्याजैर्धर्मं चरिष्यन्ति धर्मवेतंसिका नराः ।
सत्यं संक्षेप्यते लोके नरैः पण्डित मानिभिः ॥

The people in (*Kaliyuga*) will practise morality and virtue deceitfully and men in general will deceive their fellows by spreading a net of virtue. Cf. Gita, XVI-17.

Mahabharata, III-190-16 and 17.

विद्याहीनानि विज्ञानाल्लोभोऽप्य भि भविष्यति ।

लोभ क्रोध परा मूढाः कामासक्ताश्च मानवाः ॥

वैर वृद्धाः भविष्यन्ति परस्पर वधैषिणाः ॥

On loss of wisdom, desire and greed will overwhelm them all; and united to desire, anger, delusion, avarice men will entertain enmity with one another desiring to kill each other. Cf. Gita XVI-10.

Mahabharata, III-190-55

ज्ञानानि चाप्यविज्ञाय करिष्यन्ति क्रियास्तथा ।

आत्मच्छदेन वर्तन्ते [युगान्ते समुपस्थिते ॥

In *Kaliguga* without a knowledge of the ordinances men will perform ceremonies and rites and indeed behave as they like. Cf. Gita, XVI-23.

Mahabharata, III-200-6 and 7.

व्यर्थं तु पतते दानं ब्राह्मणे तस्करे तथा ।

गुरौ चाऽनृतिके पापे कृतघ्ने ग्रामयाजके ॥

To make a gift to a fallen Brahmana, thief, false and sinful teacher is useless and so the making of gifts to a sinful, unserviceable village sacrificer is useless. Cf. Gita, XVII-22.

Mahabharata, III-200-99.

ये पापानि न कुर्वन्ति मनोवाक्कर्मबुद्धिभिः ।

ते तपन्ति महात्मानो न शरीरस्य शोषणाम् ॥

Those who with their mind, speech and intellect commit no sin, such sages perform austerity and not the seekers of bodily pleasures. Cf. Gita, XVII-17.

Mahabharata, III-200-101.

तिष्ठन्गृहे चैव मुनिनित्यं शुचिरलंकृतः ।

यावज्जीवं दयावांश्च सर्व पापैः प्रमुच्यते ॥

He that is always pure and decked with virtue, he that practises kindness all his life, *i.e.*, a *Muni*, though he may lead a domestic life, he is purged of all his sins. Cf. Gita, IV-22.

Mahabharata, III-200-107.

ज्ञानेन कर्मणावाऽपि जरा मरणमेव च ।
व्याधयश्च प्रहीयन्ते प्राप्यते चैतत्तमं पदम् ॥

He, through knowledge and action (meditation) is freed from old age, death and disease and attains to Supreme goal. Cf. Gita, IV-35.

Mahabharata, III-200-112.

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ।
अचुर्ज्ञानविदो बृद्धाः प्रत्ययोमोक्ष लक्षणम् ॥

The men of old distinguished for their knowledge have said that neither this world nor the next nor the bliss can be his who is disturbed by doubt. A belief of one's identity with the Supreme soul is the indication of salvation. Cf. Gita, IV-40.

Mahabharata, III-201-20.

त्वयि तुष्टे जगत्स्वास्थ्यं त्वयि क्रुद्धे महद्भयम् ।
भयानामपनेताऽसि त्वमेकः पुख्णोत्तमः ॥

The world rejoices by thy grace and fears much by thy anger, and O *Purushottam*, (or Highest Person) thou alone is the destroyer of fear. Cf. Gita, XI-25

Mahabharata, III-207-43.

प्रिये नातिभृशं हृष्येदप्रिये न च संज्वरेत् ।
न मुह्येदर्थकृच्छ्रेषु न च धर्मं परित्यजेत् ॥

One should not be delighted on attainment of good, grieved on the attainment of evil, should not be

distressed on the misfortune of wealth, and should not discard his duty. Cf. Gita, V-20.

Mahabharata, III-208-2.

विधुस्त बलवान् ब्रह्मन् दुस्तर हि पुराकृतम् ।

पुराकृतस्य पापस्य कर्म दोषो भवत्ययम् ॥

O *Brahmana* ! fate is all-powerful. It is difficult to cross beyond the past actions. This is the fruit of former action. Cf. Gita, III-32

Mahabharata, III-208-18.

स्वकर्मत्यजतो ब्रह्मन् धर्मं इह दृश्यते ।

स्वकर्म निरतो यस्तु धर्मः स इति निश्चयः ॥

O *Brahmana* ! discarding of one's duty is looked here as a sin and one who performs his duty is certainly virtuous. Cf. Gita, III 35 and XVIII-47.

Mahabharata, III-209-5

यत्करोत्यशुभं कर्मशुभं वा यदि सत्तम् ।

अवश्यं तत्समाप्नोति पुरुषो नाञ्ज संशयः ॥

A man obtains birth according to the seed he sows. Performer of good actions obtains good birth and of evil actions evil birth. Cf. Gita, XIII-21.

Mahabharata, III-209-24.

वध्यमाने शरीरे तु देहं नाशो भवत्युत ।

जीवः संक्रमतेऽन्यत्र कर्मबन्ध निबन्धनः ॥

On the death and destruction of the body, the *Jiva* goes to another body according to the bondage of its action fruits Cf. Gita, XV-10.

Mahabharata, III-209-26.

न जीव नाशोऽस्ति हि देहं भेदे विध्यैतदाहुर्भ्रियतीति मूढाः ।

जीवस्तु देहांतरितः प्रयाति दशार्धं तैवाऽस्य शरीरभेदः ॥

The Self is not destroyed by the destruction of the body. The ignorant wrongly say that he is dead. The Self passes into another body. The destruction of the body is called death. Cf. Gita, II-13 and 18

Mahabharata, III-209-31.

यथासंभृतसंभारः पुनरेव प्रजायते ।

शुभकृच्छुभयोनीषु पापकृत्पापयोनिषु ॥

One who performs good and evil actions, obtains the fruits of the same without doubt. Cf. Gita, XIII-21, B.S II-3-47.

Mahabharata, III-209-32.

शुभैः प्रयोगदैवत्वं व्यामिश्रैर्मानुषो भवेत् ।

मोहिनीयैर्वियोनीषु त्वद्योगामी च किल्बषी ॥

Good actions lead to the birth of gods, mixed actions to human birth, dark deeds to low birth and sinful acts to birth of cattle. Cf. Gita, XIV-14.

Mahabharata, III-210-5

ततो लोभाभभूतस्य रागद्वेषहृतस्य च ।

न धर्मं जायते बुद्धिर्व्याजाद्धर्मं करोति च ॥

When men through greed fall under the control of desire and aversion, then their conduct is not righteous and they make fun of righteousness Cf. Gita, XVI-10.

Mahabharata, III-210-6 and 7.

व्याजेन चरते धर्ममर्थं व्याजेन रोचते ।

व्याजेन सिद्धयमानेषु धनेषु द्विजसत्तम ॥ ६ ॥

तत्रैव रमते बुद्धिस्ततः पापं चिकीर्षति ।

सुहृद्भिर्वर्यमाणश्च पंडितैश्च द्विजोत्तम ॥ ७ ॥

Who perform good actions through deceit and acquire wealth by it, and on attainment of such wealth they engage their intellect in it and even on advice from friends and learned men, they want to commit sins. Cf. Gita, XVI-12.

Mahabharata, III-211-14.

लोके विततमात्मानं लोकं चाऽऽत्मनि पश्यति ।

परापरज्ञः सक्तः सन्स तु भूतानि पश्यति ॥

One who sees the self as pervading the world and the world in the self, that great and wise man sees all beings. Cf. Gita, VI-29.

Mahabharata, III-211-24.

वण्णामात्मनि युक्तानामिन्द्रियाणां प्रमाथिनाम् ।

यो धीरो धारयेद्रश्मीन्स स्यात्परम सारथिः ॥

The wise man, who draws in (controls) the reins of moving senses, is the best driver. Cf. Gita, III-7.

Mahabharata, III-211-26.

इन्द्रियाणां विचरतां यन्मनोज्ञुविधीयते ।

तदस्य हरते बुद्धिं नावं वायुरिवाऽभसि ॥

When a man's mind is overcome by any one of the senses running wild, he loses his intellect, becomes like a ship tossed by storm upon the high seas. Cf. Gita, II-67.

Mahabharata, III-212-4.

मोहात्मकं तमस्तेषां रज एषा प्रवर्तकम् ।

प्रकाशबहुलत्वाच्च सत्त्वं ज्याय इहोच्यते ॥

Tama is characterised by illusion. *Raja* incites (to action) and *Sattva* is of great splendour. Cf. Gita, XIV-9.

Mahabharata, III-212-5.

अविद्याबहुलोमूढः स्वप्नशीलो विचेतनः ।

दुर्हृषी कस्तमोध्यस्तः सक्रोधस्तामसोज्ज्वलः ॥

The *Tama* quality leads to ignorance, stupidity, sleep, inclination of senses in evil ways, anger, and idleness. Cf. Gita, XIV-13

Mahabharata, III-212-6.

प्रवृत्तवाक्यो मंत्री च यो नराग्रयोजनसूयकः ।

विधित्समानो विप्रर्षे स्तब्धो मानी स राजसः ॥

The person possessed of *Raja* quality is that who is clever in speech, thoughtful, supreme among men, not speaking ill of others, eager to perform actions and proud. Cf. Gita, XIV-12.

Mahabharata, III-212-7.

प्रकाश बहुलोधीरो निविधित्सोजनसूयकः ।

अक्रोधनो नरो धीमान् दातृश्चैव स सात्त्विकः ॥

One possessing *Sattva* quality is that person who has knowledge, firmness, and is free from idleness, free from backbiting of others, free from anger, intelligent and controller of senses. Cf. Gita, XIV-11.

Mahabharata, III-216-14 and 15.

यस्तु शूद्रो दमे सत्ये धर्मे च सततोत्थितः ।

तं ब्राह्मणमहमन्ये वृतेन हि भवेद् द्विजः ॥

A *Shudra* (or low-caste) adorned with self-control, truthfulness and virtue is regarded by me as a *Brahmana*, for one becomes a *Brahmana*, by conduct only. Cf. Gita, IV-36.

Mahabharata, III-216-19.

गुणैर्भूतानि युज्यन्ते विद्युज्यन्ते तथैव च ।
सर्वाणि नैतदेकस्य शोकस्थानं हि विद्यते ॥

All beings attain to union and disunion (birth and death) through the qualities of nature and it is useless to grieve for them. Cf. Gita, II-14.

Mahabharata, III-233-12 and 13.

उद्विजेत तदैवास्याः सर्पाद् वेष्मगतादिव ।
उद्विग्नस्यकुतः शान्तिरशान्तस्य कुतः सुखम् ॥

He is terrified by it like a serpent entering a house, and a terrified man has no peace and where is happiness for a peaceless person? Cf. Gita, II-66.

Mahabharata, III-259-20.

इह यत्क्रियते कर्म तत्परत्रोपयुज्यते ।
तस्माच्छरीरं युज्जीत तपसा नियमेन च ॥

One who performs action in this world, attains to heaven. Therefore, one should engage the body in austerity and good deeds. Cf. Gita, III-13

Mahabharata, III-259-34.

पात्रे दानं स्वल्पमपि काले दत्तं युधिष्ठिर ।
मनसा हि विशुद्धेन प्रेत्याजतंफलं स्मृतम् ॥

O *Yudhishtira*! even a small gift that is given to a deserving person at a suitable time and with pure mind is considered to be productive of many fruits of death. Cf. Gita, XVII-20.

Mahabharata, III-272-44.

ततश्चतुर्मुखो ब्रह्मानाभि पद्माद्विनिःसृतः ।
तत्रोपविष्टः सहसा पद्मे लोकपितामहः ॥

Then a lotus sprung from his navel, and from that lotus was born the four-faced *Brahma*. Great father of the world Cf. Gita. XI-15.

Mahabharata. III-272-47.

सृजते ब्रह्ममूर्तिस्तु रक्षते पौरुषी तनुः ।
रौद्री भावेन शमयेत्तिन्निःश्वस्थाः प्रजापतेः ॥

The lord in the form of *Brahma* is the creator of the world, in the form of *Vishnu* is its supporter and in the form of *Shiva* is its destroyer. All these three are the forms of the Lord. Cf. Gita, X-20 and 33

Mahabharata. V-25-9.

ते चेत्कुरुननु शिष्याश्चपार्था निर्णयि सर्वान्द्विपतो निगृह्य ।
मम वस्तुज्जीवितं मृत्युनास्याद्यज्जीविव ज्ञातिवधेनमाधु ॥

Even if you punish the *Kauravas* by defeating and killing all your enemies, your future life would become worthless. Cf. Gita, II-6.

Mahabharata, V-26-5.

कामामिध्या स्वशरीरं दुनोति यया प्रयुक्तो न करोति दुःखम् ।
यथेध्यमानस्य समिद्धतेजसोभूयो बलंवर्धते पावकस्य ॥

The thought of desire leads to suffering of the body, while its discarding causes no pain; its strength is increased like the burning blaze of fire by adding fuel to it. Cf. Gita, II-62

Mahabharata, V-29-22.

चातुर्वर्ण्यस्यप्रथमं संविभागमवेक्ष्यद्व सञ्जय स्वं च कर्म ।

Thou must, O *Sanjaya*!, take into consideration the division of the four castes and the scheme of the respective duties allotted to each. Cf. Gita, XVIII-

Mahabharata, V-29-23.

अधीयति ब्राह्मणे वै यजेत दद्यादीयात्तीर्थमुख्यानि चैव ।
अध्यापयेद्याजयेच्चापि याज्यान् प्रतिग्रहान्वा विहितान्प्रतीक्षेत् ॥

A *Brahmana* should study, offer sacrifice, make gifts, and visit all the holy places of the earth. He shall teach and serve as priest at sacrifices offered by others and accept gifts from known persons. Cf Gita, XVIII-42.

Mahabharata, V-29-24.

तथा राजन्यो रक्षणं वै प्रजानां कृत्वा धर्मेणाऽप्रमत्तोऽयदत्त्वा ।
यज्ञैरिष्ट्वा सर्ववेदानधीत्य दारानकृत्वा पुण्यकृदा वसेद्गृहान् ॥

The duties of a *Kshatriya* are to protect his people, to give alms, to perform good actions, to sacrifice, to study the *Vedas*, to marry and to lead a holy family life. Cf. Gita, XVIII-43.

Mahabharata, V-29-25 and 26.

वैश्योऽधीत्य कृषिं गोरक्षपुण्यैर्वित्तं चिन्वन् पालयन्नप्रमत्तः ।
प्रियं कुर्वन् ब्राह्मण क्षत्रियाणां धर्मशीलः पुण्यकृदावसेद्गृहान् ॥२५॥
परिचर्या वन्दनं ब्राह्मणानां नाऽधीयीत प्रतिषिद्धोऽस्य यज्ञः ।
नित्योत्थितो भूतयेऽतन्द्रितः स्यादेवं स्मृतः शूद्रधर्मः पुराणः ॥ २६ ॥

A *Vaishya* should study with delight, earn, accumulate wealth by means of trade, agriculture and tending of cattle. He should act to please the *Brahmanas* and *Kshatriyas*, be virtuous, do good actions and be a householder. A *Shudra* should serve the *Brahmanas* and submit to them. He should not study (*Vedas*) and sacrifice. He should be diligent and enterprising in doing all that is for his good. Cf. Gita, XVIII-44.

Mahabharata, V-34-59.

रथः शरीरं पुरुषस्य राजन्नात्मा नियन्तेन्द्रिय।ण्यस्य चाश्वः ।
तैर्गमन्तः कुशली सदश्वैर्दातैः सुखं याति रथीव धीरः ॥

O King! a man's body is like a chariot, his mind like a driver and the senses like horses, and a steady man controls his senses and then drives them well like a wise charioteer. Cf. Gita, II-68.

Mahabharata, V-34-60.

एतान्यनिग्रहीतानि व्यापादयितुमप्यलम् ।
अविधेया इवादाता ह्याः पथिः कुसारथिम् ॥

Just as the uncontrolled horses kill the driver in the way, so do the senses destroy the mind in the form of the driver. Cf. Gita, II-60.

Mahabharata, V-34-64.

आत्मनाऽत्मानमन्विच्छेन् मनोबुद्धीन्द्रियैर्यतैः ।
आत्मा ह्येवात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

That man who has conquered his self by means of self has his self for a friend, for one's self is ever one's friend or foe. Cf. Gita, VI-6

Mahabharata, V-34-81.

यस्मै देवाः प्रयच्छन्ति पुरुषायपराभवम् ।
बुद्धिं तस्यापकर्षन्ति सोऽवाचीनानि पश्यति ॥

Whom gods desire to suffer, they destroy his intellect first, and by the destruction of intellect, he commits evil actions. Cf. Gita, II-63.

Mahabharata, V-34-82.

बुद्धौ कलुषभूतायां विनाशे प्रत्युपस्थिते ।
अनयं नयं संकाशो हृदयान्नापर्सयति ॥

The intellect is ruined when the time of destruction comes. Then injustice is not removed from the heart and appears to be justice. Cf. Gita, XVIII-32.

Mahabharata, V-35-1.

ब्रूहिभूयो महाबुद्धे धर्मार्थं सहितं वचः ।

शृण्वतो नास्ति मे तृप्तिर्विचित्राणीह भाषसे ॥

O great intelligent person! I am not satisfied by hearing thy wonderful speech. Therefore, dost thou repeat thy words with *Dharma* (or virtue) and *Artha* (or object of life). Cf. Gita. X-18

Mahabharata, V-38-6.

अरोषणो यः समलोष्टास्मकांचनः प्रहीण शोको गतसन्धि विग्रहः ।

निन्दाप्रशंसोपरतः प्रियाप्रिये त्यजन्नुदासी न वदेषु भिक्षुकः ॥

Who is never angry, who is equal seer of gold and earth, who is free from grief, who is equal seer of friend and foe, who regards equally abuse and praise and who is indifferent and separate to dear and not dear, that beggar (or *Bhikshu*) is an *Yogee* (cf. Gita, XIV-25).

Mahabharata, V-39-1.

अनीश्वरोऽयं पुरुषो भूयाभवेसूत्रप्रोता दारुणमयीवयोषा ।

धात्रातु दिष्टस्य वशो कृतोऽयं ॥

Man is not the controller of his good and evil conduct. He is like a puppet worked with a thread. The creator has placed man under the control of destiny (or nature). Cf. Gita, V-14.

Mahabharata, V-42-17 and 18.

यानेवाद्भुरिज्यया साधुलोकान् द्विजातीनां पुण्यतमान् सनातनात् ।

तेषां परार्थं कथयन्तीह वेदा एतद विद्वानौपैति कथं नु कर्म ॥ १७ ॥

एवं ह्य विद्वानुपयाति तत्र तत्रार्थं ज्ञातं च वदन्ति वेदाः ।

अनीह आयाति परं परात्मा प्रयात् मार्गेण निहत्य मार्गान् ॥ १८ ॥

The people fond of *Vedic* utterances say that by performance of sacrifices the twice-born attain to the pure, eternal, supreme and true worlds and that wise men should do the same. The ignorant obtain the objects declared by the *Vedas*, and the wise by renouncing that path attain to liberation and *Brahma* through knowledge. Cf. Gita, II-43.

Mahabharata, V-43-12.

निष्कलमणं तपस्स्वेत्केवलं परिचक्षते ।

एतत्समृद्धमाप्यद्वं तपोभवति केवलम् ॥

The austerity which is performed by abandoning all desires is called complete and the austerity which is performed with desire is called incomplete. Cf. Gita, XVII-17.

Mahabharata, V-46-25.

एवं यः सर्वभूतेषु आत्मानमनुपश्यति ।

अन्यत्राज्यत्र युक्तेषु किं स शोचेत्ततः परम् ॥

Thus who sees one *Atma* (as dwelling) in all different beings, he has no cause to grief. Cf. Gita, XIII-30.

Mahabharata, V-46-26.

यथोदपाने महति सर्वतः संप्लुतोदके ।

एवं सर्वं वेदेषु आत्मानमनुजानतः ॥

As there is everything in a great reservoir full of water so there is everything in all the *Vedas* for a self-knower. Cf. Gita, II-46.

Mahabharata, V-46-28.

अहमेव स्मृतो माता-पिता-पुत्रोऽस्म्यहं पुनः ।

आत्माऽहमपि सर्वस्य यच्च नास्ति यदस्ति च ॥

I am called father, mother and also the son and I am also the self of all and as well as *Sat* and *Asat* (manifested and unmanifested). Cf. Gita, IX-17.

Mahabharata, V-67-9.

यतः सत्यं यतोधर्मो यतो हिरार्जवं यतः ।

ततो भवति गोविन्दो यतः कृष्णस्ततो जयः ॥

Where is truth, there is virtue, where is modesty and uprightness there is *Krishna*, where there is *Krishna* there is victory and success. Cf. Gita, XVIII-78.

Mahabharata, V-72-45.

ज्ञातयश्चैव भूयिष्ठाः सहाया गुरुवश्च नः ।

तेषां वधोऽस्ति पापीयान्कि न युद्धेऽस्ति शोभनम् ॥

The killing of kinsmen and teachers causes great sin, what is there good in war? Cf. Gita, II-4

Mahabharata, V-123-22.

ददाति यत्पार्थिव यत्करोति यद्वा तपस्तपति यज्जुहोति ।

न तस्य नाशोऽस्ति न चऽपकर्षो नाऽन्यास्तदश्नास्तिस एवकर्ता ॥

O King ! whatever good actions as gift, austerity, sacrifice etc., are performed by a man, they are never destroyed and exhausted and their fruits are enjoyed by their agent and no one else. Cf. Gita, XVIII-12.

Mahabharata, V-128-32.

कालपक्वमिदं मन्ये सर्वं क्षत्रं जनार्दन ।

सर्वे ह्यनुसृता मोहात्पार्थिवाः सह मन्त्रिभिः ॥

O *Krishna* ! I think thus that all these *Kshatriyas* (warriors) are ripe with time, because all the kings follow (in the foot-steps of) the ministers with delusion. Cf. Gita, XI-34.

Mahabharata, V-129-27.

अविधेयानि हीमानि व्यापादयितुमप्यलम् ।
अविधेया इवाऽदान्ता हयाः पथि कुसारथिम् ॥

The uncontrolled sense-organs of a man destroy him in the same way as the restive and wicked horses destroy their foolish driver on the road. Cf. Gita, II-67

Mahabharata, V-129-33.

कामं क्रोधं च लोभं च दर्पं च भूमिपः ।
सम्यग्विजेतं यो वेद स महीमभिजायते ॥

The king who fully conquers desires, anger, greed, hypocrisy, and pride (egotism) knows how to rule the world. Cf. Gita, XVI-22.

Mahabharata, V-132-3.

कालपक्वमिदं सर्वं सुयोधनवशानुगम् ।

That sinner (*Duryodhana*) and all the kings under his control are like the fruits ripe with time. Cf. Gita, XI-26.

Mahabharata, V-132-7.

बाहुभ्यां क्षत्रियाः सृष्टा बाहुवीर्योपिजीविनः ।
क्रूराय कर्मणे नित्यं प्रजानां परिपालने ॥

The *Kshatriya*, protector of beings, with arms is born from (His) arms, that by ever fighting in terrible war he may protect his subjects. Cf. Gita, II-31.

Mahabharata, VI-17-8 and 9.

इदं वा क्षत्रिया द्वारं स्वर्गायाऽपवृत्तमहत् ।
गच्छध्व तेनं शक्रस्य ब्राह्मणः सह लोकताम् ॥ ८ ॥
एष वः शास्वतः पन्थाः पूर्वेः पूर्वतरैः कृतः ।
सम्भावयध्वमात्मानमव्यग्रमनसो युधि ॥ ९ ॥

O *Kshatriya*! this great door of heaven stands open for you, through this you should go to *Indra* and *Brahma* regions. The ancient sages have described this goal for you, therefore you should engage in battle with firm mind. Cf. Gita, II-32.

Mahabharata, VI-24-28.

यत्रधर्मो द्युतिः कान्तिर्यत्र ह्री श्रीस्तथामतिः ।

यतो धर्मस्ततः कृष्णो यतः कृष्णस्ततो जयः ॥

Where there is *Dharma* (good action) there is sky and glory, where there is modesty there is wealth and intelligence, where there is *Dharma* (righteousness) there is *Krishna*, where there is *Krishna* there is victory. Cf. Gita, XVIII-78.

Mahabharata, VI-43-41.

अर्थस्य पुरुषो दासो दासस्त्वर्थो न कस्यचित् ।

इति सत्यं महाराज बद्धोऽस्म्यर्थेन कौरवैः ॥

O King! It is true that man is the slave of wealth and the wealth is not the slave of any body. We are bound with the wealth of the Kauravas, Cf. Gita, II-5.

Mahabharata, XI-2-13.

अदर्शनादापत्तिताः पुनश्चादर्शनं गताः ।

नेतै तव न तेषां त्वं तत्र का परिदेवता ॥

He came from the unknown and returned to the unknown, he was not thine nor thou art his and therefore, why this grief in vain. Cf. Gita, II-28.

Mahabharata, XI-4-2.

जन्मप्रभृतिभूतानां क्रिया सर्वोपलक्ष्यते ।

पूर्वमेवेह कलिले वसते किञ्चिदन्तरम् ॥

The beings have to perform actions from their birth and the *Jiva* on attaining to conception in woman dwells in her. Cf. Gita, VII-27.

Mahabharata, XI-4-12.

अहो विनिकृतो लोको लोभेन वशीकृतः ।
लोभ क्रोध भयोन्मत्तो नात्मानमवबुध्यते ॥

Alas! the world becomes mad by the power of greed and being mad with greed, wrath and fear does not understand its own self. Cf. Gita, XVI-21.

Mahabharata, XI-4-13 and 14.

कुलीनत्वेचरमते दुष्कुलीनान्विकुत्सयन् ।
धनदर्पेण दृप्तश्च दरिद्रान्परिकुत्सयन् ॥ १३ ॥
मूर्खानीति परानाह नात्मानं समवेक्षते ।
दोषान्क्षिपति चान्येषां नात्मानं शास्तुमिच्छति ॥ १४ ॥

I am high-born and thus thinking he is delighted and looks down on low-born; I am rich and thus thinking he ill-treats the poor. I am learned and the others are ignorant and thus thinking he finds the faults of others and does not desire to remove his own faults. Cf. Gita, XVI-15.

Mahabharata, XI-9-18.

न यज्ञैर्दक्षिणावद्भिर्न तपोभिर्न विद्यया ।
तथा स्वर्गमुपायान्ति तथा शूरास्तन्त्यजः ॥

Kshatriya dying in a war attains to that goal which is not obtained even by performing sacrifices with gifts and other austerities. Cf. Gita, II-31.

Mahabharata, XII-341-36.

ब्रह्माणं शितिकंठं च शास्त्रान्या देवता स्मृताः ।
प्रबुद्ध चर्याः सेवन्तो मामेवैष्यन्ति यत्परम् ॥

The sages meditating on *Brahma*, *Shiva* and other gods attain to me. Cf. Gita, IX-23.

Mahabharata, XII-7-8.

त्रैलोकस्यापि राज्येन नास्मान्कश्चित्प्रहर्षयेत् ।

वान्धवानिहतान्दृष्ट्वा पृथिव्यां विजयैषिणः ॥

No one can please me with the kingdom of the three worlds and, on seeing the slaughter of relations, how can we desire to conquer the earth? Cf. Gita. II-8.

Mahabharata, XII-9-32.

एवं संसार चक्रेस्मिन्व्याविद्धे रथचक्रवत् ।

समेति भूतग्रामोज्यं भूतग्रामेण कार्यवान् ॥

Thus, all the beings bound with the thread of actions go and come in the world like the wheel of a car. Cf. Gita, XVIII-61.

Mahabharata, XII-9-33.

जन्म मृत्यु जरा व्याधि देवनाभिरभिद्रुतम् ।

अपारमिव चास्वस्थं संसारं त्यजतः सुखम् ॥

The person who crosses beyond the transitory world full of manifold evils of birth, death, old age and pain, attains to eternal happiness. Cf. Gita, XIV-20.

Mahabharata, XII-12-9.

अनवेक्ष्य सुखादानं तथैवोर्ध्वप्रतिष्ठतः ।

आत्म त्यागी महाराज स त्यागी तामसो मतः ॥

The person who abandons the joys of householder's life and retires to forest and gives up his life that is *Tamas* renunciation. Cf. Gita, XVIII-8.

Mahabharata, XII-12-20.

असृजद्वि प्रजाराजन्प्रजापतिरकल्मषः ।

मां यक्ष्यन्तीति धर्मात्मा यज्ञैर्विविध दक्षिणैः ॥

The faultless *Prajapati* created the beings, so that they might worship me with sacrifices offered with many kinds of gifts. Cf. Gita, III-10.

Mahabharata, XII-12-34.

छिन्नाभ्रमिव गन्ताऽसिवितयं मारुतेरितम् ।

लोकयोरेभयोर्भ्रष्टो ह्यन्तराले व्यवस्थितः ॥

As clouds are scattered about by destructive winds so a man of unsteady mind is lost to both the worlds. Cf. Gita, VI-38.

Mahabharata, XII-15-54.

मा चते निघ्नतः शत्रून् मन्युर्भवतु पार्थिव ।

न तत्र कित्विषं किञ्चित्कर्तुर्भवति भारत ॥

O King! in killing your enemies you should not have pity for the destroyer of enemy does not incur sin in any way. Cf. Gita, II-33.

Mahabharata, XII-15-57 and 58.

यथाहि पुरुषः शालां पुनः सम्प्रविशेन्नवाम् ।

एवं जीवः शरोराणि तानि तानि प्रपद्यते ॥ ५७ ॥

देहान्पुराणनुत्सृज्य नवान्सप्रतिपद्यते ।

एवं मृत्युमुखं प्राहुर्जनाः ये तत्त्वदर्शिनः ॥ ५८ ॥

As a man repeatedly moves from one house into another, so does the soul repeatedly after leaving one body obtains another. This discarding of one body and taking up of another by the *Atma* (soul) is called death by the seers of truth. Cf. Gita, II-22.

Mahabharata, XII-17-4.

नाह्नापूरयितुं शक्यां न मांसैर्भरतर्षभ ।

अपूर्यां पूरयन्निच्छामायुषाऽपि न शक्नुयात् ॥

Man's desire is difficult to be satisfied in a day or a month, it cannot be satisfied even in the whole life. Cf. Gita, XVI-10.

Mahabharata, XII-17-15.

पंथानी पितृयानश्च देवयानश्च विश्रुतौ ।

ईजानाः पितृयानेन देवयानेन मोक्षिणः ॥

There are two *Deva* and *Pitri* paths. The performers of sacrifice, etc., go by the *Pitri* path and the seekers of liberation go by the *Deva* path. Cf. Gita, VIII-26.

Mahabharata, XII-18-30.

त्यागान्न भिक्षुकं विद्यान्न मौढ्यान्न च याचनात् ।

ऋजुस्तु योऽर्थं त्यजति न सुखं विद्धिभिक्षकम् ॥

Sannyas (renunciation) is not attained by begging alms and shaving one's head, it is attained by humility, simple nature and by renunciation of the enjoyment of sense-objects and pleasures. Cf. Gita, III-6. and VI-1.

Mahabharata, XII-21-2.

सन्तोषो वै स्वर्गतमः सन्तोषः परम सुखम् ।

तुष्टेर्न किञ्चित्परतः सा सम्यक्प्रतिष्ठति ॥

Contentment is the highest heaven and contentment is also the greatest happiness. There is nothing in this world greater than contentment and this is well fitted to be followed. Cf. Gita, II-57.

Mahabharata, XII-21-3.

यदा संहरते कामान् कूर्मोऽङ्गानीव सर्वशः ।

तदाऽऽत्म ज्योतिरचिरात्स्वात्मन्येव प्रसीदति ॥

When a man succeeds in withdrawing all its desires like the limbs of a tortoise, then his inner Self is soon lighted. Cf. Gita, II-58.

Mahabharata, XII-21-4.

न विभेति यदा चायं यदा चास्मान्न विभ्यति ।
कामद्वेषौ च जयति तदाऽऽत्मानं च पश्यति ॥

When he fears no one, is not feared by anyone and is freed from desires and disdains, then he sees the *Atma*. Cf. Gita, XII-15.

Mahabharata, XII-21-5.

यदाऽसौ सर्वभूतानां न द्रुह्यति न कांक्षति ।
कर्मणा मनसा वाचः ब्रह्म सम्पद्यते तदा ॥

When he has no attachment and hatred with any beings with his mind, speech and deeds, then he attains to *Brahma*. Cf. Gita, XII-17.

Mahabharata, XII-22-15.

मवितव्यं तथा तच्च यद वृत्तं भरतर्षभ ।
दिष्टं हि राजशार्दूलं न शक्यमति रतितुम् ॥

O King! what is to happen, will happen, as no one can stop the fate. Cf. Gita, XVIII-60.

Mahabharata, XII-25-15.

घ्नन्ति चान्यान्नरान् राजस्तानप्यन्ये तथा नराः ।
संज्ञेया लौकिकी राज्ञः हिनस्ति न हन्यते ॥

O King! one person is killed by another, and he is killed by someone else and this is called world; in reality no one kills another, nor anyone is killed by someone. Cf. Gita, II-21.

Mahabharata, XII-25-26.

सुखं वा यदि वा दुःखं प्रियं वा यदि वाऽप्रियम् ।
प्राप्तं प्राप्तमुपासीत हृदयेनापराजितः ॥

Pleasure and pain, good or evil, whatever happens should be borne with controlled mind. Cf. Gita, II-15 and V-20.

Mahabharata, XII-27-34.

यथा सृष्टोऽसि कौन्तेय धात्रा कर्मसु तत्कुरु ।
अतएव हि सिद्धिस्ते नेशस्त्वं कर्मणां नृप ॥

O *Yudhisthira*! perform the action for which the creator has made thee, O King! thy success lies in this alone and thou shouldst not abandon action. Cf. Gita, II-47.

Mahabharata, XII-61-8.

यत्रास्तिमशायी स्यान्निराशिरनिकेतनः ।
यथोपलब्ध जीवी स्यान्मुनिर्दान्तो जितेन्द्रियः ॥

Free from sleep in the day, free from desire and self-interest, homeless, meditator, virtuous, of controlled senses and content with whatever food is obtained (attains to liberation). Cf. Gita, XII-19.

Mahabharata, XII-160-9.

दमस्तेजो वर्धयति पवित्रं चदमः परम् ।
विपाप्मा तेजसा युक्तः पुरुषो विन्दते महत् ॥

By restraining the mind a man is purified from all sins, increases his enlightenment and attains to Supreme bliss. Cf. Gita, VI-15.

Mahabharata, XII-160-11 and 12.

प्रेत्य चात्र मनुष्येन्द्र परमं विन्दते सुखम् ।
दमेन हि समायुक्तो महान्तं धर्ममश्नुते ॥ ११ ॥
सुखं दान्तः प्रस्वपिति सुखं च प्रतिबुद्धयते ।
सुखं पर्येति लोकांश्च मनश्चास्य प्रसीदति ॥ १२ ॥

Through self-restraint a man acquires the highest happiness both here and hereafter, and endured with self-restraint one acquires great virtue. The self-restrained man sleeps in felicity, awakes in felicity,

moves through the world in felicity and his mind is always cheerful. Cf. Gita, VI-20 and 27.

Mahabharata, XII-160-26.

अभयं यस्य भूतेभ्यो भूतानामभयं यतः ।

तस्य देहाद्विमुक्तस्य भय नास्ति कुतश्चन ॥

He has no fear from any creature and of him no creature is afraid, he has after the dissolution of his body no fear to encounter. Cf. Gita, XII-5.

Mahabharata, XII-174-20 and 21.

सुखात्त्वं दुःखमापन्नः पुनरापत्त्यसे सुखम् ।

न नित्यं लभते दुःखम् न नित्यं लभते सुखम् ॥

यद्यच्छरीरेण करोति कर्म ते नैव देही समुपाश्रुतेतत् ॥

There is pleasure after pain and pain after pleasure. Neither one always suffers nor enjoys happiness. Whatever action a man performs with the body, enjoys its fruit in the same way. Cf. Gita, II-27.

Mahabharata, XII-174-26.

पुत्रदारकुटुम्बेषु प्रमक्ता. सर्वं मानवाः ।

शोकं पंकार्णवे मग्ना जीर्णा वनगजा इव ॥

All attached to children, wives, kinsmen and relatives sink in the very sea of grief like wild elephants when weak sinking in a miry (slough). Cf. Gita, XIII-9.

Mahabharata, XII-174-39.

सुखं वा यदि दुःखं प्रियं वा यदि वाऽप्रियम् ।

प्राप्तं प्राप्तमुपासीत हृदयेन पराजितः ॥

Be it happiness or be it misery, be it agreeable or be it disagreeable, what comes to one should be enjoyed with unconquered heart. Cf. Gita, XII-17.

Mahabharata, XII-177-25.

काम जानामि ते मूलं संकल्पात्किल जायसे ।

न त्वां संकल्पयष्यामि समूलो न भविष्यसि ॥

O Desire! I know where thy root lies? Thou art born of thought. I shall not think of thee and thou shalt cease to exist with thy root. Cf. Gita, III-41 and VI-4.

Mahabharata, XII-187-23.

आत्मा क्षेत्रज्ञः इत्युक्तः संयुक्तः प्राकृतैर्गुणैः ।

तैरेव तुविनिर्मुक्तः परमात्मेत्युदाहृतः ॥

When the *Atma* is united with the qualities of nature, it is called the embodied Self and when it is separate from these qualities, it is called the Supreme Self. Cf. Gita, XIII-22 and 34.

Mahabharata, XII-191-6.

स्वधर्मचिरणे युक्ता ये भवन्ति मनीषिणः ।

तेषां स्वर्गं फलावाप्तिर्योजन्यथा स विमुह्यते ॥

Those wise men, who are engaged in practising the duties laid down for them, succeed in obtaining heaven as their reward. Cf. Gita, XVIII-45.

Mahabharata, XII-194-30.

सात्विकी राजसी चैव तामसी चेति भारत ।

सुखं स्वर्गः सन्त गुणो दुःखस्पर्शो रजोगुणः ॥

The quality of *Sattva* brings happiness, the quality of *Rajas* produces sorrow and the quality of *Tamas* causes only delusion. Cf. Gita, XIV-9.

Mahabharata, XII-194-33.

अथ यन्मोहं संयुक्तमव्यक्तं विषयं भवेत् ।

अप्रतर्क्यमविज्ञेयं तमस्तदुपधारयेत् ॥

That state again which is allied to delusion and error and in consequence of which one knows not what to do, which is unacceptable and unknown, should be regarded as belonging to the quality of *Tamas*. Cf. Gita, XIV-8.

Mahabharata, XII-194-34.

प्रहर्षं प्रीतिरानन्दः सुखं संगान्ति चिन्ता ।

कथञ्चिदभिवर्तन्ते इत्येते सात्त्विका गुणाः ॥

Gladness, satisfaction, delight, happiness, tranquillity of the heart, these are the properties of the state of *Sattva*. Cf. Gita, XIV-6.

Mahabharata, XII-194-36.

अवमानस्तथा मोहः प्रमादः स्वप्नतन्द्रिता ।

कथञ्चिदभिवर्तन्ते विविधास्तामसा गुणाः ॥

Disgrace, delusion, error, sleep, stupidity that overtake one through ill-luck are the virtuous properties of *Tamas*. Cf. Gita, XIV-8.

Mahabharata, XII-194-42

इन्द्रियैस्तु प्रदीपार्थं कुस्ते बुद्धि सप्तमैः ।

निर्विचेष्टैरजानाद्भिः परमात्मा प्रदीपवत् ॥

The soul acting through the senses, the mind and the intelligence as the seventh, all of which are inactive and without self-consciousness, discovers the objects like a lamp shedding its rays through an aperture in the covering. Cf. Gita, XV-9.

Mahabharata, XII-195-8.

ततो मनसो सग्रह्य पञ्चवर्णं विचक्षणः ॥

समादध्यान्मनो भ्रान्तमिन्द्रियैः सह पञ्चभिः ॥

The wise man withdrawing his five senses into the mind should then fix the unstable mind with the senses

(into intellect) Possessed of patience, the *Yogee* should fix his wandering mind so that his full gaze may be made stable in respect of thoughts that are themselves unstable. Cf. Gita, V-27.

Mahabharata, XII-195-12

जलविन्दुर्यथा लोलः पर्णस्थः सर्वतश्चलः ।

एवमेवाम्य चित्तं च भवति ध्यान वृत्तिनि ॥

As a drop of water (on a lotus leaf) is not stable and moves about in all directions, even so becomes the *Yogee's* mind when first fixed in the path of meditation. Cf. Gita, VI-34.

Mahabharata, XII-195-14.

अनिर्वेदो गतक्लेशो गततन्त्रिरमत्सरी ।

समादध्यात्पुनश्चेतो ध्यानेन ध्यान योगिवित् ॥

The person conversant with the ways of *Yoga* meditation, undiscouraged and without caring for loss of toil undergone, casting aside idleness and malice should again direct his mind to meditation. Cf. Gita, VI-26.

Mahabharata, XII-195-20.

स्वयमेव मनश्चैवं पंच वर्गं च भारत ।

पूर्वं ध्यान पथे स्थाप्य नित्य योगेन शाम्भ्यति ॥

By himself directing one's mind and senses to the path of meditation one succeeds in bringing them under control by steadfast *Yoga*. Cf. Gita, VI-35.

Mahabharata, XII-204-8.

ज्ञानमुत्पद्यते पुंसां क्षयात्पापस्य कर्मणः ।

यथाऽदर्शितले प्रख्ये प्रश्यात्पात्मानमात्मनि ॥

On the destruction of all sins the man attains to knowledge and then he sees the Self in the heart like the reflection in mirror. Cf. Gita, VI-28.

Mahabharata XII-204-10.

इन्द्रियेभ्यो मनः पूर्वं बुद्धिः परतरा ततः ।

दुद्धे परतरं ज्ञानं ज्ञानात्परतरं महत् ॥

Above the senses is the mind, above the mind is the intellect and above the intellect is the Self and above the Self is the Supreme. Cf. Gita, III-42

Mahabharata, XII-206-28.

अव्यक्तात्मा पुरुषोऽव्यक्तं कर्म सोऽव्यक्तत्वं गच्छन्ति ह्यनकाले ॥

The Self is unmanifested, but when clothed with qualities it becomes manifested and when destruction comes it once more becomes manifested. Cf. Gita, II-28.

Mahabharata, XII-211-7.

तत्कारणेहि संयुक्तं कार्यं संग्रहं कारकम् ।

येनै तद्वर्तते चक्रमनादि निधनं महत् ॥

The man controlled by desires performs actions which causes the wheel of endless, perishable, and mighty creation to revolve. Cf. Gita, IX-8.

Mahabharata, XII-229-20.

सहि सर्वेषुभूतेषु जंगमेषु ध्रुवेषु च ।

वसत्येको महानात्मा येन सर्वमिदं ततम् ॥

Transcending all things, the soul dwells equally in all creatures, movable and immovable. Indeed all things are pervaded by it. Cf. Gita, V-18.

Mahabharata, XII-231-29.

एतां द्वादशं साहस्रं युगाख्या कवयो विदुः ।

सहस्रं परिवर्तं तद ब्राह्मं दिवसमुच्यते ॥

The wise call twelve thousands years as a *Yuga* (age) and its termination as the day of *Brahma*. Cf. Gita, VIII-17.

Mahabharata, XII-239-16.

न ह्यं चक्षुषा दृश्यो न च सर्वेऽपीन्द्रियैः ।
मनसा तु प्रदीपेन महानात्मा प्रकाशते ॥

The Self cannot be beheld with the aid of the eye nor with that of the senses. Transcending all, the Self becomes visible only by the light of the mind. Cf. Gita, XV-10.

Mahabharata, XII-239-22.

यावानात्मनि वेदात्मा तावानात्मा परात्मनि ।
य एवं सततं वेद सोऽमृतत्वाय कल्पते ॥

When a living creature beholds his own soul in all things and all things in the soul, he is said to attain to *Brahma*. Cf. Gita, VI-29 and 32.

Mahabharata, XII-250-6.

मोचरेभ्यो निवृत्तान्ति यदा स्थास्यन्ति वेश्मनि ।
तदा त्वमात्मनात्मानं परं दृक्ष्यसि शाश्वतम् ॥

When the mind freed from the sense-objects shall be fixed in the Self, then thou shalt see thy eternal Self. Cf. Gita, VI-28.

Mahabharata, XII-268-34.

ब्राह्मण प्रभवो यज्ञो ब्राह्मणार्पण एव च ।
अनुयज्ञं जगत्सर्वं यज्ञश्चानुजगत्सदा ॥

The sacrifice is from *Brahma* and is offered to *Brahma*. The whole world follows the sacrifices and the sacrifice follows the world. Cf. Gita, III-15.

Mahabharata, XII-316-19 and 20.

निवति तु यथा दीपो ज्वलेत्स्नेहसमन्वितः ।
निश्चलोर्ध्वं शिखस्तद्वद्युत्तमाहुर्मनीषिणः ॥ १९ ॥
पाषाण इव मेघोत्थैर्यथा बिन्दुभिराहतः ।
नालं चालयितुं शक्यतथा युक्तस्य लक्षणम् ॥ २० ॥

The wise say that the person in *Samadhi* looks like the fixed up and improved flame of a lamp full of oil and living in a windless spot. He is like a rock which is incapable of being moved. Cf. Gita, VI-19.

Mahabharata, XII-300-32, 34 and 35.

स्नेह पूर्णं यथा पात्रे मन आधाय निश्चलम् ।
 पुरुषो युक्त आरोहेत्सोपानं युक्त मानसः ॥ ३२ ॥
 यथा च नाव कौन्तेय ! कर्णधारः समाहितः ।
 महार्णवगतां शीघ्रं नयेत्पार्थिव सत्तम ॥ ३४ ॥
 तद्वदात्मसमाधानं युक्त्वा योगेन तत्त्ववित् ।
 दुर्गमं स्थानमाप्नोति हित्वा देहमिमं नृप ॥ ३५ ॥

In carrying the vessel full of oil over ladder or in saving a boat through the storm, as the man has one pointed mind and keeps his mind controlled so is the one pointed mind of the *Yogee* in *Yoga* and he attains to the difficult abode. Cf. Gita, VI-19.

Mahabharata, XII-341-33 and 34.

चतुर्विधा मम जना भक्ता एव हि मे श्रुतम् ।
 तेषामेकान्तिनः श्रेष्ठा ये चैवानन्य देवताः ॥

I have heard that there are four kinds of my devotees and out of them one without other gods and devoted to me alone is the highest. Cf. Gita, VII-16.

Mahabharata, XII-348-51 to 53.

त्रेता युगादौ च तनो विवस्वान् मनवे ददौ ।
 मनुश्च लोक भूत्यर्थं सुतायेक्ष्वाकवे ददौ ॥ ५१ ॥
 इक्ष्वाकुना च कथितो व्याप्य लोकानवस्थितः ।
 गमिष्यन्ति क्षयान्ते च पुनर्नरियणं नृप ॥ ५२ ॥
 यतीनां चापि यो धर्मः स ते पूर्वं नृपोत्तम ।
 कथितो हरिणीतासु समासविधिकल्पितः ॥ ५३ ॥

In the beginning of *Treta* this (*Yoga*) was declared by *Vivaswan* to *Manu*. *Manu* declared it to

his son Ikshvaku for good of the world, and from *Ikshvaku* it spread among other people. On the dissolution it will return again to the Lord and O King! this knowledge of the wise has been taught to thee briefly in the *Bhagwad Gita*. Cf. *Gita*, IV-1.

Mahabharata, XII-351-6.

क्षेत्राणि हि शरीराणि बीजं चापि शुभाशुभम् ।
तानि वेत्ति स योगात्मा ततः क्षेत्रज्ञ उच्यते ॥

The body is the field and its good and bad actions are the seeds and the *Yogee* that knows it is called the *Kshetragya*. Cf. *Gita*, XIII-1.

Mahabharata, XII-352-3.

यस्मिन्यस्मिश्च विषये यो यो याति विनिश्चयम् ।
स तमेवामि जानाति नान्यं भरत सत्तम् ॥

O great *Bharat*! whoever believes in whatever object, he attains to that and no other. Cf. *Gita*, IX-25.

Mahabharata, XIII-97-6.

सदा यज्ञेन देवाश्च सदाऽऽतिथ्येन मानुषाः ।
छन्दतश्च यथा नित्यमर्हन् भुञ्जीत नित्यशः ॥

The deities are always pleased with sacrifices and men are gratified with hospitality; therefore, the householder should gratify them with such objects as they desire. Cf. *Gita*, III-11.

Mahabharata, XIV-17-35.

ततः शुभाशुभम् कृत्वा लभन्ते सर्वं देहिनः ।
इहैवोच्चावचान् प्राप्नुवन्ति स्वकर्मभिः ॥

All embodied beings performing evil actions attain to them (fruits) and even here enjoy their great and small pleasures. Cf. *Gita*, IV-12.

Mahabharata, XIV-18-26.

इदं तत्क्षरमित्युक्तं परत्त्वमृतक्षरम् ।

This world is called perishable, but it is imperishable and not destroyed. Cf. Gita, VIII-20.

Mahabharata XIV-19-2.

सर्वं मित्रः सर्वं सहः शमे रक्तो जितेन्द्रियः ।

व्यपेतभयामनुश्च आत्मवान्मुच्यते नरः ॥

That man who is the friend of all, who endures all, who is possessed of equality, who has conquered his senses, who is devoid of fear and anger and who is of restrained mind, succeeds in liberating himself. Cf. Gita V-7.

Mahabharata XIV-19-4.

जीवितं मरणं चोभे सुखदुःखे तथैव च ।

लाभालाभे प्रियद्वेष्ये यः समः स च मुच्यते ॥

He is liberated who looks with an equal eye upon life and death, pleasure and pain, gain and loss and agreeable and disagreeable. Cf. Gita, VI-9.

Mahabharata, XIV-19-5.

न कस्यचित् स्पृहयेत् नाज्वजानाति किञ्चन ।

निर्द्वन्द्वो वीतरागात्मा सर्वथा मुक्त एव सः ॥

He is liberated in every way who does not covet what belongs to another, who does not disregard others, who transcends all pairs of opposites and whose Self is free from attachments. Cf. Gita, V-3.

Mahabharata, XIV-19-13.

सर्वं संस्कारं निर्मुक्तो निर्द्वन्द्वो निष्परिग्रहः ।

तपसा इन्द्रियग्रामं यश्चोन्मुक्त मुक्त एव सः ॥

One who is freed from all desires and dualities, who acts by controlling the senses with austerity,

who is free from all belongings, he becomes liberated.
Cf Gita, IV-20.

Mahabharata, XIV-19-17.

इन्द्रियाणी तु मंहृत्य भन आत्मनि धारयेत् ।
तीव्र तप्त्वा तपः पूर्वं मोक्षयोगं समाचरेत् ॥

Withdrawing the senses from their objects one should fix the mind on the Self and having undergone the severest austerities one should practise the concentration of mind which leads to liberation. Cf. Gita, V-27.

Mahabharata, V-19-28.

दुःख शोक भयैर्धरिः संग स्नेहसमुद्भवैः ।
न विचाल्यति युक्तात्मा निःस्पृहः शान्त मानसः ॥

Devoid of desire and possessed of a tranquil mind, the person in *Yoga* is never shaken by pain, sorrow and fear, the terrible effect that flows from attachment and affection. Cf. Gita, VI-27.

Mahabharata, XIV-35-47 and 48.

महानात्मा तथाऽव्यक्त महाकरिस्तथैव च ।
इन्द्रियाणि दशैकं च महाभूतानि पञ्च च ॥ ४७ ॥
विशेषाः पञ्च भूतानामिति सर्गः सनातनः ।
चतुर्विंशतरेका च तस्य संख्या प्रकीर्तिता ॥ ४८ ॥

The great intellect, the unmanifested, egotism, the ten and one senses, the five great elements, the five objects—these constitute the eternal creation. The number of elements is, therefore, four and twenty. Cf. Gita, XIII-5.

Mahabharata, XIV-47-12 and 13.

अव्यक्तमूलप्रभवस्तस्यैवानुग्रहोस्थितः ।
बुद्धिस्कन्धश्च यस्यैवं इन्द्रियान्तरकोटरः ॥ १२ ॥

महाभूतविशाखाश्च विषयैः पत्रवांस्तथा ।
धर्मधर्मसुपुष्पश्च सुखदुःखफलोदयः ॥ १३ ॥

Its root is unmanifested and its birth and growth is by his grace, and intellect is its truth and the senses are its internal holes, the elements are its branches, the objects are its leaves and the merits and demerits are its flowers, and pleasure and pain are its fruits. Cf. Gita, XV-2.

Mahabharata, XIV-47-14 and 15.

आजीव्यः सर्वभूतानां ब्रह्मवृक्षः सनातनः ।
एनं छित्त्वा च भित्त्वा च तत्त्वज्ञानासिना बुधः ॥ १४ ॥
हित्वा संगमयान् पाशान् मृत्युजन्मजरोदयान् ।
निर्ममो रिरहंकारो मुच्यते नात्र संशयः ॥ १५ ॥

The ancient *Brahma* tree is life of all beings. Cutting and piercing that tree with the sword of knowledge, the man of wisdom abandoning the bonds which are made of attachment and which cause birth, old age and death, freeing himself from egotism and self-interest, without doubt is liberated. Cf. Gita, XV-3.

Bhagwat (Purana)

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Bhagwat (Mahatma), II-18.

न तपोभर्त्तुं वेदैश्च न ज्ञानेनापि कर्मणा ।
हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः ॥

Austerity, knowledge and rites are not such good means of meeting the Lord as devotion demonstrated by the Gopies. Cf. Gita, VIII-28.

Bhagwat (Mahatma), II-59.

द्रव्ययज्ञास्तपोयज्ञा योग यज्ञास्तथा परे।

स्वाध्याय ज्ञानयज्ञाश्च ते किं कर्म विसृजिकोः॥

O *Narada*! that which is performed with wealth etc., is wealth sacrifice; that which is performed with *Ayama* and *Nayama* (or restrictions and observances) is called austerity sacrifice; that which is performed with meditation, etc., is *Yoga* sacrifice; that which is performed with sacred study, etc., is called *Swadhyaya* sacrifice; that which is performed with *Stotra* fire is called knowledge sacrifice. All these sacrificial acts are givers of the fruits as heaven, etc. Cf. *Gita*, IV-28.

Bhagwat (Mahatma), III-59.

त्वद्वियोगेन ते भक्ताः कथं स्थास्यन्ति भूतले।

निर्गुणोपासने कष्टमतः किञ्चिद्विचारय॥

How shall thy devotees live on earth by thy separation? Think of the suffering and pain of *Nirguna* (or unmanifested) adoration. Cf. *Gita*, XII-5

Bhagwat (Mahatma), IV-79.

देहैस्थि मांस रुधिरेश्मिमति त्यजत्वं जायासुतादिषु सदा ममता विमुञ्च।

पश्यानिशं जगदिदं क्षणभंगनिष्ठं वैराग्य राग रसिको भव भक्त निष्ठः॥

Giving up the pride of body composed of bones, flesh and blood, thou shouldst ever renounce attachment to wife and sons, regard this world as perishable in a moment and loving asceticism dost thou take refuge in devotion. Cf. *Gita*, XIII-9.

Bhagwat (Mahatma), V-66.

संसारं कर्दमालेपं प्रक्षालनं पटीयसि।

कथा तीर्थेस्थिते चित्ते मुक्तिरेव बुधैः स्मृता॥

The wise say that when the *Katha* (or stories) in the form of pilgrimage are fixed in the mind and the worldly mud is wasted then he attains to liberation. Cf. Gita, II-52.

Bhagwat (Mahatma), VI-47.

कामं क्रोधं मदं मानं मत्सरं लोभमेव च ।

दम्भं मोहं तथा द्वेषं दूरयेच्च कथा व्रती ॥

The lover of stories should renounce distance, desire, anger, intoxication, pride, jealousy, greed, deceit, delusion and hatred. Cf. Gita, XVI-4.

Bhagwat, I-1-19.

वयंतु न वितृप्याम उत्तमरलोक विक्रमे ।

यच्छृण्वतां रसज्ञानां स्वादु स्वादु पदे पदे ॥

I am not fully satisfied by hearing the deeds of highest fame, because they appear to be very sweet and tasteful to the great devotees and blissful hearers at every step. Cf. Gita, X-18.

Bhagwat, I-2-15.

यदनुध्यसिना युक्ताः कर्मग्रन्थिनिबन्धनम् ।

छिदन्ति कोविदास्तस्य को न कुर्यात्कथारतिम् ॥

Why one should not love to hear about the Lord by the sword of whose *Yoga* the wise men forthwith cut the knots of the action bondage. Cf. Gita, IV-42.

Bhagwat, I-2-20.

एवं प्रसन्न मनसो भगवद्भक्ति योगतः ।

भगवत्तत्त्व विज्ञानं मुक्त संगस्य जायते ॥

When the mind is delighted with devotion and *Yoga* of the Lord, attachments are destroyed and the Supreme reality is realised. Cf. Gita, VI-20.

Bhagwat, I-2-21.

भिद्यते हृदय ग्रन्थिरिच्छिद्यन्ते सर्वं संशयाः ।
क्षीयन्ते चास्य कर्माणि दृष्ट एवात्मनीश्वरे ॥

On the sight of the Lord in the form of Self, the knots of the heart of this person are cut, doubts are dispelled and all actions are destroyed Cf. Gita, V-25.

Bhagwat, I-2-23.

सत्त्वं रजस्तम् इति प्रकृतेर्गुणास्तैर्युक्तः परः पुरुषः एकइहास्य धत्ते ।
स्थित्यादये हरि विरञ्चि हरेति संज्ञा ॥

United with the three qualities of *Sattva*, *Raja* and *Tama*, one Supreme person with the desire of creating, protecting and destroying the beings takes the forms of *Brahma*, *Vishnu* and *Shiva*. Cf. Gita, XIV-5.

Bhagwat, I-2-26 and 27.

मुमुक्षुवो घोर रूपान्हित्वा भूत पतीनथ ।
नारायण कला शान्ता भजन्ति ह्यनसूयवः ॥ २६ ॥
रजस्तमः प्रकृतयः समशीला भजन्ति वै ।
पितृ भूत प्रजेशादीन् श्रीयैश्वर्यं प्रजेष्ववः ॥

The liberation-seekers, excepting the multitude of evil beings, meditate upon the peaceful Lord, but the persons of the *Raja* and *Tama* nature, with the desire of wealth, children and Lordship, etc, worship the *Pitris*, ghosts and *Prajapatis*. Cf Gita, XVII-5.

Bhagwat, I-2-30.

स एवेदं ससर्जग्निं भगवानात्म मायया ।
सद सद्रूपया चासौ गुण मय्याऽगुणो विभुः ॥

The Lord is all-pervading, and without qualities, and he has created the world with his manifested and unmanifested *Maya*. Cf. Gita, XIV-3.

Bhagwat, I-3-4.

पश्यन्त्यदो रूपमदभ्रचक्षुषा सहस्र पादोरुभुजाननाद्भुतम् ।

सहस्र मूर्द्धं श्रवणाक्षि नासिकं सहस्र मौल्यम्बर कुण्डलोल्लसत् ॥

The *Yogee* sees him with wisdom eyes, thousand feet, thighs, mighty arms, strange mouths, thousand heads, thousand ears, noses, and decorated with thousand ornaments and ear-rings. Cf. Gita, XI-5, and 16.

Bhagwat, I-3-5.

एतन्नानावताराणां निधान बीजमव्ययम् ।

यस्यां शांशेन मृज्यन्ते देवतिर्यङ्गनरादयः ॥

He is the imperishable seed and store of many incarnations, and all gods, sages and men have sprung from his particle Cf. Gita, XI-6.

Bhagwat, I-3-27.

ऋषयो मनवो देवा मनुपुत्रा महौजसः ।

कलाः सर्वे हरेरेव सप्रजापतयस्तथा ॥

The sages, hermits, deities and the sons of *Manu* as well as *Prajapati* are all the incarnations of the Lord. Cf. Gita, IV-6.

Bhagwat, I-3-33.

यत्रेमे सदसद्रूपे प्रतिषिद्धे स्वसंविदा ।

अविद्ययात्मनि कृते इति तद्ब्रह्मदर्शनम् ॥

The Lord entering the beings through objects, senses and mind enjoys the qualities through *Maya* composed of three *Gunas* (or qualities). Cf. Gita, XV-9.

Bhagwat, I-3-34.

यद्येषो परता देवी माया वैशारदी मतिः।
सम्पन्न एवेति विदुर्महिम्नि स्वमहीयते ॥

When the delusive *Maya* which causes delusion is destroyed by the *Brahma Vidya*, then the *Jiva* attains to *Brahma* state and dwells in Supreme peace. Cf. Gita, V-16.

Bhagwat, 1-7-5.

यया संमोहितो जीव आत्मानम् त्रिगुणात्मकम्।
परोऽपि मनुतेऽनर्थं तत् कृतं चाभेपद्यते ॥

The *Jiva* deluded by the *Maya* regards the soul which is distinct as composed of the three *Gunas* (body) and, therefore, attains to the delusion (rebirth) caused by it. Cf. Gita, VII-13.

Bhagwat, I-8-18.

न्मस्य पुरुषं त्वाद्यमीश्वरं प्रकृतेः परम्।
अलक्ष्यं सर्वं भूतानामं सर्वहरिवस्थितम् ॥

I salute thee, thou the primal man and the Supreme Lord art greater than the *Prakṛiti* (nature) and dwelling within and without all beings is imperceivable. Cf. Gita, XIII-15.

Bhagwat, I-8-19.

माया यवनि काच्छन्न मन्नाधोक्षजमव्ययम्।
न लक्ष्यसे मूढ दृशा नटो नाट्य धरो यथा ॥

Thou art covered with *Maya* incomprehensible with sense-organs, imperishable and not recognised by the deluded like a disguised actor. Cf. Gita, VII-25.

Bhagwat, I-9-23.

भक्त्या वैश्यमनो यस्मिन् वाचा यन्नामकीर्तयन् ।

त्यजन् कलेवरं योगी मुच्यते काम कर्मभिः ॥

The *Yogee* who leaves the body fixing his mind with devotion in the Supreme Lord and reciting his name, he is freed from action bondage. Cf. Gita, VIII-5.

Bhagwat, I-11-7.

भवाय नस्त्वं भव विश्वभावन त्वमेव माता च सुहृत्पतिः पिता ।

त्वं सदगुरुं परमं च दैवतं यस्यानुवृत्त्या कृतिनो बभूविम ॥

O the Supporter of All! Thou art our refuge, father, mother, friend, master, true teacher and Supreme God We are blessed by serving thee. Cf. Gita, XI-43.

Bhagwat I-15-18.

नर्माण्युदार रुचिरस्मित शोभितानि हे पार्थ हेऽर्जुन सखे कुरुनन्दनेति

संजल्पितानि नरदेव हृदि स्पृशानि स्मर्तुर्लुठति हृदयं मम माधवस्य ॥

O King! *Krishna's* deep and pleasant words in joke, O Parth!, O Friend, O Kurunandan! thus remembering steal my heart. Cf. Gita, XI-41.

Bhagwat, I-15-19.

शय्यासनाटनविकत्थनभोजनादिष्वैक्या द्वयस्य ऋतुवानिति विप्रलब्धः ।

सख्युः सखेव पितृवत्तनयस्य सर्वं से हे महान्महितया कुमतेरघं मे ॥

What disrespect was shown to him while sleeping, sitting, playing, story telling, taking food etc., alone or before others that Great Self used to put up with my foolish offences as friend with friend and father with son etc. Cf. Gita, XI-44.

Bhagwat, II-1-5.

तस्मात् भारत सर्वात्मा भगवान् हरिरीश्वरः ।

श्रोतव्यः कीर्तितव्यश्च स्मर्तव्यश्चेच्छताऽभयम् ॥

One who seeks salvation should hear, sing, and think of the Supreme Lord, the self of all and the giver of release. Cf. Gita, X-9.

Bhagwat, II-1-10.

तदहं तेऽभिधास्यामि माहापौरुषको भवान् ।
यस्य श्रद्धतामाशु स्यान्मुकुन्दे मतिः सती ॥

I say that for thee, for thou art a devotee of the Lord and one having faith in him soon attains to liberation. Cf. Gita, IV-3.

Bhagwat, II-1-18 and 19.

नियच्छेद्विषयेभ्योऽक्षानमनसा बुद्धि सारथिः ।
मनः कर्मभिरासांक्षेप्तं शुभार्थे धारयेद्विया ॥ १८ ॥
तत्रैकाग्र्यं ध्यायेद व्युच्छिन्नेन चेतसा ।
मनो निर्विषयं युक्त्वा ततः किञ्चन न स्मेरत् ।
पदं तत्परमं विष्णोर्मनो यत्र प्रसीदति ॥ १९ ॥

With the mind assisted by intellect, the senses should be removed from the sense-objects, and with firm intellect, the mind moving towards objects should be ever engaged in Self, and without wandering of the mind one should not think of anything else. Where the mind is delighted that is the best abode of *Vishnu*. Cf. Gita, VI-25.

Bhagwat, II-1-20.

रजस्तमोभ्यामाक्षिप्तं विमूढं मन आत्मनः ।
यच्छेद्वारणया धीरो हन्तिया तत्कृतं मलम् ॥

If the mind is moved and deluded by the *Raja* and *Tama* qualities, then the wise man should restrain it by the intellect, which destroys its (mind's) evil. Cf. Gita, VI-26.

Bhagwat, II-1-23.

जितासनो जितश्वासो जितमग्नो जितेन्द्रिय ।

स्थूले भगवतो रूपे मनः संधारयेद्विया ॥

One should fix the mind in the steady contemplation of the Lord by steadying the posture, controlling the life-breath, abandoning attachment and restraining all the senses. Cf. Gita, V-28.

Bhagwat, II-2-16.

मनः स्वबुद्ध्यामलया नियन्य क्षेत्रज्ञ एतां निनयेत्तमात्मनि ।

आत्मानमात्मन्यवश्यं धीरो लब्धोपशान्तिर्विरमेत कृत्यात् ॥

The wise should engage the mind in the inner self after restraining it with pure intellect. This engagement of the mind in the self leads to peace and Supreme bliss. Cf. Gita, VI-25.

Bhagwat, II-5-15.

नारायण परा वेदा देवा नारायणां गजाः ।

नारायण परा लोवा नारायण परा मखाः ॥

Narayana is the cause of the *Vedas*. The gods have sprung from the body of *Narayana* and the heaven is the reflection of divine bliss, and the sacrifice is the means of his attainment. Cf. Gita, X-22.

Bhagwat, II-5-20.

स एष भगवान्लिङ्गो स्त्रिभिरेभिरधोक्षजः ।

स्व लच्छित गतिर्ब्रह्मन् सर्वेषां मम चेश्वरः ॥

He is hidden by the curtain of three qualities and he is unmanifested; he is the Lord of all and also mine. Cf. Gita, VII-25.

Bhagwat, II-6-44.

यत्किंच लोके भगवन् महस्वदेजः सहस्वद्वलवत् क्षमावत् ।

श्री-ह्रीं विभूत्यात्मवदद्भुतार्णं तत्त्वं परं रूपवद् स्वरूपम् ॥

Whatever there is in the world as power, glory, might, strength, forgiveness, wealth, humility, Supreme, intelligence, wonder, manifest, and form, it is all greatness of the Lord. Cf. Gita, X-41.

Bhagwat, II-10-8.

योऽध्यात्मिकोऽयं पुरुषः सोऽसावेवाधिदैविकः ।

यस्तत्रोभयविच्छेदः स स्मृतो ह्याधिभौतिकः ॥

What is this *Adhyatma* person is also the *Adhi-deva* and what is different from these is called *Adhi-bhuta*. Cf. Gita, VIII-4.

Bhagwat, III-6-33.

एते वर्णा स्वधर्मेण यजन्ति स्वगुरुं हरिम् ।

श्रद्धयात्म विशुद्धचर्यं यज्जाताः सह वृत्तिभिः ॥

These castes together with their actions are the faithful worshippers of their creator, the Lord *Hari*, for their own purification. Cf. Gita, XVIII-46.

Bhagwat, III-7-13.

यदेन्द्रियो परामोथ दृष्टात्मनि परे हरौ ।

विलीयन्ते तदा क्लेशाः संसृप्तस्येव कृत्स्नशः ॥

When on seeing the Supreme Lord in the heart, all the senses are rested, then like the dream all the sufferings are ended. Cf. Gita, VI-20.

Bhagwat, III-7-15.

संच्छिन्नः संशयो मह्यं तव सूक्तासिना विभो ।

उभयत्रापि भगवत्मानो मे संप्रधावति ॥

All my doubts have disappeared by thy sword of teaching and now, O Lord!, my mind engages in both things. Cf. Gita, XVIII-73.

Bhagwat, III-8-25.

आयामतो विस्तरतः स्वमानदेहेन लोक त्रय संग्रहेण ।

विचित्र दिव्याभरणां शुक्राणां कृतश्रिया ज्वाश्रितवेपदेहम् ॥

He was supporting the three worlds with his long arms, and wide body and in that he was wearing many beautiful ornaments. Cf. Gita, XI-11.

Bhagwat, III-11-22.

त्रिलोक्यां युग साहस्रं वहिरा ब्रह्मणो दिनम् ।

तावत्येव निशातात यन्निमीलति विश्वसूक् ॥

O Dear! beyond the three worlds, one thousand *Yugas* (ages) is called as a day of *Brahma* and His night is the same in which He rests. Gita, VIII-17.

Bhagwat, III-11-23.

निशाज्वसान आरब्धो लोक कल्पोऽनुवर्तते ।

यावद्दिनं भगवतो मनुन भुजश्चतुर्दश ॥

On the termination of the night, the *Kalpa* (or period) of the creation moves again, and in one day of *Brahma*, there are fourteen generations of *Manu*. Cf. Gita, VIII-19.

Bhagwat, III-12-31.

तेजीयसामपि ह्येतन्न सुश्लोक्यं जगद्गुरो ।

यदवृत्तमनुतिष्ठन्वै लोकः क्षेमाय कल्पते ॥

O teacher of the world! this action does not become the enlightened, because other persons by following their steps attain to bliss. Cf. Gita, III-21.

Bhagwat, III-23-56.

नेह यत्कर्म धर्माय न विरागाय कल्पते ।

न तीर्थं पद सेवायै जीवन्नपि मृतो हि सः ॥

One whose actions are not in accordance with *Dharma* (virtue) and *Vairagya* (unattachment) and who does not perform pilgrimage and service, his life is equal to death. Cf. Gita, III-16.

Bhagwat, III-24-37.

एष आत्मपथोऽव्यक्तो नष्टः कायेन भूयसा ।

तं प्रवर्त्तयितुं देहमिमं विद्धिमया भूतम् ॥

This self-knowledge has been lost for a long time and know that, to teach it again, I have assumed this body. Cf. Gita, IV-2.

Bhagwat, III-24-39.

मामात्मनं स्वयं ज्योतिः सर्वभूत गुहाशयम् ।

आत्मन्येवात्मना वीक्ष्य विशोको भय मृच्छसि ॥

By seeing me the self dwelling in the heart of all beings by himself and self-illuminated, thou shalt be freed from all fear and grief. Cf. Gita, VI-31.

Bhagwat, III-25-2.

नह्यस्य वर्ष्मणः पुंसां वरिष्मणः सर्व योगिनाम् ।

विश्रुतौ श्रुतदेवस्य भूरि तप्यन्ति मेऽसवः ॥

Of the greatest of all persons and the highest of *Yogees*, I am not satisfied with hearing his great fame and reputation. Cf. Gita, X-18.

Bhagwat, III-25-15.

चेतः खल्वस्य बन्धाय मुक्तये चात्मनो मतम् ।

गणेषु शक्तं बन्धाय रतं वा पुंसि मुक्तये ॥

The mind is the cause of liberation and bondage for the *Jiva*. The mind that is attached in objects causes bondage and that in the Lord liberation. Cf. Gita, VI-6.

Bhagwat, III-25-19.

न युज्यमानया भक्तया भगवत्याखिलात्मनि ।

सदृशोऽस्ति शिवः पन्था योगिनां ब्रह्मसिद्धये ॥

For attainment of *Brahma* the *Yogees* have no better path, than to engage in *Atma-Yoga* with devotion. Cf. Gita, XII-20.

Bhagwat, III-25-20.

प्रसंगमजरं पाश्चात्मानः कवयो विदुः ।

स एव साधुषु कृतोमोक्ष द्वारमपावृतम् ॥

The wise say that the society of the wicked is for the bondage of the Self and that the company of the good is the open door of liberation. Cf. Gita, XVI-5.

Bhagwat, III-25-22.

मय्यनन्येन भावेन भक्तिं कुर्वन्ति ये दृढाः ।

मत्कृते त्यक्त कर्मणिस्त्यक्त स्वजन बान्धवाः ॥

Who are strongly devoted to me without another and who for my sake renounce their all actions, relations, and friends. Cf. Gita, XIII-10.

Bhagwat, III-25-23.

मदाश्रयाः कथाः मृष्टाः शृण्वन्ति कथयन्ति च ।

तपन्ति विविधाः स्तापानैतात्मनो मतचेतसम् ॥

Who hear and recite my blissful stories, these my refugees and meditators do not suffer from different kinds of torments. Cf. Gita, X-9.

Bhagwat, III-25-44.

एतावानेव लोकेस्मिन्पुंसा निश्चय सोदयः ।

तीव्रेण भक्ति योगेन मनो मय्यर्पितं स्थिरम् ॥

In this world to resign the mind to me with deep devotion is the means of liberation. Cf. Gita, XII-2.

Bhagwat, III-26-5.

गुणैर्विचित्रोः सृजतीं सरूपाः प्रकृतिं प्रजाः ।
विलोक्य मुमुहे सद्यः स इह ज्ञान गूह्या ॥

The *Jiva* deluded by the *Maya* regards the self which is distinct as composed of the three qualities and, therefore, attains to the delusion caused by it. Cf. Gita, VII-13.

Bhagwat, III-26-6.

एवं पराभिध्यानेन कर्तृत्वं प्रकृते पुमान् ।
कर्मसु क्रियमाणेषु गुणैरात्मनि मन्यते ॥

Actions are performed by the qualities of nature, but the man by thinking of the body regards himself as the doer. Cf. Gita, III-27.

Bhagwat, III-26-8.

कार्यकारण कर्तृत्वे कारणं प्रकृतिं विदुः ।
भोक्तृत्वे सुख-दुःखानां पुरुषं प्रकृतेः परम् ॥

Know the nature as the cause of the body, means (senses) and doer (deity) the *Atma* (Self) above this nature as the enjoyer of pleasure and pain. Cf. Gita, XIII-20.

Bhagwat, III-27-1.

प्रकृतिस्थोपि पुरुषो नाज्यते प्राकृतैर्गुणैः ।
अविकाराद कर्तृत्वान्निर्गुणत्वाज्जलार्कवत् ॥

The person dwelling in nature (or body) is not tainted by pleasure and pain caused by the attributes of nature, because he is without modifications, without qualities and non-doer. Cf. Gita, XIII-31.

Bhagwat, III-27-3.

तेन संसार पदवीमवशोऽभेत्य निर्वृतः ।
प्रसंगिकैः कर्म दोषैः सदसन्मिश्रयोनिषु ॥

It (Soul) is born in good and evil wombs owing to the evils of action caused by the effects of attachment Cf. Gita, XIII-21.

Bhagwat, III-27-8.

यदृच्छयोपलब्धेन सन्तुष्टो मितभुङ्क्षुमनिः ।

विवक्तशरणः शान्तोमैत्रः कष्टेन आत्मवान् ॥

To be content with unsought gain, to take fixed food, to be a sage, to take exclusive refuge, to be calm, to be freed, to be kind, and to restrain the mind are the characteristics of a devotee. Cf. Gita, XII 14.

Bhagwat, III-27-28.

मदभक्तः प्रतिबुद्धार्थो मत्प्रसादेन भूयसा ।

निःश्रेयस स्व संस्थानं कैवल्याख्य मदाश्रयं ॥

My devotee with my kindness having acquired knowledge and refuge undoubtedly attains to my form and the liberation abiding in me. Cf. Gita, XIII-18

Bhagwat, III-28-6.

स्वधिष्णयानामेकदेशे मनसा प्राण धारणम् ।

वैकुण्ठलीलाभिध्यान समाधानं तथात्मनः ॥

To hold *Muladhara* etc. *Pranas* (or life-breath) in one place, and to think of the play of the Lord and to make the mind one-pointed. Cf. Gita, IV-29.

Bhagwat, III-28-8.

शुचौ देशे प्रतिष्ठाप्य विजितान्न आसनम् ।

तस्मिन् स्वस्ति समासीन ऋजुकायः समभ्यसेत् ॥

After setting the position and sitting in a clean spot with crossed legs, holding the body erect, controlling the life-breath, he should engage in *Yoga* practice. Cf. Gita, VI-11.

Bhagwat, III-28-12.

यदात्मनः स्व बिरजं योगेन सुसमाहितम् ।
काष्ठां भगवतोध्यायेत् स्वनासाग्रावलोकनः ॥

When the mind becomes purified and one-pointed by *Yoga* practice, then fixing the sight at the tip of the nose he should meditate on the Lord. Cf. Gita, VI-13.

Bhagwat, III-28-35.

मुक्ताश्रयं यद्दि निर्विषयं विरक्तं निर्वाणमृच्छति मनः सहसा यथाग्निः ।
आत्मानमत्र पुरुषोऽव्यवधानमेव मन्वीक्षते प्रति निवृत्त गुण प्रवाहः ॥

When the mind being freed from the sense-objects becomes independent and it attains to liberation like the illumination of a lamp at once, the man freed from the stream of qualities sees the Self without any obstruction. Cf. Gita, VI-18.

Bhagwat, III-29-35.

भक्तियोगश्च योगश्च मयामान व्युदीरितः ।
ययोरेक तरेणैव पुरुषः पुरुषं व्रजेत् ॥

O daughter of *Manu*! the devotion path and knowledge path that have been described by me, the man by meditating on any one of them attains to the Self. Cf. Gita, V-4.

Bhagwat, III-31-38.

बलं मे पश्यमायायाः स्त्रीमय्यां जयिनोदिशाम् ।
या करोति पदाक्रान्तान् भ्रविजृम्भेण केवलम् ॥

O mother! see the power of this *Maya* in the form of my wife, which by turning the sharp eyes tramples underfoot even the victorious gods of quarters. Cf. Gita, VII-14.

Bhagwat, III-32-26.

ज्ञानमात्र परंब्रह्म परमात्मेश्वरः पुमान् ।

दृश्यादिभिः पृथग्भावैर्भगवानेक ईयते ॥

One Lord with different forms is called the image of knowledge, Supreme *Brahma*, Supreme Self, master and person, etc. Cf. Gita, XV-19

Bhagwat, III-32-40.

न लोलुपायोपदिशेन्न गृहारूढं चेतसे ।

नाभक्ताय च मे जातु न मद्भक्तं द्विषामपि ॥

It should not be disclosed to a greedy person, one attached to his house, one not devoted to me and one hating my devotees. Cf. Gita, XVIII-67

Bhagwat, III-33-5.

त्व देहतत्रं प्रशमाय पाप्मनां निदेशभाजां चविभो विभूतये ।

यथावतारास्तव सूकरादयस्तथा यमप्यात्मपथोपलब्धये ॥

O Lord! as for destruction of evil-doers and protection of the faithful devotees, thy incarnations of boar etc., have come into beings and so is this incarnation for teaching the path of knowledge. Cf. Gita, IV-8.

Bhagwat, III-33-6 and 7.

यूनामधेयश्रवणनुकीर्तनाद्यत प्रह्वणाद्यत्स्मरणादपि क्वचित् ।

श्वादोऽपि सद्यः सवनाय कल्पेत कुतः पुनस्ते भगवन्नुदर्शनात् ॥ ६ ॥

अहीवतश्वपचोऽतो गरीयान यज्जिह्वाऽग्रे वर्तने नाम तुभ्यम् ।

तेपुस्तापस्ते जुहुवः सन्नुरायन्ब्रह्मानूचुर्नामिगृणन्ति ये ते ॥ ७ ॥

Even if a *Chandala* (or lowest sinner) hears, sings and salutes him, he also becomes fit for sacrifice, then what doubt there can be about the salvation of one who sees him verily. Oh, those *Chandalas* are

the highest whose tongue recites thy name and who also recite the name of *Brahma*, they are the performers of austerity, sacrifice and good deeds. Cf. Gita, IX-30.

Bhagwat, IV-7-45.

त्व ऋतुस्त्वं हविस्त्वं हुताशः स्वयं त्वंहि मंत्रः समिद्भपात्राणि च ।
त्वं सदस्यस्त्विजो दपती देवता अग्निहोत्रं सुधा सोम आज्यं पशुः ॥

Thou art the sacrifice, thou art the offering, thou art the fire, thou art the *Mantra* (or verse); thou art the burning altar, and vessel. Thou art the member; thou art the priest and sacrificer's wife, good *Agni-hotra* (or fire-sacrifice), nectar, *Soma* (a kind of wine), butter and thou art the cattle. Cf. Gita IV-24.

Bhagwat, IV-7-51.

आत्ममायां समाविश्य सोऽहं गुणमयीं द्विज ।
सृजन् रच्छन्हरन्विश्वं दध्ने संज्ञां क्रियोचितम् ॥

O *Brahma*! thus by pervading my own *Maya* consisting of qualities, I by creating, supporting and destroying the world, assume names according to my actions. Cf. Gita X-20.

Bhagwat, IV-9-25.

ततो गतासि मत्स्थानं सर्वलोकनभस्कृतम् ।
उपरिष्टा दृषिभ्यस्त्वं यतो नावर्तते गतः ॥

Thou wilt then go to my abode which is superior to and higher than all other worlds, and on reaching which there is no return again. Cf. Gita, XV-6.

Bhagwat, IV-11-7.

अलं वत्सातिरोषेण तमोद्वारेण पाप्मना ।
येन पुण्य जनाने तानवधीस्त्वमनागसः ॥

O Child ! that anger with which you have killed these innocent beings, you should renounce that door of hell like anger. Cf. Gita, XVI-21.

Bhagwat IV-11-25.

स एव विश्वं सृजति स एवावति हति च ।

अथापि ह्यनहंकारान्नाज्यते गुणकर्मभिः ॥

He is the creator, supporter and destroyer of all the world, but he is not tainted by qualities of actions on account of having no egoism. Cf. Gita, IV-14.

Bhagwat, IV-12-26.

ऐषभूतानि भूतात्मा भूतेशोभूत भावनः ।

स्वशक्त्या माययायुक्तः सृजत्पत्ति च पाति च ॥

Uniting with His power *Maya* this *Atma* (self) of beings, this master of beings and this protector of beings, the Lord creates, protects and destroys the beings. Cf. Gita, XIV-3.

Bhagwat, IV-20-8.

य एवं संतमात्पानमात्मस्थं वेद पुरपः ।

नाज्येत प्रकृतिस्थोऽपि तद्गुणैः स मयि स्थितः ॥

The person who thus knows the self as dwelling within himself, he even though dealing with nature is not tainted by its qualities and lives in me Cf. Gita, XIII-23.

Bhagwat, V-11-1.

अकोविदः कोविद वादवादान् वदस्यथो नीतिविदां वरिष्ठः ।

न सूरयो हि यवहारमेतं तत्त्वावमर्शेन संहामनन्ति ॥

Being a fool thou talkest like a wise man but from this alone thou cannot be held to be wise. The wise

say that what you think to be true is not true because the world has no reality. Cf. Gita, II-11.

Bhagwat, V-11-14.

यथाऽनिलः स्थावरजंगमानामात्म स्वरूपेण निविष्ट ईशेत् ।

एवं परो भगवान्वासुदेवः क्षेत्रज्ञः आत्मेदमनुप्रविष्टः ॥

As the air pervading in all beings controls them, so the Supreme Lord *Vasudeva* as the person pervades this body. Cf. Gita, IX-6.

Bhagwat, V-11-13.

क्षेत्रज्ञ अत्मा पुरुषः पुराणः साक्षात्स्वयं ज्योतिरजः परेशः ।

नारायणो भगवान्वासुदेवः स्वमाययात्मन्यवधीयमानः ॥

The *Jiva* is *Atma*, ancient person, manifest, self-illumination, unborn, Supreme, Lord *Narayana*, *Krishna* and the impeller of all beings by his *Maya* under his control. Cf. Gita, XIII-22.

Bhagwat, V-11-15.

न यावदेता तनुभृन्नरेन्द्र विधूय मायां वयुनोदयेन ।

विमुक्त संगो जितषट् सपत्नो वेदात्म तत्त्वं भ्रमतीह तावत् ॥

O King! so long as the embodied self does not know the *Atma* truth by acquiring knowledge, crossing delusion, abandoning all qualities, and conquering desires etc., the six enemies—till then he wanders about. Cf. Gita, XIII-34.

Bhagwat, V-11-8.

गुणानुरक्तं व्यसनाय जन्तो क्षेमाय नैर्गुण्यमथो मनः स्यात् ।

यथा प्रदीपो घृतवर्तिमश्नन् शिखाः सधूमा भजतिह्यन्यदास्वम् ॥

पदं तथा गुणकर्मानुबद्धं वृत्तीर्मनः श्रयतेऽन्यत्र तत्त्वम् ॥

The mind by attachment to qualities is the cause of bondage of man, as the lamp by consuming the wick

of butter is illuminated and on its exhaustion becomes smoke, so the mind being overcome by the qualities acts according to them, and on leaving them attains to knowledge and bliss. Cf. Gita, VI-5.

Bhagwat, VI-17-18 and 19.

संसार चक्र एतस्मिन् जन्तुरज्ञानमोहितः ।
 भ्राम्यन् सुखं च दुःखं च भुङ्क्ते सर्वत्र सर्वदा ॥ १८ ॥
 नैवात्मा न परश्चापि कर्ता स्यात्सुखदुःखयोः ।
 कर्तार मन्यतेप्राज्ञ आत्मानं परमेव च ॥ १९ ॥

The *Atma* or some other is not the cause of pleasure and pain, but through delusion he regards the self and some other as its cause. Cf. Gita, V-15.

Bhagwat, VII-7-22.

अष्टौप्रकृतयः प्रोक्तास्त्रय एव हि तद्गुणाः ।
 विकाराः षोडशाचार्यैः पुमानेकः समन्वयात् ॥

The wise say that nature is eight-fold with three qualities, sixteen *Vikaras* (or modifications) and the one person as witness. Cf. Gita, XIII-5.

Bhagwat, VII-7-47.

कर्माण्यारभते देही देहेनात्मानुवर्तिना ।
 कर्मभिस्तनुते देहमुभयं त्वविवेकतः ॥

A person performs actions through his body and thus assumes the body through his actions, but he does both through delusion. Cf. Gita, III-28 and XIII-20.

Bhagwat, VII-7-53.

ततो हरौ भगवति भक्तिं कुर्वत दानवाः ।
 आत्मौपम्येन सर्वत्र सर्वभूतात्मनीश्वरे ॥

Therefore, O *Danava*!, be devoted to *Hari* dwelling everywhere and like the self. Cf. Gita, VI 32.

Bhagwat, VII-7-55.

एतावानेव लोकेऽस्मिन्पुंसः स्वार्थः परः स्मृतः ।

एकान्त भक्तिर्गोविन्दे यत्सर्वत्र तदीक्षणम् ॥

Having full devotion in *Krishna*, without thinking of another and seeing him everywhere, this is called the highest object of man in this world. Cf. Gita, VI-29.

Bhagwat, VII-8-24.

एवं ब्रुवस्त्वभ्यपतद्गदायुधोनदन्नृसिंहं प्रतिदैत्यकुंजरः ।

अलिक्षितोऽनौपतितः पंतगमो यथा नृसिंहौ जीससोऽसुरस्तदा ॥

Saying thus, taking a club in his hand and roaring, that demon running in front of Supreme *Narasingh* and as a moth lying in fire does not see, so that demon lying in the fire of *Narasingh* was destroyed. Cf. Gita, XI-29.

Bhagwat VIII-1-14.

अथाग्रे ऋषयः कर्माणीहते कर्महेतवे ॥

ईहमानो हि पुरुषः प्रायोऽनीहां प्रपद्यते ॥

Therefore, in order to attain liberation the sages also at first perform action, because the person performing action without attachment is free from desire. Cf. Gita' III-20.

Bhagwat VIII-1-15.

ईहते भगवानीशो नहि तत्र विषज्जते ।

आत्मलाभेन पूर्णार्थो नावसीदन्तियेऽनुतम् ॥

The Supreme Lord performs actions, but being full of self-attainment, is not attached to such actions, and other performing actions like Him are also not distressed. Cf. Gita, III-22.

Bhagwat, VIII-12-39.

कोनुमेऽतिरेन्मायां विषक्तस्त्वदृते पुमान् ।

तांस्तान्विसृजती भावान् दुस्तरामकृतात्नभिः ॥

What man affected by attachment can cross but thee beyond this thy difficult *Maya*, which is the cause of sense, objects and the controller of all. Cf. Gita, VII-14.

Bhagwat, VIII-14-10.

स्तूयमानो जनैरेभिर्मयिनामरूपयः ।

विमोहितात्मभिर्नादिदर्शनैर्न च दृश्यते ॥

Whose intellect is deluded by the *Maya* of names and forms they do not attain to his vision by meditating with various scriptures and praises. Cf. Gita, XV-11.

Bhagwat, VIII-24-6.

उच्चावचेषु भूतेषु चरन्वायुरिवेश्वरः ।

नोच्चावचत्वं भजते निर्गुणत्वाद्वियो गुणैः ॥

Even the Lord by dwelling in all low and high beings like the air, does not attain to lowness and highness on account of its unmanifestations. Cf. Gita, XIII-32.

Bhagwat, IX-1-9.

तस्य नाभेः समभवत् पद्मकोशो हिरण्मयः ।

तस्मिन् जज्ञे महाराज स्वयंभूश्चतुराननः ॥

O King! from his navel grew a bright lotus bud and from that sprang the four-faced *Brahma*. Cf. Gita, XI-15.

Bhagwat, IX-24-56.

यदा यदेह धर्मस्य क्षयो बुद्धिश्च पापम्नः ।

तदा तु भगवानीश आत्मनं सृजते हरिः ॥

Whenever there is decrease of *Dharma* (or good action) and increase of *Adharma* (or evil), then Lord *Krishnu* incarnates himself. Cf. Gita, IV-7.

Bhagwat, X-1-38.

मृत्युर्जन्मवतां वीर देहेन सह जायते ।

अद्य वादशतांतेवा मृत्युर्वै प्राणिनां ध्रुवः ॥

O Hero! for one born there is death with the birth of the body. The death is certain to-day or hundred years hence. Cf. Gita, II-27.

Bhagwat, X-46-4.

ता मन्मनस्का मत्प्राणामदर्थे त्यक्त दैहिकाः ।

ते त्यक्तलोकधर्मश्चिमदर्थे तान्विभर्म्यहम् ॥

They by engaging their minds in me, being devoted to me, and giving their bodies for my sake, who resign all actions for me, I protect them. Cf. Gita, XVIII-66.

Bhagwat, X-46-37.

न हस्यास्ति प्रियः कश्चिन्नाप्रियोऽवास्त्यमानिनः ।

नोत्तमो नाधमो वाऽपि समानस्या समोऽपि वा ॥

The Lord is free from egotism and he has no friend or foe, neither high nor low and all is equal to Him. Cf. Gita, IX-29.

Bhagwat, X-47-36.

मथ्यावेश्यमनः कृत्स्नं विमुक्ता शेषवृत्तियत् ।

अनुस्मरत्यो मां नित्यमाचिरान्मामुपैष्यथ ॥

Who by resigning all desires enters his mind well into me, and ever thinks of me, he soon attains to me. Cf. Gita, XII-8.

Bhagwat, X-81-3.

किमुपायनमानीतं ब्रह्मन्मे भवना गृहात् ।
अण्वप्युपाहृतं भक्तैः प्रेम्णभूर्येव मे भवेत् ॥

O *Brahma* ! what hast thou brought for me from thy home, even the smallest thing offered to me with love by devotees, is regarded by me as the greatest. Cf. Gita, IX-26.

Bhagwat, X-81-9.

नन्वेतदुपनीतं मे परमप्रीणनं सखे ।
तर्पयत्यंग मां विश्रमेते पृथुकतण्डुलाः ॥

O Friend ! I say truly that this parched rice brought by thee is very dear and satisfactory to me. This rice will content me, and all the world. Cf. Gita, IX-26.

Bhagwat, XI-2-6.

भजन्ति ये यथा देवान्देवा अपितथैव तान् ।
छायेव कर्म सचिन्नाः साधवो दीनवत्सलाः ॥

As the man who meditates upon the gods so the gods reward them, they are the followers of actions like shadow, but the sages pity the man in distress. Cf. Gita, IV-11.

Bhagwat, XI-2-29.

दुर्लभो मानुषो देहो देहिनाम् क्षणभंगुरः ।
तत्रापि दुर्लभं मन्ये वैकुण्ठ प्रियदर्शनम् ॥

It is difficult for beings to attain to human body which is perishable at every moment, and I understand that so is the dear sight of the Lord. Cf. Gita, VII-3.

Bhagwat, XI-2-35.

यानास्थाय नरो राजन्न प्रमोद्येत कश्चित् ।

धावन्निमील्य वा नेत्रे नस्खलेन्न पतेदिह ॥

O King! one dwelling in it (devotion) is not disturbed in any way and by it with his both eyes closed does not stumble and fall down. Cf. Gita, II-40

Bhagwat, XI-2-36.

कायेनवाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वानुसृत स्वभावात् ।

करोति यद्यत्सकलं परस्मै नारायणेति समर्पयेत्तत् ॥

Whatever action one performs with his body, speech, mind, senses, intellect, heart and nature, he should resign all such actions to the Lord. Cf. Gita, V-11 and IX-27.

Bhagwat, XI-2-44.

अथ भागवतं ब्रूत यद्धर्मो यादृशो नृणाम् ।

यथा चरति यद्व्रूते यैर्लिङ्गैर्भगवत्प्रियः ॥

Now thou shouldst describe the devotee of the Lord. What are his duties, what is his nature amongst men, how he conducts himself, how he speaks and what are the marks by which he is dear to the Lord? Cf. Gita, II-54.

Bhagwat, XI-2-50.

न काम कर्म बीजानां यस्यचेतसि संभवः ।

वासुदेवैकनिलयः स वै भगवत्तोतमः ॥

Whose minds are free from the growth of desire and attachment, and whose refuge is *Vasudeva* alone, he is much dear to the Lord. Cf. Gita, XII-17.

Bhagwat, XI-3-25.

सर्वत्रात्मेस्वरान्वीक्षां कैवल्यमनिकेतताम् ।

विविक्त चीरवसनं सन्तोषो येन केनचित् ॥

Seeing the Lord on all sides, dwelling in solitude, dressing in rags, and being content with whatever is obtained. Cf. Gita, VI-10.

Bhagwat, XI-3-27.

श्रवण कीर्त्तन ध्यानं हरेरेद्भुत कर्मणः ।

जन्मकर्म गुणानां च तदर्थोऽखिलचेष्टितम् ॥

The Lord *Hari* is the performer of wonderful works. One should learn to perform all actions for his devotion by hearing and describing of his birth, deeds, and qualities. Cf. Gita, IV-9.

Bhagwat, XI-3-43.

कर्माकर्म विकर्मेति वेदवादो न लौकिकः वेदस्य ।

चेश्वरात्मत्वात्तत्र मुह्यन्ति सूरयः ॥

Action, inaction and evil action are thus described by the *Vedas* and not by the people and even the wise are confused in them. The *Vedas* are born from the Lord. Cf. Gita, IV-17.

Bhagwat, XI-3-46.

वेदोक्तमेव कुर्वाणो निःसंगेऽर्पितमीश्वरे ।

नैष्कर्म्यं लभतेसिद्धिं रोचनार्थां फल श्रुतिः ॥

Performing the *Vedic* (declared) actions with unattachment and as resignation (offering) to *Brahma*, he attains to freedom from action. *Vedic* fruits are only for excitement and encouragement Cf. Gita, II-47.

Bhagwat, XI-4-2.

यो वा अनन्तस्य गुणाननन्ता वनुक्रमिष्यन्स तु बालबुद्धिः ।

रंजासि भूमेर्गणयेत्कथिञ्चत्कालेन नैवाखिल शक्तिधाम्नः ॥

O King! the person who wants to fathom the endless qualities of the Infinite Lord, he is of small

intellect; it is possible for one to count at some time all the *Raja* atoms of the earth, but no one can fathom all the qualities of the Almighty Lord. Cf. Gita. X-19.

Bhagwat, XI-4-3.

भूतैर्यदा पंचभिरात्म सृष्टैः पुरं विराजं विरचय्य तस्मिन् ।
स्वाद्येनविष्टः पुरुषाभिधानमवाप नारायण आदि देव ॥

When *Narayana*, the primal god after creating the body like the world with his five material elements (or *Mahabhutas*) entered it with his particle, then the person was born. Cf. Gita, XV-7

Bhagwat, XI-5-1.

भगवन्तं हरिं प्रायो न भजन्त्यात्मवित्तमाः ।
तेषां शान्त कामानां का निष्ठाऽविजितात्मनाम् ॥

O the highest sages among the self-knowers ! what is the goal of those whose desires are not calmed, whose senses are not controlled, and who do not meditate upon the Lord ? Cf. Gita, VI-37.

Bhagwat, XI-10-23.

इष्ट्वेह देवता यज्ञैः स्वर्गलोकं याति याज्ञिकः ।
भुंजति देववत्तत्र भोगान्दिव्याग्निजार्जितान् ॥

The sacrificer by worshipping the gods with sacrifice attains to heaven and there he enjoys the heavenly enjoyments accumulated by him like the gods. Cf. Gita, IX-20.

Bhagwat, XI-10-26.

तावत्प्रमोदते स्वर्गे यावत्पुण्यं समाप्यते ।
क्षीणपुण्यः पतत्यवर्गनिच्छन्कालं चालितः ॥

He enjoys happiness in heaven so long as his good actions are not exhausted, but on their exhaus-

tion even without his desires he falls down by lapse of time. Cf. Gita, IX-21.

Bhagwat, XI-11-3.

विद्याऽविद्ये मम तन् विद्वयुद्धव गरीरिणाम् ।
मोक्ष बन्धकरी आद्ये मायया मे विनिर्मिते ॥

Know that the knowledge, the cause of liberation and delusion, the cause of bondage of beings are my eternal powers and they are both created by my *Maya*. Cf. Gita, V-15.

Bhagwat, XI-11-11 and 12.

एवं विरक्तः शयन असनाटन मज्जने ।
दर्शन स्पर्शन घ्राण भोजन श्रवणादिषु ॥ ११ ॥
न तथा बध्यते विद्वांस्तत्र तत्रादयन गुणान् ।
प्रकृतिस्थोऽप्यमंसक्तो यथा रवं सविताऽनिलः ॥

The renouncing knower while engaging in the qualities of action like sleeping, sitting, walking, bathing, seeing, touching, smelling, eating, and hearing, etc., is not bound because he is not attached to the body like the sun and vapour in the sky. Cf. Gita, V-9.

Bhagwat, XI-11-22.

यद्यनीशो धारयितुं मनो ब्रह्मणि निश्चलं ।
मयि सर्वाणि कर्माणि निरपेक्षः समाचर ॥

If you have not the strength to make the mind stable in *Brahma* then resign all actions into me by indifferences. Cf. Gita, XII-10.

Bhagwat, XI-11-29.

कृपालुरतकृत द्रोहस्तितिधुः सबंदेहिनाम् ।
सत्यासारोजनद्यात्मा समः सर्वोपकारकः ॥

One loving and pitying all, having no aversion, forgiving, taking true vow, faultless, equal and benefactor of all (is my devotee). Cf. Gita, XII-13.

Bhagwat, XI-11-30.

कामैरहत धीरर्दातो मूढः शुचिरकिंचनः ।

अनीहो मितभुक् शान्तः स्थिरो मच्छरणो मुनिः ॥

The conqueror of desires, controller of senses, soft-hearted, poor, free from wants, eater of regulated food, peaceful, steady, taking refuge in me and a sage. Cf. Gita, XII-14.

Bhagwat, XI-11-32.

आज्ञायैवं गुणदोषान्मयादिष्टानपि स्वकान् ।

धमन् संत्यज्य यः सर्वान् मां भजेत स सत्तमः ॥

In accordance with my command who by knowing his merits and demerits who meditates on me alone, by resigning all actions to me is Supreme. Cf. Gita, XVIII-66.

Bhagwat, XI-11-33.

ज्ञात्वाज्ञात्वाथ ये वै मां यावान्यश्चास्मि यादृशः ।

भजन्त्यनन्यभावेन ते मे भक्ततमा मताः ॥

Who meditate on me repeatedly as what I am, they are regarded by me as great devotees. Cf. Gita, XVIII-55.

Bhagwat, XI-12-12.

ताताविदन्मय्यानुषङ्गं बद्धधियः स्वामात्मानददत्तस्थेदम् ।

यथा समाधौ मुनयोऽब्धितोयेनद्यः प्रविष्टा इव नाम रूपा ॥

As sages engaged in *Samadhi* (or concentrated meditation) and as rivers merged in sea lose their names and forms, similarly sages engaged in my deep

devotion with their minds ever attached in me become unconscious of their own body. Cf. Gita, XI-28.

Bhagwat, XI-14-19.

तथाग्निः सुसमृद्धाग्निं करोत्येवासि भस्मसात् ।

तथा मद्विषया भक्तिरुद्धवैनान्ति कृतस्तदा ॥

As the burning fire speedily consumes wood, so O *Odhava*! my devotion destroys all the sins. Cf. Gita, IV-37.

Bhagwat, XI-14-20.

न साध्यति मां योगो न सांख्यं धर्म उद्धवः ।

न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्ममोजिता ॥

O *Odhava*! I am not attained by *Yoga* (meditation), *Sankhya* (knowledge), *Dharma* (good action), sacred study, austerity and gifts as by my immovable devotion. Cf. Gita, VIII-28 and XI-53.

Bhagwat, XI-15-35.

सर्वासामपि सिद्धिनां हेतुः प्रतिरहं प्रभुः ।

अहं योगस्य सांख्यस्य धर्मस्य ब्रह्मवादिनाम् ॥

I am the cause and master of all successors and the Lord of unattachment, knowledge, *Dharma* (or virtue) and *Brahma*-knowers. Cf. Gita, IX-18.

Bhagwat, XI-16-9.

अहमात्मोद्भवामीषां भूतानां सुहृदीश्वरः ।

अहम् सर्वाणि भूतानि तेषां स्थित्युद्भवाप्ययः ॥

O *Odhava*! I am the self, friend and Lord of beings and I am the origin, life and end of beings. Cf. Gita, V-29 and X-20,

Bhagwat, XI-16-34.

अपां रसश्च परमस्तेजिष्ठानां विभावसुः ।

प्रभा सूर्येन्दुताराणां शब्दोऽहं नभसः परः ॥

I am liquid in water, fire of burners, light of the sun, the moon and the stars and sound of the sky. Cf. Gita, VII-8.

Bhagwat, XI-16-36.

अहमात्मांतरो बाह्योजावृतः सर्वं देहिनाम् ।

यथा भूतानि भूतेषु बहिरन्तः स्वयं तथा ॥

As the five great elements are within and without the beings similarly I myself pervade them within and without. Cf. Gita, IX-6.

Bhagwat, XI-16-37.

पृथिवी वायुराकाश आपो ज्योतिरहं महान् ।

विकारः पुरुषो अव्यक्तं रजः सत्त्वं तमः परम् ॥

I am the earth, the air, the ether, the water, the fire, the egotism, the intellect, the unmanifested and also *Sat*, *Raja* and *Tama*. Cf. Gita, XIII-5.

Bhagwat, XI-16-38.

मयेश्वरेण जीवेन गुणेन गुणिना विना ।

सर्वात्मनापि सर्वेण न भावो विद्यते क्वचित् ॥

Without me there can be no Lord and *Jiva*, qualities and one possessed of qualities, and all the beings and forms. Cf. Gita, X-39.

Bhagwat, XI-16-40.

तेजः श्री कीर्तिवैश्वर्यं ह्रीस्त्यागः सौभागं भगः ।

वीर्यं तितिक्षा विज्ञानं यत्र यत्र स मेशकः ॥

Whatever there is brightness, wealth, fame, lordship, bashfulness, renunciation, beauty, quality,

strength, endurance, and knowledge, it is all my portion (of glories). Cf. Gita, X-41.

Bhagwat, XI-16-42.

वाचं यच्छमनो यच्छ प्राणान्यच्छेन्द्रियाणि च ।

आत्मानमात्मना यच्छ न भूयः कल्पसेऽध्वने ॥

Restrain the strength, mind, life, senses and control the self by the self and then you will not come to creation. Cf. Gita, III-43.

Bhagwat, XI-16-43.

यो वै ब्राह्मनसी सम्यग संयच्छन्विया यतिः ।

तस्य व्रतं तपो दानं स्रवत्यामघटांबुवत् ॥

The *Yogee* who does not control his mind and speech properly with his intellect; his worship, austerity, gift and actions are all destroyed like a pitcher of unburnt clay. Cf. Gita, VI-37.

Bhagwat, XI-16-44.

तस्मान्मनोवचः प्राप्यन्नियच्छेन्मत्परायणः ।

मद्भक्ति युक्त्या बुद्ध्याततः परिसमाप्यते ॥

Therefore my devotee with intellect full of devotion, by controlling his mind, speech and life becomes the performer of his duty. Cf. Gita, V-11.

Bhagwat, XI-17-13.

विप्रश्नत्रियविट्शूद्रा मुखबाह्वरुपादजाः ।

वैराजात्पुरुषाज्जाता य आत्माचरलक्षणाः ॥

The *Brahmanas*, the *Kshatriyas*, the *Vaishyas* and the *Shudras* that are born from the mouth, arms, thighs and feet of Me, the universal form, are of different castes according to the qualities of their actions. Cf. Gita, XVIII-41.

Bhagwat, XI-17-17.

तेजो बलं धृतिः शौर्यं तितिक्षौदार्यमुद्यमः ।

स्थैर्यं ब्रह्मण्यतैश्वर्यं क्षत्र प्रकृतयस्त्विमाः ॥

Illumination, power, firmness, bravery, endurance, nobility, exertion, steadiness, respect for *Brahmana* and Lordship are the natural *Dharmas* (or actions) of the *Kshatriyas*. Cf. Gita, XVIII-43.

Bhagwat, XI-17-18 and 19.

आस्तिक्यं दाननिष्ठा च अदम्भो ब्रह्म सेवनम् ।

अतुष्टिरर्थोपचयैर्वैश्यप्रकृतयस्त्विमाः ॥

शुश्रूषणं द्विजगवां देवानां चाप्यमायया ।

तत्र लब्धेन सन्तोषः शूद्रप्रकृतयस्त्विमाः ॥

Belief in the Lord, devotion to charity, not to deceive, service of the *Brahmanas*, unsatisfaction in the increase of wealth, are the natural actions of a *Vaishya*. Service of the *Brahmanas*, cows, gods and to be satisfied with what is obtained from them are the natural actions of a *Shudra*. Cf. Gita, XVIII-44.

Bhagwat, XI-17-20.

अशौचमनृतं स्तेयं नास्तिक्यं शुष्कविग्रहः ।

काम क्रोधश्च तर्षश्च स्वभावोऽवेवसायिनाम् ॥

Impurity, falsehood, theft, atheism, quarrel, desire, anger and greed are the nature of the *Asuras* (or demons). Cf. Gita, XVI-4.

Bhagwat, XI-18-44.

इति मां यः स्वधर्मेण भजन्नित्यमनन्यभाक् ।

सर्वभूतेषु मद्भावो मद्भक्तिं विदन्तेऽचिरात् ॥

Thus one who meditates on me with his *Dharma* (action) without another and loves me in all beings,

he soon attains to my devotion. Cf. Gita, XVIII-46.

Bhagwat, XI-19-33.

अहिंसा सत्यमस्तेयमसगो हरिसंचर्यः ।
आस्तिक्यं ब्रह्मचर्यं च मौनं स्थैर्यं क्षमाभयम् ॥

Non-violence, truth, not to steal, unattachement, modesty, not to store, faith in the Lord, studentship, silence, steadiness, forgiveness, and fearlessness. Cf. Gita, XVI-2.

Bhagwat, XI-20-9.

तावत्कर्माणि कुर्वीत न निर्विद्येत यावत्ता ।
मत्कथा श्रवणादौ वा श्रद्धा यावन्न जायते ॥

Until the attainment of renunciation and faith in my stories and recitation, one should continue to perform actions (meditations). Cf. Gita, VI-3.

Bhagwat, XI-20-11.

अस्मिंल्लोके वर्तमान. स्वधर्मस्थोज्ञघः शुचिः ।
ज्ञानं विशुद्धमाप्नोति मद्भक्तिं वा यदृच्छया ॥

The sinless and pure man, living in this world and performing his duty, attains to pure knowledge and devotion by himself. Cf. Gita, V-19.

Bhagwat, XI-20-19.

धार्यमाणं मनो यद्हि भ्राम्यदाश्चनवस्थितम् ।
आतन्द्रितोज्ज्वरोधेन मार्गेणात्मवशनयेत् ॥

The controlled mind which being moved does not remain steady should be fixed in *Atma* with exertion and *Yoga* practice. Cf. Gita, VI-26.

Bhagwat, XI-21-20 and 21.

कलंक्षुर्विषहः क्रोधस्तमस्तमनुवर्तते ।
 तमसा ग्रस्यते पुंसश्चेतना व्यापिनी द्रुतम् ॥
 तया विरहितः साधोः जन्तुः शून्याय कल्पते ।
 ततोऽस्य स्वार्थे विभ्रंशो मूर्च्छितस्य मृतस्य च ॥

Quarrel causes anger and that anger causes great delusion. Anger ruins the intellect and even a sage without intellect is like a mad man, and he loses his highest object like a senseless and dead man. Cf. Gita, II-63.

Bhagwat, XI-21-26.

एवं व्यक्तं केचिदव्यज्ञाय कुबुद्धयः ।
 फलं श्रुतिं कुसुमितां न वेदेना वदन्ति हि ॥

Some fools not knowing the full meaning of the *Vedas* become attached to the *Vedic* fruits of heaven etc., but the knower of the *Vedas* do not do so. Cf. Gita, II-42.

Bhagwat, XI-21-27.

कामिनः कृपणा लुब्धा पुष्पेषु फलं बुद्धयः ।
 अग्निमुग्धा धूमतांस्ताःस्वलोकं न विदन्ति ते ॥

The desirous, the miserable and the greedy engaging their mind in the fruits of heaven, etc., being blinded with *Agnihotra* (sacrifices) do not know their goal. Cf. Gita, II-43.

Bhagwat XI-21-30.

हिंसा विहारा ह्यालब्धैः पशुभिः स्वसुखेच्छया ।
 यजन्ते देवता यज्ञैः पितृभूतपतीन् खलाः ॥

The injurers of others, those of evil nature with the desire of self-pleasure worship the gods. *Pitries*

and all beings with sacrifice of animals. Cf. Gita, XVII-11.

Bhagwat, XI-21-33.

इष्ट्वेह देवता यज्ञैर्गत्वा रंस्यामहे दिवि ।

तस्यान्त इह भूयास्म महाशाला महाकुलाः ॥

We by worshipping the gods with sacrifice here will attain to heaven and enjoy there; and on exhaustion (of good works) will return here again and will become highly honoured by men. Cf. Gita, IX-20.

Bhagwat, XI-22-36.

ग्नः कर्मभयं नृणामिन्द्रियैः पञ्चभिर्युतम् ।

लोकाल्लोकं प्रयात्यन्यं आत्नातदनुवर्तते ॥

The mind bound by action and united with five senses goes from one world to another; the Self, though separate, acts according to it. Cf. Gita, XV-8.

Bhagwat, XI-22-50.

प्रकृतेरेवमात्मानमविविच्याबुधः पुमान् ।

तत्त्वेन स्पर्शं संसमूढः संसारं प्रतिपद्यते ॥

Thus the ignorant person not thinking of the self and being deluded by the natural elements as the objects of touch etc., attains to the world. Cf. Gita, IX-24.

Bhagwat, XI-22-51.

सत्त्वसंगादृषीन्दे देवान् रजसा सुरमानुषान् ।

तमसः भूततिर्यक्त्वं भ्रामितो याति कर्मभिः ॥

Being deluded by actions, they attain by *Sattva* attachment to sages and gods, by *Raja* to celestials and men and by *Tama* to ghosts and demons. Cf. Gita, XIV-18.

Bhagwat, XI-23-48.

मनोवशेऽन्ये ह्यभवं स्मदेवा मनश्च नान्यस्य वशं समेति ।
भीष्मो द्विदेव सहस्रः सहीयान युञ्ज्या द्रुशेतं सहि देवदेवः ॥

The other sense-organs are under the control of mind, but the mind is not under the control of any one. The mind is very powerful and fearful; one who keeps his mind under his control is God of gods. Cf. Gita, VI-34.

Bhagwat, XI-24-16.

अणुर्वृहत्कृशः स्थूलोऽथो यो यो भावः प्रसिद्ध्यति ।
सर्वोऽप्युभय संयुक्तः प्रकृत्या पुरुषेण च ॥

Whatever small, great, subtle and gross things are born are created by the union of person and *Prakriti* (or nature). Cf. Gita, XIII-26.

Bhagwat, XI-25-13.

यदेतरो जयेत सत्त्वं भास्वरं विशदं शिवम् ।
तदा सुखेन युज्येत धर्मं ज्ञानादिभिः पुमान् ॥

When the light, pure and calm *Sattva* predominates over the other two qualities, then the man attains to happiness, virtue and knowledge. Cf. Gita, XIV-11.

Bhagwat, XI-25-14.

यदा जयेत्तमः सत्त्वं रजः संगमिदावलम् ।
तदा दुःखेन युज्येत कर्मणा यशसं श्रिया ॥

When *Raja* the cause of attachment and separation, prevails over *Sattva* and *Tamas*, then the man is united with pain, action, glory and wealth. Cf. Gita, XIV-12.

Bhagwat, XI-25-15.

यदा जयेद्रजः सत्त्वं तमो मूढं लयं जडम् ।

युज्येत शोक मोहाभ्यां निद्रया हिंसयागया ॥

When the deluding, harmful and destructive *Tama* predominates over *Sattva* and *Raja* then it attaches the man to grief, ignorance, sleep, cruelty, and want. Cf. Gita, XIV-13.

Bhagwat, XI-25-16.

यदा चित्तं प्रसीदेत इन्द्रियाणां च निर्वृतिः ।

देहेऽभय मनो संगं तत्सत्त्वं विद्धि मत्पदम् ॥

When the heart is happy and the sense-organs undisturbed, the body and fearless mind unattached, then know that *Sattva* prevails. Cf. Gita, XIV-11.

Bhagwat, XI-25-17.

विकुर्यवन् क्रियया चाधीर निवृत्तिश्च चेतसाम् ।

गात्रास्वास्थ्यं मनो भ्रान्तं रज एतैर्निशामयः ॥

During the predominance of *Raja* the man is tormented by action impulse, restlessness, his senses wander about and his mind wavers. Cf. Gita, XIV-12 and XIV-7.

Bhagwat, XI-25-21.

उपर्युपरि गच्छन्ति सत्त्वेन ब्राह्मणाः जनाः ।

तमासाधोऽथ आमृष्याद्रजसांस्तरचारिणाः ॥

Persons possessed of *Sattva* quality attain to the high world of *Brahma*, those of *Raja* attain to human body, while those of *Tama* are born in the lowest womb. Cf. Gita, XIV-18.

Bhagwat, XI-25-22.

सत्त्वे प्रलीनाः स्वर्यान्ति नर लोकं रजोलयाः ।

तमोलयास्तु निरयं यान्ति मामेव निर्गुणाः ॥

The persons dying in the dominance of *Sattva* go to the heaven, those dying in *Raja* quality to the human world, and while those dying in *Tama* quality go to hell. Cf. Gita, XIV-14.

Bhagwat, XI-25-23.

मदपणं निष्फलं वा सात्त्विकं निज कर्म तत् ।
राजसं फल संकल्पं हिंसा प्रायादि तामसम् ॥

The action which is performed as a duty and as an offering to me without desire of fruits is *Sattvic*, that with desire *Rajasic*; while harmful and hostile action is *Tamasic*. Cf. Gita, XVIII-23.

Bhagwat, XI-25-24.

कैवल्यं सात्त्विकं ज्ञानं रजो वैकल्पिकं च यत् ।
प्राकृतं तामसं ज्ञान मन्निष्ठं निर्गुणं स्मृतम् ॥

The knowledge which knows self as separate from the body, is of *Sattvic* nature; and that which does not regard the self and body as separate is *Rajasic*; and while that which regards the self as the body is *Tamasic*. The knowledge of my Supreme form is not manifested. Cf. Gita, XVIII-20.

Bhagwat, XI-25-26.

सात्त्विकः कारकोऽसंगी रागान्धो राजसः स्मृतः ।
तामसः स्मृति विभ्रष्टो निर्गुणो मदपाश्रयः ॥

The performer of actions, without attachment is regarded as *Sattvic*, that blinded by desire is *Rajasic*, while the one with deluded memory is *Tamasic*, and one devoted to me is called unmanifested. Cf. Gita, XVIII-26.

Bhagwat, XI-25-28.

पथ्यं पूतज्जायस्तमाहार्यं सात्त्विकं स्मृतम् ।

राजसंचेन्द्रियप्रेष्ठं तामसं चातिदाशुचि ॥

Healthful, pure, simple, and digestive food is regarded as *Sattvic*, that which pleases the senses is *Rajasic* (food), while (the food) which is impure and cause of suffering is regarded as *Tamasic*. Cf. Gita, XVII-8.

Bhagwat, XI-25-29.

सात्त्विकं सुखमात्मोथं विषयोत्थं तु राजसम् ।

तामसं मोहदैन्योत्थं निर्गुणं मदपाश्रयम् ॥

The happiness of the self is of *Sattvic* (nature), that of sense-objects is *Rajasic* and that of delusive and evil nature is called *Tamasic* and the one taking refuge in me is free from qualities. Cf. Gita, XVIII-37.

Bhagwat, XI-25-31.

सर्वेणुण मया भाव्या पुरुषा व्यक्ताधिष्ठिताः ।

दृष्टं श्रुतमनुध्यातं बुद्ध्या वा पुरुषर्षभ ॥

These beings alone are not affected by the qualities. All beings formed of nature and soul that can be seen, heard and thought of are also filled by the three qualities. Cf. Gita, XVIII-40.

Bhagwat, XI-29-9.

कुर्यात् सर्वाणि कर्माणि मदर्थं जनकैः स्मरन् ।

मय्यर्पितः मनश्चित्तो मद्धर्मात्मनोरतिः ॥

He should perform all actions by thinking of me, fixing his mind and thoughts in me and engaging in my knowledge. Cf. Gita, XII-6.

Bhagwat, XI-29-30.

नैतत्त्वया दांभिकाय नास्तिकाय शठाय च ।

अशुश्रोरोरभक्ताय दुर्विनीताय दीदीयतां ॥

Thou shouldst not impart the knowledge to a deceitful man, wicked, unhearer, undevoted and a haughty person. Cf. Gita, XVIII-67.

Bhagwat, XII-4-2, and 3.

चतुर्युगं सहस्रं च ब्राह्मणो दिनमुच्यते ।

स कल्पो यत्र मनवाश्चतुर्दश विशांपते ॥ २ ॥

तदन्ते प्रलयस्तावान्ब्राह्मी रात्रिरुदाहृता ।

त्रयो लोका इमे तत्र कल्पते प्रलयाय हि ॥ ३ ॥

One day of *Brahma* comprises thousand ages (or *Yugas*) on *Satyuga*, *Treta*, *Dwapar*, and *Kaliyuga* and there are in it fourteen *Manvantaras* of *Swayambhoo*, etc., regularly. At the end of that *Kalpa* there is similar dissolution (or *Pralaya*) which is called the night of *Brahma*. O King! in that dissolution, heaven, earth and the underworld are destroyed. Cf. Gita, VIII-17.

Valmeeki Ramayana

(Published by L. Rama Narain Lal,
Bookseller, Allahabad.)

Valmeeki Ramayana, II-14-7.

सत्यमेकपदं ब्रह्म सत्ये धर्मः प्रातिष्ठितः ।

सत्यमेवाक्षया वेदाः सत्येनेवाप्यते परम् ॥

Sat is the only *Brahma* and in *Sat* abides righteousness. *Sat* is immortal, *Veda* and the Lord is also found through *Sat*. Cf. Gita, XVII-26,

Valmeeki, II-44-15.

सूर्यस्यापि भवेत्सूर्यो ह्यग्नेरग्निः प्रभोः प्रभुः ।

श्रियः श्रीश्च भवेदस्य कीर्तिः कीर्त्याः क्षमाक्षमा ॥

It is the sun of the suns, the fire of the fires the Lord of the lords, the light of the lights, the glory of glories and the forgiveness of the forgiveness. Cf. Gita, XIII-17.

Valmeeki, II-97-4.

यद्द्रव्यं बांधवानां वा मित्राणां बाण्डये भवेत् ।

नाहं तत्प्रतिगृह्णीयां भक्षान्विषकृतानिव ॥

I do not want the wealth obtained by the slaughter of relations and friends; it is like poisoned food. Cf. Gita, II-5.

Valmeeki, II-109-11 and 13.

ऋषयश्चैव देवाश्च सत्यमेव हि मेनिरे ।

सत्यवादी हि लोकेऽस्मिन् परमं गच्छति चाक्षयम् ॥ ११ ॥

सत्यमेवेश्वरो लोके सत्यं पद्मा श्रिता सदा ।

सत्य मूलानि सर्वाणि सत्यान्नास्ति परम्पदम् ॥ १३ ॥

The sages and the gods believe in *Satya* (or truth) because the speakers of truth attain to imperishable supreme goal. *Sat* leads to the attainment of the Lord and it also leads to the attainment of Lakshmi (or wealth) in this world; the truth is the root of this world; and there is no higher abode than *Satya* (or truth). Cf. Gita, XVII-26.

Valmeeki, III-66-15.

तत्त्वतो हि नर श्रेष्ठा बुद्ध्या समनुचिंतय ।

बुद्ध्या युक्ता महाप्राज्ञा विजानन्ति शुभाशुभे ॥

O the best of men! thou shouldst think well of him with thy intellect, because the wise distinguish between right and wrong through intellect. Cf. Gita, XVIII-30.

Valmeeki, IV-7-12.

ये शोकमनुवर्तन्ते न तेषाम् विद्यते सुखम् ।
तेजश्च क्षीयते तेषां न त्वं शोचितुमर्हसि ॥

Those who grieve do not obtain happiness; their vigour is destroyed. Therefore, thou shouldst not grieve. Cf. Gita, II-3.

Valmeeki, IV-7-18.

एष च प्रकृतिस्थोऽहं न मनीतस्त्वया सखे ।
दुर्लभो हीदृशो बन्धुरस्मिन्काले विशेषतः ॥

O Friend! by thy teaching I have come to my self, and my grief is gone. A relation like thyself at such a time is difficult to obtain. Cf. Gita, XVIII-73.

Valmeeki, IV-21-2.

गुणदोषकृतं जन्तुः स्वकर्मफल हेतुकम् ।
अव्यग्रस्तद वाप्नोति सर्वं प्रेत्य शुभाशुभम् ॥

The beings enjoy pleasure and pain as the fruit of good and evil actions on going to other worlds. Cf. Gita, XVIII-12.

Valmeeki, IV-64-11 and 12.

न विषादे मनः कार्यं विषादो दोषवत्तम् ।
विषादो हन्ति पुरुषं बालं क्रुद्धं इवोरगः ॥ ११ ॥
विषादोऽयं प्रसहते विक्रमे पर्युपस्थिते ।
तेजसा तस्य हीनस्य पुरुषार्थो न सिध्यति ॥ १२ ॥

One should not engage the mind in grief, which is a great evil. The grief destroys a man as an angry

serpent kills a child. The weak man, who indulges in grief at the time of exertion, attains to no success. Cf Gita, II-2.

Valmeeki, V-55-5 and 6.

क्रुद्धः पापं न कुर्यात्किः क्रुद्धो हन्याद्गुरुनपि ।

क्रुद्धः परुषया वाचा नरः साधनविधेयते ॥ ५ ॥

वाच्या वाच्यं प्रकुपितो न विजानाति कर्हिचित् ।

नाकार्यमस्ति क्रुद्धस्य नावाच्यं विद्यते क्वचित् ॥ ६ ॥

What sin is not performed by an angry man? The angry man kills even his teacher; he insults his superiors with harsh words. The angry man does not know what to say and what not to say. There is nothing for him not to do and not to conceal. Cf. Gita, III-37.

Valmeeki, VI-112-19.

क्षत्रियो निहतः सख्ये च शोच्य इति निश्चयः ॥

The Kshatriya, who is slain in a battle, is certainly not fit for grief. Cf. Gita, II-37.

Valmeeki, VII-23-(1)-74.

दंष्ट्रालो विद्युज्जिह्वश्च सर्पवृश्चिकरोमवान् ।

रक्ताक्षो भीमवेगश्च सर्वसत्त्वभयंकरः ॥

He had long teeth, a tongue like lightning, small hairs like serpent, and scorpion, with red eyes and terrible speed and terrible to all. Cf Gita, XI-30.

Valmeeki VII-37-5.

स हि सर्वगतोदेवः सूक्ष्मोऽव्यक्तः सनातनः ।

तेन सर्वमिदं व्याप्तं त्रैलोक्यं सचराचरम् ॥

And that God is all-pervading, subtle, unmanifested and eternal, and by him the whole movable and immovable world is pervaded. Cf. Gita, XIII-15.

Tulasi Ramayana

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Tulasi I-7-4 and 5.

बिन सतसंग विवेक न होई । राम कृपा बिनु सुलभ न सोई ॥
सत संगति मुद मगल मूला । सोई फल सिद्धि सब साधन फूला ॥
सठ सुधरहि सत संगति पाई । पारस परसि कुधातु सुहाई ॥

No knowledge can be attained without good society, and good society cannot be obtained without the grace of *Rama*. The root of the tree of happiness and bliss is good society and its flowers are the means and fruits are its success. By the contact of good society even the sinners are reformed as by the touch of *Paras* (stone) iron turns into gold. Even the sages who by ill-luck fall into evil society, they, like the serpent's *Mani* or jewel, do not discard their good qualities. Cf. Gita, IV-34.

Tulasi, I-11-2.

भलेउ पोच सब विधि उपजाये । गनि गुन दोष वेद विलगाये ॥
कहहि वेद इतिहास पुराना । विधि प्रपंच गुन अवगुन साना ॥

Brahma has created all good and evil beings, but the *Vedas* have separated them according to their merits and demerits. The *Vedas*, *Itihasas*, and the *Puranas* declare that this *Prapanch* (or world) is composed of good and evil. Cf. Gita, XIV-3.

Tulasi, I-16-1.

आकर चारि लाख चौरासी । जाति जीव जल-थल-नभ वासी ।
सिया राममय सब जग जानी । करउँ प्रणाम जोरि युग पानी ॥

There are eightyfour *Lakhs* origin of beings. that dwell in water, earth and air. I salute them with

joined hands as consisting of *Rama* and *Sita* Cf. Gita, XIV-4.

Tulasi, I-37-1 and 2.

नाम जीह जग जागहि योगी । विरति विरचि प्रपंच वियोगी ॥
 ब्रह्म सुखहि अनुभवाहि अनूपा । अकथ अनामय नाम न रूपा ॥
 जाना चहहि गूढ गति जेऊ । नाम जीह जप जानहि तेऊ ॥
 साधक नाम जपहि लउ लाये । होंहि सिद्ध अनिमादिक पाये ॥

The *Yogees* wake by reciting the name with their tongue and they attain to unattachment and indifference to the world of *Brahma*. They enjoy the unrivalled happiness of *Brahma* who is unspeakable, free from suffering, and without name and form. Seekers of the hidden path of liberation attain it by reciting his name with their tongue. The strivers for success merge in him by reciting his name and they attain to eight successes of *Anima* etc. Cf. Gita, XVII-23.

Tulasi, I-37-3.

जपहि नाम जन आरत भारी । मिटहि कुसंकट होंहि सुखारी ॥
 राम भगत जग चारि प्रकारा । सुकृती चारउ अनघ उदारा ॥

The people in great distress meditate on name. Their sufferings and pain are destroyed and they attain to happiness. There are four kinds of *Rama's* devotees. All the four are good doers, noble and virtuous Cf. Gita, VII-16.

Tulasi, I-37-4.

चहुँ चतुर कहुँ नाम अधारा । ज्ञानी प्रभुहि विशेषहि प्यारा ॥
 चहुँ जग चहुँ श्रुति नाम प्रभाऊ । कलि विशेष नहि आन उपाऊ ॥

All the four kinds of devotees depend on name but the wise devotee is the dearest to the Lord. The greatness of name has been sung in all the ages in the *Vedas*. But in the *Kaliyuga*, there is no other way than name. Cf. Gita, VII-18.

Tulasi, I-38-1.

अगुन सगुन दोउ ब्रह्म सरूपा। अकथ, अनादि, अगाध अनूपा ॥
मोरे मत बड़ नाम दुहूँ ते। किय जेहि जुग निज बस निज बूते ॥

Saguna and *Nirguna* (or manifest and unmanifest) are the two forms of *Brahma*. They are indescribable, unfathomable, without beginning and matchless. In my opinion name is superior to both and which have controlled both. Cf. Gita, IX-19.

Tulasi, I-39-1.

राम भगत हित नर तनु धारी। घरि संकट किये साधु सुखारी ॥
नाम सप्रेम जपत अनयासा। भगत होहिं मुद मंगल वासा ॥

Rama assumed the human body for the good of his devotees and after suffering himself delighted the saints. The devotees by meditating on his name with love, attain easily to the blissful abode. Cf. Gita, IV-8.

Tulasi, I-76-2 and 3.

सती दीख कौतुक मग जाता। आगे राम सहित श्री भ्राता ॥
फिर चितवा पीछे प्रभु देखा। सहित बन्धु सिय सुन्दर वेषा ॥
जहूँ चितवहिं तहूँ प्रभु आसीना। सेवहिं सिद्ध मुनीस प्रवीना ॥

Sati saw this wonder going in the way that *Rama* was going in front with *Sita* and *Lakshmana*. She

again looked behind and observed *Rama* with *Sita* and *Lakshmana* in good garments; and wherever she looked she saw *Rama* present everywhere and that the great sages and *Siddhas* were serving Him. Cf. Gita, VII-19.

Tulasi, I-78-3.

बहुनि राम मायहि सिर नावा । प्रेरि सतिहि जेहि भूठ कहावा ॥
हरि इच्छा भावी बलवाना । हृदय विचारत शम्भु सुजाना ॥

Then he bowed to the *Maya* of *Ramachandra* on account of which *Sati* has spoken the untruth. Wise *Shiva* thought in his heart that the Lord's will and nature is very powerful. Cf. Gita, III-32.

Tulasi, I-96-2.

तपबल रचइ प्रपंचु विधाता । तपबल विष्णु सकल-जग-त्राता ॥
तपबल शम्भु करहिं संहारा । तपबल शेष धरहि महि भारा ॥

Bidhata (*Brahma*) creates the world with the power of austerity and *Vishnu* protects the whole world with the power of austerity. *Mahadeva* also destroys the world with the power of austerity, and *Shesa* (or serpent) also bears the burden of the world with the power of austerity. Cf. Gita, III-10.

Tulasi, I-108-0.

जे सजीव जग चर-अचर नारि पुरुष अस नाम ।
ते निज निज मरजाद तजि भये सकल बस काम ॥

All the movable and immovable beings in the world that are regarded as male and female, were overtaken by desire by overcoming their limitation. Cf. Gita, III-37.

Tulasi, I-139-1.

सगुनहि अगुनहि नहिं कछु भेदा । गावहिं मुनि पुरान बुध वेदा ॥
अगुन अरूप अलख अज सोई । भगत प्रेम बस सगुन सो सोई ॥

There is no difference between manifested and unmanifested as described by the sages, the *Puranas*, the wise and the *Vedas*. What is unmanifested, formless, imperceivable, unborn, even that becomes manifested on account of the love of his devotees. Cf. Gita, XII-4.

Tulasi, I-140-4.

जगत प्रकाश्य प्रकाशक रामू । मायाधीस ज्ञान-गुन-धामू ॥

The world is illumination, and *Rama* is illuminator; he is master of the *Maya* and abode of knowledge and merits. Cf. Gita, XIII-17.

Tulasi, I-141-4.

बिनु पद चलइ सुनइ बिनु काना । कर बिनु करम करहि विधि नाना ॥
आनन रहित सकल रस भोगी । बिनु वानी वकता बड़ जोगी ॥

He walks without feet, hears without ears, he performs various actions without hands, and enjoys all objects without mouth and he is a great speaker and *Yogee* without speech. Cf. Gita, XIII-14.

Tulasi, I-143-2.

नाथ कृपा अब गयउ विषादा । सुखी भयउँ प्रभु चरन प्रसादा ॥

O Lord! by thy grace my grief is gone, and I am happy by the grace of thy feet. Cf. Gita, XVIII-73.

Tulasi, I-147-3 and 4.

जब जब होइ धरम की हानी । बाढ़हिं असुर अधम अभिमानी ॥
करहिं अनीत जाइ नहिं बरनी । सीदहिं विप्र धेनु सुर धरनी ॥
तब तब धरि प्रभु विविध शरीरा । हरहिं कृपानिधि सज्जन पीरा ॥

Whenever there is decrease of goodness and increase of proud devils, who commit indescribable evil actions by causing pain to *Brahmanas*, cows, gods, and earth, then the Lord assumes different bodies and destroys the sufferings of his devotees. Cf. Gita, IV-7.

Tulasi, I-148-0.

असुर मारि थापहिं सुरन्ह राखहिं निज श्रुति सेतु ।
जग विस्तारहिं विसद जस, राम जन्म कर हेतु ॥

He, by killing the devils, does good to the gods and protects the knowledge of the vedas and spreads his pure glory in the world and this is the Cause of Rama's birth. Cf. Gita, IV-8.

Tulasi, I-155-4.

अति प्रचण्ड रघुपति कै माया । जेइ न मोह अस को जग जाया ॥

The *Maya* of *Rama* is very powerful and who is that creature born in the world whom his *Maya* has not deluded? Cf. Gita, VII-14.

Tulasi, I-216-3.

हरि व्यापक सर्वत्र समाना । प्रेम तें प्रकट होहिं में जाना ॥
देसकाल दिसि विदिसहुँ माँही । कहहु सो कहाँ जहाँ प्रभु नाहीं ॥

I know that the Lord is equally all-pervading everywhere, and that he is revealed through love. Tell me what is that place, time and direction, where there is no Lord. Cf. Gita, VI-30.

Tulasi, I-231-2.

रघुपति विमुख जतन कर कोरी । कवन सकइ भव-बन्धन छोरी ॥

Who being hostile to *Rama* cannot be free from the bondage of the world though exerting with hundred millions of means. Cf. Gita, XV-11.

Tulasi, I-267-4.

नहिं तव आदि मध्य अवसाना । अमित प्रभाव वेद नहिं जाना ॥

Thou hast no beginning, middle and end. Thou hast unequal power, which even the *Vedas* do not know. Cf. Gita, XI-19.

Tulasi, I-274-1.

विदुषन प्रभु विराटमय दीसा । बहु-मुखकर-पग-लोचन-सीसा ॥

The wise saw the Lord in the *Virat* (or universal) form, having many mouths, hands, feet, eyes, and head etc Cf. Gita, XI-16.

Tulasi, I-291-3.

जेहि के जेहि पर सत्य सनेहू । सो तेहि मिलहि न कछु सन्देहू ॥

Who has true love (devotion) on whomsoever, he attains to him without doubt. Cf. Gita, VIII-6.

Tulasi, II-28-2 and 3.

रघुकुल रीति सदा चलि आई । प्राण जाहु परि बचनु न जाई ॥

नहिं असत्य सम पातक पुंजा । गिरि सम होंहि कि कोटिक गुंजा ॥

सत्य मूल सब सुकृत सुहाये । वेद पुरान विदित मुनि गाये ॥

It is the rule in the line of *Raghu* that one's life may go, but not his word. There is no greater sin than multitude of falsehood. Can there be any equality between a mountain and million of *Ghunchi* (or shell)? All good and virtuous actions are the root of truth. This is well known in the *Vedas* and *Puranas* and has been declared by sages. Cf. Gita, XVII-27.

Tulasi, II-74-3.

गुरु पितु मातु बन्धु सुर साई । सेइअहि सकल प्रान की नाई ॥
राम प्रान प्रिय जीवन जीके । स्वारथ रहित सखा सबही के ॥

One should serve teacher, father, mother, relations, God and master all like the *Prana* (or life). *Rama* is dear to all like the *Prana*; he is even the life of the life and is friend of all without self-interest. Cf. Gita, XI-41.

Tulasi, II-75-3.

राग रोषु इरिषा मद मोह । जनि सपनेहु इनके बस होहु ॥
सकल प्रकार विकार बिहाई । मन क्रम वचन करेहु सेवकाई ॥

Do not be under the control of attachment, anger, jealousy, intoxication and delusion even in dream. By discarding all kinds of modifications (changes), you should serve him with your mind, deeds and speech. Cf. Gita, III-43.

Tulasi, II-77-4.

सुभ अर असुभ कर्म अनुहारी । ईसु देइ फल हृदय विचारी ॥
करइ जो कर्म पाव फल सोई । निगम नीति असि कहि सबु कोई ॥

Whatever are one's good and evil (actions), the Lord regards them in his heart and bestows their fruits accordingly; the performer of actions enjoys their fruits. This is the law of the scriptures and everyone says so. Cf. Gita, XVIII-12.

Tulasi, II-93-2 and 3.

एहि जग जामिनि जागहि जोगी । परमार्थी प्रपंच वियोगी ॥
जानिय तबहि जीव जग जागा । जब सब विषय विलास विरागा ॥
होइ विवेकु मोह भ्रम भागा । तब रघुनाथ चरण अनुरागा ॥

The *Yogees* wake in this world like night, desiring the highest goal and renouncing the world. In

this world that man should be regarded as a *Vairagee* (unattached) who is freed from all enjoyments of sense objects. When a man attains to knowledge and his doubts born of his delusion are destroyed, then he acquires love (devotion) in the feet of *Rama*. Cf. Gita, II-69.

Tulasi, II-95-4.

सम्भावति कहूँ अपजस लाहू। मरण कोटि सम दाह्न दाहू॥

For a respected person to incur dishonour is worse than thousand death. Cf. Gita, II-34.

Tulasi, II-127-1 and 2.

जग पेखन तुम देखनि हारे। विधि हरि शम्भु नचावन हारे॥
तेउ न जानहि मर्म तुम्हारा। अउर तुमहि को जाननहारा॥
सोइ जानइ जेइ देउ जनाई। जानत तुमहि तुमहि होइ जाई॥
तुमरिहि कृपा तुमहि रघुनन्दन। जानइ भगत भगत उर चन्दन॥

O *Rama*! this world is a show and thou art its seer, for thou makest *Brahma*, *Vishnu* and *Mahesh* to dance. When even *Brahma* etc., do not know thy nature, then who can know thee. He whom you reveal yourself knows you, and he by knowing you becomes like yourself. O *Rama*, the sandal of the heart of the devotees! they know you by your grace. Cf. Gita, XI-47.

Tulasi, II-219-2.

जद्यपि सम नहि राग न रोषू। गहहि न पाप पुण्य गुन दोषू॥
करम प्रधान विश्व करि राखा। जो जस करइ सो तस फल चाखा॥

Though (*Rama*) is free from attachment and anger and is an equal seer, he does not take the virtue and vice of any one on himself. He has placed the whole world under the control of action, and what-

ever action one performs he attains to the fruit of the same. Cf. Gita, V-15.

Tulasi, II-269-2.

देव दीन्ह सब मोहि सिर भारू । मोरे नीति न धर्म विचारू ॥
कहहुँ वचन सब स्वारथ हेतू । रहत न आरत के चिन चेतू ॥

The Lord has placed all the burden upon my head, but I know no laws, religion and judgement for guidance. I say all this with self-interest, because the distressed man has no intellect Cf. Gita, II-7.

Tulasi, II-282-2.

कौशल्या कह दोसु न काहू । करम विवस दुःख सुख छति लाहू ॥
कठिन करम गति जान विधाता । जो शुभ-अशुभ सकल फलदाता ॥

Kaushilya says that there is no fault of anyone and that pleasure and pain, gain and loss, are under the control of nature. *Vidhata* (or Creator) who is the giver of good and evil action is the knower of subtle action path. Cf. Gita, V-14.

Tulasi, III-19-1.

मैं अह मोर तोर तैं माया । जेहि बस कीन्ह जीव निकाया ॥

I and mine, thou and thine, constitute the *Maya* which controls the multitude of beings. Cf. Gita, VII-13.

Tulasi, III-19-2 and 3.

गो-गोचर जहँ लगि मन जाई । सो सब माया जानहु भाई ॥
तेहि कर भेद सुनहु तुम्ह सोऊ । विद्या अपर अविद्या दोऊ ॥
एक दुष्ट अतिसय दुःख रूपा । जा बस जीव परा भवकूपा ॥
एक रचइ जग गुनबस जाके । प्रभु प्रेरित नहि निज बल ताके ॥

All that can be expressed by speech and that is reached by the mind is all *Maya*, know O Brother!

Now hear also the characters of that *Maya* as knowledge and delusion. Out of these two one (delusion) is of the form of suffering under the control of which the *Jiva* falls into the well of the world, and the other (is knowledge) which being under the control of divine qualities, creates the world and that *Maya* has no power of its own, and it does every thing under the impulse of the Lord. Cf. Gita, VII-5.

Tulasi, III-19-4.

ज्ञान मान जहँ एकउ नाहीं । देख ब्रह्म समान सब माहीं ॥
कहिय तात सो परम विरागी । तून सम सिद्धि तीन गुन त्यागी ॥

Knowledge is that which is free from delusion and which sees all as *Brahma*. O Dear! such a person should be called Supreme renouncer who may renounce all the success and the three qualities like a blade of grass. Cf. Gita, II-48.

Tulasi, III-20-1.

धर्म तें विरत जोग तें ज्ञाना । ज्ञान मोक्षप्रद वेद बखाना ॥

The *Vedas* declare that *Dharma* (good action) leads to unattachment and *Yoga* to knowledge and knowledge leads to liberation. Cf. Gita, II-48.

Tulasi, III-20-3.

भगति के साधन कहहुँ बखानी । सुगम पंथ मोहि पावहिँ प्रानी ॥

Now I describe the means of attaining to devotion, which is an easier path and by it beings obtain me. Cf. Gita, XII-7.

Tulasi, III-20-6.

मम गुन गावत पुलक शरीरा । गदगद गिरा नयन बहू नीरा ॥
काम आदि मद दंभ न जाके । तात निरंतर बस मैं ताके ॥

I am ever under the control of that devotee whose body trembles with love by singing of my qualities, whose speech stammers, whose eyes overflow with tears and who has no desire and intoxication, etc. Cf. Gita, IX-26.

Tulasi, III-39-5.

परहित बस जिनके मन माहीं। तिन्हकहुँ जग दुलभ कछु नाहीं॥

Those who keep the good of others in their heart for them there is nothing difficult in this world. Cf. Gita, XII-13.

Tulasi, III-43-0.

कन्द मूल फल सुरस अति, दिये राम कहँ आनि।

प्रेम सहित प्रभु खाये, बारम्बार बखानि॥

(*Sabari*) fetched and gave to *Rama* sweet and sugar candy, roots and fruits and he ate and enjoyed them praising them repeatedly. Cf. Gita, IX-26.

Tulasi, III-48-0.

तात तीन अति प्रबल खल, काम क्रोध अरु लोभ।

मुनि विज्ञान घाम मन करहि निमिष महुँ छोभ॥

O Dear! there are three great evil-doers as desire, anger and greed, they cause disturbance in a moment in the mind of sages, the abode of knowledge. Cf. Gita, XVI-21.

Tulasi, III-54-3.

सुनु मुनि तोहि कहहुँ सहरोसा। भजहिं जे मोहिं तजि सकल भरोसा॥

करउ सदा तिन्हकै रखबारी। जिमि बालकहिं राख महतारी॥

Hear, O Sage! I say this gladly to thee that those who worship me without faith in any one, I ever protect them, as a mother protects her child. Where a child or calf catches fire or a serpent, there his mother and cow run and save them. Cf. Gita, IX-29.

Tulasi, IV-4-1.

नाथ जीव तव माया मोहा । सो निस्तरइ तुम्हारेहि छोहा ॥

O Lord! the *Jiva* is deluded by thy *Maya* and he is freed by thy grace. Cf. Gita, VII-14.

Tulasi, IV-4-2.

तापर मै रघुबीर दोहाई । जानहुँ नहि कछु भजन उपाई ॥

सेवक सुत पति मातु भरोसे । रहइ असोच बनइ प्रभु पोसे ॥

I say this with an oath of *Rama* that I know no meditation or other means, for the servant depends on his master and the son on his mother and they have to support them. Cf. Gita, XI-44.

Tulasi, IV-4-4.

समदरसी मोहि कह सब कोऊ । सेवक प्रिय अनन्यगति सोऊ ॥

All call me equal seer, but still I am dear to those who have no other goal than me. Cf. Gita, IX-29.

Tulasi, IV-12-4.

उमा दारुजोषित की नाई । सबहि नचावत राम गुसाई ॥

O *Uma*! (*Shiva* says) Lord *Rama* makest all to dance like a puppet. Cf. Gita, XVIII-61.

Tulasi, V-38-0.

काम क्रोध मद लोभ सब, नाथ नरक के पन्थ ।

सब परिहरि रघुबीर ही भजहु, भजहि जेहि सन्त ॥

O Lord! desire, anger, intoxication, and greed are the paths of hell. Therefore, you by renouncing them all, should ever meditate on *Raghubar* (*Rama*), who is worshipped by the sages. Cf. Gita, XVI-21.

Tulasi, V-44-2 and 3.

पापवन्त कर सहज सुभाऊ। भजनु मोर तेहि भाव न काऊ ॥
निर्मल मन जन सो मोहि पावा। मोहि कपट छल छिद्र न भावा ॥

It is the ordinary nature of the sinner that he does not like my worship. The pure-hearted man attains to me and I do not like any deceit, hypocrisy etc. Cf. Gita, VII-15.

Tulasi, V-48-3.

समदरसी इच्छा कछु नाहीं। हरष शोक भय नहि मन माहीं ॥

The equal-seers have no desires and have no joy, fear and grief in their heart. Cf. Gita, XII-17.

Tulasi, VI-149-0.

उमा जोग जप दान तप, नाता व्रत मख नेम।
राम कृपा नहि करहि तस, जस निष्केवल प्रेम ॥

O *Uma! Rama* is not so much pleased with *Yoga*, meditation, gifts, austerity, numerous fasts, sacrifice and rites, as by pure devotion. Cf. Gita, XI-53.

Tulasi, VII-56-0.

सन्त पन्थ अपवर्ग कर, कामी भव कर पन्थ।
कहिहि सन्त कवि कोविद, श्रुति पुरान सद्ग्रन्थ ॥

The sages, the knowers, the wise men, the *Vedas*, the *Puranas* and the other scriptures declare that the society of saint leads to liberation and that of the desirer leads to hell. Cf. Gita, IV-34.

Tulasi, VII-60-1 and 2.

विषय अलंपट सील गुनाकर। पर दुःख दुःख सुख सुख देखे पर ॥
सम अभूतरिपु विमद विरागी। लोभामरण हरष भय त्यागी ॥

The sages are not attached to sense objects; they are the source of good conduct and qualities; they are delighted and grieved by the happiness and suffering of others; they treat all equally, and therefore, they have no enemies; they are freed from intoxication and attachment; they are the renouncers of anger, greed, pleasure and fear. Cf. Gita, VI-32.

Tulasi, VII-60-2.

कोमल चित दीनन पर दाया । मन-वच-क्रम सम भगति अमाया ॥
सबहि मान प्रद आपु अमानी । भरत प्रान सम मम तें प्रानी ॥

Their hearts are soft, they have pity on persons in distress; they have my devotion with mind, speech and deed and free from delusion; they respect all and are themselves without egotism. And O *Bharata*! these beings are dear to me like the life. Cf. Gita, XII-13.

Tulasi, VII-60-4.

ये सब लच्छन बसहि जासु उर । जानहु तात संत संतत फुर ॥
सम दम नियम नीति नहि डोलहि । पुरुष वचन कबहुँ नहि बोलहि ॥

O Dear! know such persons as true sages in whose heart all these qualities ever abide; and who never move from controlling their minds and senses, who ever respect laws and injunctions, and never utter harsh words. Cf. Gita, XII-20.

Tulasi, VII-61-0.

निन्दा अस्तुति उभय सम ममता मम पदकंज ।
ते सज्जन मम प्रान प्रिय गुन मन्दिर सुखपुंज ॥

For whom praise and blame are equal and there is love for my lotus feet, these devotees are dear to me

as life. They are the abode of (good) qualities and are the store of happiness. Cf. Gita, XII-19.

Tulasi, VII-61-1.

सुनहु असन्तन्ह केर सुभाऊ। भूलेउ संगति करिय न काऊ॥
तिनकर संग सदा दुःख दाई। जिमि कपिलहिं घालाह हरहाई॥

Now hear the nature of evil-doers. No one should ever associate with them; their society is ever the cause of pain as the *Kapila* (or gentle) cow is destroyed by *Harihai* (or wild) cow. Cf. Gita, XVI-6.

Tulasi, VII-61-2.

खलन्ह हृदय अति ताप बिसेखी। जरहि सदा पर सम्पति देखी॥
जहँ कहँ निन्दा सुनइ पराई। हरषहि मनहुँ परी निधि पाई॥

The hearts of evil-doers are ever full of jealousy; they ever burn on seeing the attainment of others; and where they hear the ill of others, there they are very much pleased as if they have found some lost property. Cf. Gita, XVI-18.

Tulasi, VII-61-3 and 4.

काम क्रोध मद लोभ परायन। निर्दय कपटी कुटिल मलायन॥
वैर अकारन सब काहू सों। जो कर हित अनहित ताहू सों॥
भूठै लेना भूठै देना। भूठै भोजन भूठ चवेना॥

They are devoted to desire, anger, intoxication, and greed; they are cruel, deceitful, crooked, and the abode of sins. They have enmity with all without cause; they are the wrong-doers even of the benefactors. They give and take (deal in) falsehood, their food and refreshment is falsehood, they speak sweet words like peacocks, but are hard-hearted, and eater of the great serpents. Cf. Gita, XVI-4.

Tulasi, VII-62-0.

परद्रोही परदार रत, पर धन पर अपवाद ।

ते नर पामर पापमय, देह धरे मनुजाद ॥

They are haters of others, they are attached to the wife of another, they are ever engaged in the wealth and abuse of others, these low men are demons and have assumed the human body consisting of sins. Cf. Gita, XVI-7.

Tulasi, VII-62-1 and 2.

लोभइ ओढ़न लोभइ डासन । सिस्नोदर पर यमपुर त्रासन ॥

काहू की जो सुनहिं बड़ाई । श्वास लेहिं जनु जूड़ी आई ॥

जब काहू की देखे विपती । सुखी भये मानहुँ जग नृपती ॥

स्वारथ रत परिवार विरोधी । लम्पट काम लोभ अति क्रोधी ॥

The greed is their coverings and bedding, and they are devoted to their stomach and senses. They are such evil-doers that even the inmates of hell under the control of *Yama* don't fear them, and if they hear the good of anyone, they take such long breath as if they are caught by cold and fever. If they see anyone in difficulty they are so happy as if they were the king of the world. They are devoted to self-interest, enemy of their family, attached to sense objects and they are full of desire, anger and greed. Cf. Gita, XVI-17.

Tulasi, VII-62-3 and 4.

मातु पिता गुरु विप्र न मानहिं । आप गये अरु घालहिं धानहिं ॥

करहिं मोह बस द्रोह परावा । सन्त संग हरिकथा न भावा ॥

अवगुन सिन्धु मन्द मति कामी । वेद विदूषक पर धन स्वामी ॥

विप्र द्रोह सुरद्रोह बिसेषा । दंभ कपट जिय धरे सुवेषा ॥

They do not respect their mother, father, teacher, *Brahmana*; they are lost themselves, but also destroy

others, and through delusion they hate others. The society of sages and the stories of the Lord do not please them. They are the ocean of the sins, dull-headed, passionate, haters of the *Vedas*, and master of the wealth of others, they are haters of *Brahmana* and gods especially; they are full of hypocrisy and deceit but they disguise themselves outwardly with good clothes Cf. Gita, XVI-18.

Tulasi, VII-77-1 and 2.

नर सहस्र महँ सुनहु पुरारी। कोइ एक होइ धर्म ब्रतधारी॥
 धर्मशील कोटिक महँ कोई। विषय विमुख विराग रत होई॥
 कोटि विरक्त मध्य श्रुति कहई। सम्यक ज्ञान सकृत् कोइ लहई॥
 ज्ञानवंत कोटिक महँ कोऊ। जीवन्मुक्त सकृत् जग सोऊ॥
 तिन्ह सहस्र महँ सब सुख खानी। दुर्लभ ब्रह्म लीन विजानी॥

O *Shiva*! hear that amongst thousands of men, hardly anyone attains to *Dharma* and amongst such attainers of *Dharma* hardly anyone attains to freedom from sense objects and attachment. The *Vedas* declare that amongst millions of renouncers hardly anyone attains to true knowledge at any time, and amongst millions of such attainers of knowledge hardly anyone is liberated and that only once. And amongst thousands of such *Jiwan Mukta* (or liberated in life), it is difficult to be merged in *Brahma*, who is the source of happiness and the knowledge. Cf. Gita, VII-3.

Tulasi, VII-99-4.

मोह न अन्ध कीन्ह केहि केही। को जग काम नचाव न जेही॥
 तृष्णा केहि न कीन्ह बौरहा। केहि कर हृदय क्रोध नहिं दाहा॥

Which of these have not been blinded by *Maya* (or delusion) and who in this world has not been

overtaken and fooled by desire and whose heart has not been burnt by anger? Cf. Gita, III-39.

Tulasi, VII-103-1.

जो माया सब जगहिं नचावा । जासु चरित लखि काहु न पावा ॥

सोइ प्रभु भ्रूविलास खगराजा । नाच नटी इव सहित समाजा ॥

The *Maya* which makes all the world to dance and whose conduct is not realized by anyone—that *Maya* 'O King of the birds!' is under the control of *Rama*'s blissful brow and it dances together with its companions like an actor. Cf. Gita, IX-8.

Tulasi, VII-126-8.

सन्त हृदय नवनीत समाना । कहा कविन पै कहइ न जाना ॥

निज परताप द्रवइ नवनीता । पर दुःख द्रवहिं सु सन्त पुनीता ॥

This has been said by the wise that the hearts of the sages are soft like butter as has been said by the wise, but it is not correct, for butter melts when heated, but the holy sages' (hearts) are melted on seeing the suffering of others. Cf. Gita, XII-13.

Tulasi, VII-137-1.

बिन सन्तोष न काम नसाहीं । काम अछत सुख सपनेहुँ नाहीं ॥

राम भजन बिनु मिटहिं कि कामा । थल विहीन तइ कबहुँ कि जामा ॥

Without contentment, desire cannot be destroyed. There can be no happiness even in dream so long as desires firmly stand. Desire cannot be destroyed without meditation on *Rama*, and the trees cannot grow without the earth. Cf. Gita, IV-22.

Tulasi, VII-193-7.

भगतहिं ज्ञानहिं नहिं कछु भेदा । उभय हरहिं भव संभव खेदा ॥

There is no difference between devotion and knowledge, for both of them are the destroyers of the suffering of the world. Cf. Gita, VII-18

Tulasi, VII-197-1.

ईश्वरअंश जीव अविनासी। चेतन अमल सहज सुखराशी ॥

The *Jiva* is the portion of the Lord, it is imperishable, intelligent, pure, natural source of happiness. Cf. Gita, XV-7.

Tulasi, VII-203-1.

ज्ञान पन्थ कृपान कै धारा। परत खगेस होइ नहिं वारा ॥

जों निरविघन पंथ निरवहई। सो कैवल्य परमपद लहई ॥

O *Garurha*! knowledge is like the sharp edge of a sword; it is difficult to cross beyond this edge. If this path is completed without interruption, then the crosser attains to Supreme Goal called the final liberation. Cf. Gita, IV-42.

Tulasi, VII-220-2.

यह न कटीजै सठ हठ सीलहिं। जो मन लाइ न सुन हरि लीलहिं ॥

कहिय न लोभिहिं क्रोधिहिं कामिहिं। जो न भजइ सचराचर स्वामिहिं ॥

This story should not be mentioned to an evil and hard man. One not hearing the stories of the parts of *Vishnu* with his mind, who is greedy, angry, passionate and not meditating on *Rama*, the Lord of the worlds movable and immovable—such a person would not hear (the *Katha*). Cf. Gita, XVIII-67.

Tulasi, VII-221-4.

नाथ कृपा मम गत सन्देहा। राम चरन उपजेउ नवनेहा ॥

By the grace of the Lord my doubts are removed, and I am happy by the grace of thy feet. Cf. Gita, XVIII-73.

Tulasi, VII-222-3.

एहि कलिकाल न साधन दूजा। जोग-जज्ञ, जप-तप, व्रत-पूजा ॥

रामहिं सुमिरिय गाइय रामहिं। सत्तन सुनइ रामगुन ग्रामहिं ॥

In this *Kali Yuga* (or dark age) there is no other means than *Yoga* (or meditation), sacrifice, recitation, austerity, fasting, worship etc., and therefore, one should ever meditate, sing and hear of *Rama's* praises. Cf. *Gita*, X-9.

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Adhyatma, I-2-18.

स्वमाययाकृत्स्नमिदं हि सृष्ट्वानभोवदंतर्बहिरास्थितोयः ।
सर्वतिरस्थोऽपि निगूढ आत्मास्वमायया सृष्टमिदं विचेष्ट ॥

Creating the world by His *Maya*, he pervades within and without like the ether. Dwelling in all beings, he is also hidden from them, but he sees all the creatures by His *Maya*. Cf. *Gita*, IX-6.

Adhyatma, I-3-1.

धन्याऽस्म्यनुगृहीताऽस्मि कृतार्थाऽस्मि जगत्प्रभो ।
विच्छिन्नो भेजति सन्देह ग्रन्थिर्भवदनुग्रहात् ॥

O Lord of the world! I am blessed, deserving grace, and performer of duty, and by thy mercy the knots of my doubt have been cut. Cf. *Gita*, XVIII-73.

Adhyatma, I-4-20.

देव देव नमस्तेस्तु शंख चक्र गदाधर ।
परमात्माऽच्युतोऽनंतः पूर्णस्त्वं पुरुषोत्तमः ॥

O God of the gods! O the holder of conch, discus and club! I salute thee. Thou art the Supreme Self, imperishable, endless, perfect and the highest person. Cf. *Gita*, XI-17.

Adhyatma, I-4-23.

करोषीव न कर्त्तृत्वं गच्छसीव न गच्छसि ।
न शृणोषि शृणोषीव पश्यसीव न पश्यसि ॥

Being the agent thou performest no action; being the walker thou dost not walk; being the hearer thou dost not hear, and being the seer thou dost not see. Cf. Gita, XIII-14.

Adhyatma, I-4-25.

अज्ञान ध्वातचित्तानां व्यक्तएव मूमेधसाम् ।
जठरे तव दृश्यन्ते ब्रह्माण्डाः परमाणवः ॥

Whose minds are destroyed by delusion, they do not see thee, thou art only seen by the wise In thy stomach the universes are seen like atoms. Cf. Gita, V-16.

Adhyatma, I-4-27.

संसार सागरे मग्ना पतिपुत्रधनादिषु ।
भ्रमामि माययातेऽद्य पादमूलमुपागता ॥

I come to thy feet deluded by *Maya*, sunk in the ocean of the world of husband, sons and wealth etc. Cf. Gita, XIII-9.

Adhyatma, I-4-29.

उपसंहर विदवात्मन्नदो रूपमलौकिकम् ।
दर्शयस्व महानन्द बालभावं सकोमलम् ॥

O Master of the world ! thou shouldst dispel this thy wonderful form and show thy graceful form again. Cf. Gita, XI-46.

Adhyatma, I-4-34.

संवादमावयोर्द्यस्तु पठेद्वाश्रृणुयादपि ।
स याति मम सारूप्यं मरणे मत्स्मृतिं लभेत् ॥

Whoever reads or hears this dialogue of us becomes my meditator at death-time and attains to me. Cf. Gita, XVIII-70.

Adhyatma, I-6-55.

त्वन्मायामोहितधियस्त्वां न जानन्ति तत्त्वतः ।

मानुषं त्वाभिमन्यन्ते मायिनं परमेश्वरम् ॥

O Lord! deluded by thy *Maya* the people know thee not and regard the master of *Maya* as mere man. Cf. Gita, IX-11.

Adhyatma, I-6-56.

आकाशत्वं सर्वत्र बहिरतर्गतोऽमलः ।

असंगो ह्यचलो नित्यः शुद्धो बुद्धः सदव्ययः ॥

As the ether within and without is untainted so art thou unattached, immovable, eternal, pure, knowing, true and imperishable. Cf. Gita, XIII-32.

Adhyatma, I-8-33.

यावन्मायावृता लोकास्तावत्वां न विजानते ।

अविचारितं सिद्धैषाऽविद्या विरोधिनी ॥

So long as this world is covered by the *Maya* (or nature) it does not know me. This *Maya* attains to success by *Avidya* (or delusion) and is destroyed by *Vidya* (or knowledge). Cf. Gita, VII-13.

Adhyatma, II-1-25.

त्वतएव जगज्जातं त्वयि सर्वं प्रतिष्ठितम् ।

त्वमेव लीयते कृत्स्नं तस्मात्त्वं सर्वकारणम् ॥

The world is created by thee and all is supported and destroyed by thee, and therefore, thou art the cause of all. Cf. Gita, X-39.

Adhyatma, II-1-29.

त्वत्पाद भक्ति युक्तानां विज्ञानं भवति क्रमात् ।

तस्मात्त्वदभक्ति युक्तो ये मुक्तिं भाजस्त एवहि ॥

The devotees of thy feet gradually attain to thy knowledge. Therefore, those engaged in devotion are fitted for liberation. Cf. Gita, XII-8.

Adhyatma, II-4-33.

देहोऽहमिति या बुद्धिरविद्या सा प्रकीर्तिता ।

नाहं देहश्चिदत्मेति बुद्धिर्विद्येति भण्यते ॥

The knowledge that regards the self as body is delusion and that which regards it as not the body but as the intelligent Self is called wisdom. Cf. Gita, XVIII-22.

Adhyatma, II-4-34.

अविद्या संसृतेर्हेतुर्विद्या तस्या निवर्तिका ।

तस्माद्यत्नः सदा कार्यो विद्याभ्यासे मुमुक्षिभिः ॥

Avidya (or delusion) is the cause of the world and *Vidya* (or knowledge) is its destroyer. Therefore, the knowledge-seekers should always try to attain knowledge. Cf. Gita, XVI-5.

Adhyatma, II-6-6.

सुखस्य दुःखस्य न कोऽपि दाता परोददातीति कुबुद्धिरेषा ।

अहं करोमीति वृथाऽभिमानः स्वकर्म सूत्रैर्ग्रथितो हि लोकः ॥

There is no agent (giver) of pleasure and pain. One who regards another as its giver is a fool. The egotism that I am the doer, is false. The world is bound by the strings of his actions. Cf. Gita, III-27.

Adhyatma, II-6-9.

न मे भोगागमे वांछा न मे भोग विवर्जने ।

आगच्छ त्वयमागच्छ त्वभोग वशगोभवेः ॥

I have no desire to enjoy the sense objects. Thou shouldst not be under the control of sense objects, whether you may obtain them or not. Cf. Gita, XIV-22.

Adhyatma, II-6-15.

तस्माद्वैर्येण विद्वांस इष्टा निष्ठोपपत्तिषु ।
न हृष्यन्ति न मुह्यन्ति सर्वं मायेति भावनात् ॥

Thus the wise man with steadiness do not exult or grieve on attainment of what is good and evil. Cf. Gita, XIV-24.

Adhyatma, II-6-52.

त्वमेव सर्वं लोकानां निवासस्थानमुत्तमम् ।
तथापि सर्वभूतानि निवास सदनानि हि ॥

Thou art the highest abode of all the people and all the creatures are really thy abode. Cf. Gita, X-20.

Adhyatma, II-6-54.

शान्तानां समदृष्टी नामद्वेष्टृणां च जन्तुषु ।
त्वामेव भजन्तां नित्यं हृदयं तेजधि मन्दिरम् ॥

The heart of the tranquil, equal-seers, non-haters of creatures and thy meditators is thy temple. Cf. Gita, XII-14.

Adhyatma, II-6-57.

निरहंकारिणः शान्ता ये रागदोष विवर्जिताः ।
समलोष्टाश्मकनकास्तेषां ते हृदयं गृहम् ॥

Thou dwellest in the heart of him who is free from egotism, tranquil, free from attachment and hatred, and equal to gold, stone and earth. Cf. Gita, XIV-24.

Adhyatma, II-6-58.

त्वयि दत्तमनोबुद्धिर्यः मन्तुष्टा सदा भवेत् ।
त्वयि संत्यक्तमयिस्तन्मनस्ते शुभंगृहम् ॥

Who has offered thee his mind and intellect, who is ever satisfied, and who has resigned all actions to thee, his heart is thy good abode. Cf. Gita, XI-55.

Adhyatma, II-6-59.

योनद्वेष्ट्य प्रियं प्राप्यप्रियं प्राप्य न हृष्यति ।
सर्वं मायेति निश्चित्यत्वांभजन्ते मनोगृहम् ॥

Who on finding the unpleasant hates not nor on finding the pleasant desires not and who by regarding all as an illusion, adores thee alone, his mind is thy abode. Cf. Gita, XII-17.

Adhyatma, II-7-95.

तं शोचसि वृथैव त्वमशौच्यं मोक्ष भाजनम् ।
आत्मा नित्योज्ययः शुद्धोजन्म नागादि वर्जितः ॥

Thou unnecessarily grieveest for him who requires no grief and is worthy of liberation. The *Jivatma* is eternal, immortal, pure and free from birth and death. Cf. Gita, II-11.

Adhyatma, II-7-98.

निःसारे खलु संसारे वियोगो ज्ञानिनां यदा ।
भवेद्वैरागहेतुः स शान्तिं सौख्यं तनोति च ॥

In this world of unreality, renunciation is the course of unattachment for the wise and is the giver of peace and bliss. Cf. Gita, V-22.

Adhyatma, II-7-99.

जन्मवान्यदि लोकेऽस्मिस्तर्हितं मृत्युरन्वगात् ।
तस्मादपरिहार्योऽयं मृत्युर्जन्मवतां सदा ॥

In this world of beings that are born attain to death. Therefore, death is unavoidable for all beings. Cf. Gita, II-27.

Adhyatma, II-7-100.

स्वकर्मवशतः सर्वजन्तूना प्रभवाच्ययौ ।

विजानन्नविद्वानः कथं केचति बांधवानां ॥

Even the ignorant man understands that one attains to pleasure and pain according to his actions, and then for a wise man like you to be deluded by the love of kinsmen and friends is very strange. Cf. Gita, XIII-21.

Adhyatma, II-7-103.

देहीप्राक्त न देहोत्थ कर्मणा देहवान्पुनः ।

तदेहोत्थेन च पुनरेव देहः सदात्मनः ॥

The self attains to this body according to his former actions, and he will attain to another body according to the actions of this body. Cf. Gita, XIII-21.

Adhyatma, II-7-104.

यथा त्यजति वैजीर्णं वासो ग्रहणाति नूतनम् ।

तथा जीर्णं परित्यज्य देहीदेहं पुनर्नवम् ॥

As one discarding an old house enters into a new one, similarly the soul leaving the old body enters the new one Cf. Gita, II-22.

Adhyatma, II-9-62.

छिधि स्नेहमयं पाशं पुत्रवित्तादि गोचरम् ।

त्वज्ज्ञानामल खडगेन त्वामहं शरणं गता ॥

By the pure sword of self-knowledge, do thou cut the love net of children and wealth etc. I take my refuge in thee. Cf. Gita, IV-42.

Adhyatma, III-3-33.

त्वद्भक्तिं निरता ये च ते वै विद्यामयाः स्मृताः ।

अविद्यावशगाये तु नित्यं संसारिणश्च ते ॥

The wise equipped with thy devotion are called the knowers, while those given to ignorance ever wander in the world. Cf. Gita, VII-17.

Adhyatma, III-4-21.

जेयं च परमात्मानं यज्ज्ञात्वा मुच्यतेभ्यात् ।

अनात्मनि शरीरादात्मबुद्धिस्तु या भवेत् ॥

The knowable is the Supreme Lord by knowing whom he is freed from fear. Body, etc., are not the Self and to regard them as the Self is delusion. Cf. Gita, XIII-12.

Adhyatma, III-4-26.

असदेव हि तत्सर्वं यथास्वप्नं मनोरथौ ।

देह एव हि संसारं वृक्षमूलं दृढं स्मृतम् ॥

The body is called the strong roots of the world-like tree. All this is as *Asat* (untrue) as the mental desire of a dream. Cf. Gita, XV-1.

Adhyatma, III-4-32.

पराक्षेपादि सहनं सर्वत्रावक्रता तथा ।

मनो वाक्कायसद भक्ता सद्गुरोः परिसेवनम् ॥

To bear the insult of others, and to be upright everywhere, and to serve the teacher with devotion by mind, speech, and body. Cf. Gita, XIII-7.

Adhyatma, III-4-34.

मनोवाक्कायदंडश्च विषयेषु निरीहता ।

निरहंकारता जन्म जराद्या लोचनं तथा ॥

To restrain the mind, speech and body, to renounce the sense objects, to be free from egotism and to realize (the evil) of birth and old age, etc. Cf. Gita, XIII-8.

Adhyatma, III-4-35.

असक्तिः स्नेहं शून्यत्वं पुत्रदारं धनादिषु ।
इष्टानिष्टागमे नित्यंचित्तस्य समता तथा ॥

Not to be attached in the love of sons, wife and wealth, etc., and to make the mind equal on attaining the undesired objects. Cf. Gita, XIII-9.

Adhyatma, III-4-36.

जनसंश्लेषं रहितं शुद्धदेशं निषेवणम् ।
प्राकृतैर्जनं संघैश्च ह्यरतिः सर्वदा भवेत् ॥

Engage thy mind exclusively in me—*Rama* alone, who am the inner soul of all, reside in a secluded place free from the crowd of men, and never be attached to the society of worldly people. Cf. Gita, XIII-10.

Adhyatma, III-4-37.

आत्मज्ञाने सदोद्योगो वेदान्तार्थविलोकनम् ॥
उक्तैरेतैर्भवेज्ज्ञानं विपरीतैर्विपर्ययः ॥

Ever to exert to attain self-knowledge, and to try to understand the meaning of *Vedanta*, leads to knowledge and its opposite leads to delusion. Cf. Gita, XIII-11.

Adhyatma, III-4-53.

नवक्तव्यमिदं यत्तान्मद्भक्तिं विमुखायहि ।
मद्भक्ताय प्रदातव्यं माहूयापि प्रयत्नतः ॥

This should not be disclosed to one having no devotion for me. It should be imparted only to my

devotees and that after explaining it properly. Cf. Gita, XVIII-67.

Adhyatma, III-10-21.

यज्ञदानतपोभिर्वा वेदाध्ययनकर्मभिः ।
नैव दृष्टुमह शक्यो मद्भक्ति र्मुखः मदा ॥

Without devotion I cannot be seen (or known) with actions (as sacrifice, gift, austerity) and sacred study. Cf. Gita, XI-53.

Adhyatma, III-10-43.

किं पुनर्ब्राह्मणा मुख्याः पुण्या श्रीराम चिन्तकाः ।
मुक्तिं यांतीति तद्भक्तिर्मुक्तिरेव न संशयः ॥

Then what to say of the supreme and pure *Brahmanas* who ever meditate on *Rama*; undoubtedly His meditators attain to liberation. Cf. Gita, IX-33.

Adhyatma, IV-3-18.

अहंकारादि सम्बन्धो यावद्देहिन्द्रियैः सह ।
संसारस्तावदेव स्यादात्मनस्त्व विवेकिनः ॥

As long as egotism, etc., are related to body and senses, so long there is a world for the deluded self. Gita, XV-9.

Adhyatma, IV-3-26 and 27.

सर्वोपसंहृतौ जीवो वासनाभिः स्वकर्मभिः ।
अनाद्य विद्यावशगास्तिष्ठत्यभि निवेशतः ॥ २६ ॥
सृष्टि काले पुनः पूर्ववासना मनसैः सह ।
जायते पुनरप्येवं घटीय यंत्रभिवावशः ॥ २७ ॥

The *Jiva* at the time of dissolution and creation (united) with the desire and action though eternal is subject to ignorance (or *Avidya*) which causes delusion; and at the time of creation it is born with desire,

and thus, it wanders about like a machine. Cf. Gita, XV-8.

Adhyatma, IV-3-28.

यदापुण्य विशेषेण लभते संगति सताम् ।

मद्भक्तानाम् सुशान्तानाम् तदा मद्भिषया मतिः ॥

When he attains to the good society of my peaceful devotees with his excessive good action, then his mind is engaged in me. Cf. Gita, VI-41.

Adhyatma, IV-3-29.

मत्कथा श्रवणे श्रद्धा दुर्लभज्जायते ततः ।

ततः स्वरूप विज्ञानमनायासेन जायते ॥

When by hearing my stories one attains to devotion which is difficult to obtain, then he easily attains to my nature. Cf. Gita, X-9.

Adhyatma IV-6-63.

सर्वभूतेषु चालक्ष्यं वहिरंतरवस्थितम् ।

योगमाया जवनिकाच्छन्नो मानुष विग्रहः ॥

Thou art unmanifested and pervading within and without all beings and covered with the curtain of *Yaga Maya* thou art of human form. Cf. Gita, VII-25.

Adhyatma, V-1-4 and 5.

प्राण प्रयाण सप्मये यस्य नाम सकृत् स्मरन् ।

नरस्तीर्त्वा भवांभोधिमपारं याति तत्पदम् ॥

At the time of death the man who reciting His good name crosses beyond the ocean of the world, he attains to that supreme goal. Cf. Gita, VIII-5

Adhyatma, V-4-19.

चिन्मात्र मेवाहमजोहमक्षरो ह्यानन्दभावोहमिति प्रमुच्यते ।

देहोऽप्यनात्मा पृथ्वी विकारजो न प्राण आत्मानिल एष एव सः ॥

I am intelligent, unborn, imperishable and consisting of bliss, and this knowledge leads to liberation. The body is not the self, but is the product of earth; the *Prana* (life) is also not the self, it is the product of air. Cf. Gita, II-20.

Adhyatma, VI-2-37.

बहिरन्तश्च भूतानां समः सर्वत्र संस्थितः।

नाम रूपादि भेदेन तत्तन्मय इवामलः॥

He dwells equally both within and without all beings; he is pure; but on account of difference of names and forms appears to have a body. Cf. Gita, XIII-15.

Adhyatma, VI-3-12.

सकृदेव प्रपन्नाय तवास्मीति च याचते।

अभयं सर्वं भूतेभ्यो ददाम्येतद् व्रतं मम॥

Who says, 'I am thine' and comes to my refuge, I make him free from fear of all things. Cf. Gita, XVIII-65.

Adhyatma, VI-3-21.

चराचराणां भूतानां बहिरन्तश्च राघव।

व्याप्य व्यापक रूपेण भवान्भाति जगन्मयः॥

O *Raghava*! thou dwellest within and without all beings, thou art fit to pervade and pervadest all, and therefore, the world consists of thee. Cf. Gita, XIII-15.

Adhyatma, VI-3-26.

त्वमणोप्यणि यांश्चस्थूलात् स्थूलतरः प्रभो।

त्वं पिता सर्वं लोकानां माताधाता त्वमेव हि॥

O Lord! thou art the subtlest of the subtles and thou art the grossest of the gross, and thou art the

father, mother and supporter of all the worlds. Cf. Gita, VIII-9.

Adhyatma, VI-11-87.

पापिष्ठो वा दुरात्मा परधन दारेषु सक्तो यदि-
 स्यन्नित्यं स्नेहाद्भयद्वा रघुकुल तिलकं भावयन् संपरेतः ॥
 भूत्वा शुद्धा तरंगो भवशत् जानितानेव दोषैर्विमुक्तः
 सद्योरामस्य विष्णोः सुरवर विनुतं याति वैकुण्ठमाद्यम् ॥

The great sinner and evil person attached to the wealth and wife of another, by meditating on *Rama* the highest of the *Raghu* family, purifies his nature and is freed from the sins of hundred births and goes to the highest heaven of *Rama* and *Vishnu*, who is worshipped even by the greatest gods. Cf. Gita, IX-30.

Adhyatma, VII-3-51.

द्रष्टुं न शक्यते कैश्चित् देव दानव पन्नगैः ।
 यस्य प्रसादं कुस्ते स चैनं द्रष्टुमर्हति ॥

No god, demi-god, serpent or anyone can see him. He alone is worthy to see him with whom he is pleased. Cf. Gita, XI-52.

Adhyatma, VII-7-61 to 63.

यस्तु हिंसासमुद्दिश्य दंभमात्सर्यमेववा ।
 भेद दृष्टिश्चसंरंभोभक्तो मे तामसः स्मृतः ॥ ६१ ॥
 फलाभि संधिर्भोगार्थी धनकामो यशस्तथा ।
 अर्चादौ भेदबुद्ध्यामां पूजयेत्सतुराजसः ॥ ६२ ॥
 परस्मिन्नपितं यस्तु कर्मनिर्हरणायवा ।
 कर्त्तव्यमिति वाकुर्याद्भेदबुद्ध्याससात्त्विकः ॥ ६३ ॥

The man who for the purpose of injury, deceit, envy with the view of difference and with anger is devoted to me, he is regarded as *Tamasic* devotee (61).

The man who with the desire of heaven, etc., with the desire of worldly enjoyments and with the desire of wealth and fame, worships me is called my *Rajasic* devotee (62). The man who performs some action by resigning its fruit to the Lord. *viz*, for release from the bondage of the world, and thinking that it is his duty to meditate upon the Lord, worships the Lord as master and himself as the servant, he is said to be *Sattwic* devotee (63). Cf. Gita, XVII-2.

Adhyatma, VII-7-65.

अहेतुक्य व्यवहितायामक्तिर्मायि जायते ।

सामे सालोक्य सामीप्य सार्ष्टिसायुज्यमेववा ॥

My supreme devotion without desire of any action fruits leads to four kinds of release as *Salokya*, *Samipya*, *Sarupya* and *Sayujya*. Cf. Gita, XII-2.

Yogavashistha (or Maha Ramayana)

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Yogavashistha, I-1-7 and 8.

उभाभ्यामेव पक्षाभ्यां यथा खे पक्षिणां गतिः ।

तथैव ज्ञान कर्मभ्यां जायते परमं पदम् ॥ ७ ॥

केवलात्कर्मणो ज्ञानान्नहि मोक्षोऽभि जायते ।

किन्तुभाभ्यान् भवेन्मोक्षः साधनं तूभयं विदुः ॥ ८ ॥

Action and knowledge are both necessary for attainment of liberation as are the two wings of a bird for living. Liberation is not attained with action or knowledge alone, but is attained with both. There-

fore, both are said to be the means of attaining liberation. Cf. Gita, IV-18.

Yogavashistha, I-1-14 and 15.

यावज्जीवमग्निहोत्रं नित्यं सन्ध्यामुपासयेत् ।
प्रवृत्तिं रूपो धर्मोऽयं श्रुत्या स्मृत्या च चोदितः ॥१४॥
न धनेन भवेन्मोक्षः कर्मणा प्रजयानवा ।
त्यागमात्रेण किन्त्वैके यतयोऽश्नन्ति चामृतम् ॥ १५ ॥

The *Vedas* and scriptures declare the performance of action as *Dharma*. One should perform *Agni-hotra* (or fire-sacrifice) and evening-worship so long as he lives; while inaction teaches that liberation is not attained through wealth, actions and children, but that *Yogees* attain to immortality through renunciation which leads to tranquillity (or freedom from actions). Cf. Gita, VI-3.

Yogavashistha, I-1-39.

क्षीणे पुण्ये विंशत्येतं मर्त्यलोकं च मानवाः ।
इत्यादि गुण दोषाश्च स्वर्गो राजन्नवस्थिताः ॥

On the exhaustion of good actions, the men dwelling in the heaven return to the mortal world. Cf. Gita, IX-21.

Yogavashistha, I-3-8.

अशेषेण परित्यागो वासनानां य उत्तमः ।
मोक्ष इत्युच्यते ब्रह्म स एव विमल क्रमः ॥

The abandonment of all desires is the chief liberation, and that is attained by persons freed from delusion. Cf. Gita, XVIII-6.

Yogavashistha, I-17-11.

तृष्णाभिधानया तात दग्धोऽस्मि ज्वालाया तथा ।
यथा दोहो पशमनमां शंकेनामृतैरपि ॥

This fire in the form of desire has so consumed me that I cannot expect even nectar to cool the scald of that fire. Cf. Gita, III-39.

Yogavashistha, I-29-14.

न सुखानि न दुःखानि न मित्राणि न बांधवा ।

न जीवितं न मरणं बन्धायज्ञस्य चेतसः ॥

The knower thinks of no pain or pleasure, friend or foe, life or death. Cf. Gita, VI-9

Yogavashistha, II-2-9.

ज्ञेयं यावन्न विज्ञातं तावत्तावन्न जायते ।

विषयेष्वरतिर्जन्तोर्भूभूमौ लता यथा ॥

Until the Self is realised it is as difficult to discard object as for plants to grow on the stone. Cf. Gita, II-59.

Yogavashistha, II-2-25.

वासना तानवं राममोक्ष इत्युच्यते बुधैः ।

पदार्थं वासना दाढ्यवन्ध इत्याभिधीयते ॥

The dissolution of desires is called liberation by the wise and their attachment to the desire for objects constitutes bondage. Cf. Gita, IV-19, V-12, and VI-18.

Yogavashistha, II-2-25.

इह ह्रीन्दोरिवोदेति शीतलाह्लादनं हृदि ।

परिस्पन्द फलप्राप्तौ पौरुषा देव नान्यतः ॥

On the attainment of knowledge, the principal object of life, there arises *Brahma* bliss which is cool like the moon and greater than happiness. Cf. Gita, V-16,

Yogavashistha, II-5-2.

मनसा वाञ्छयते यच्च यथा शास्त्रं न कर्मणा ।
साध्यते मत्ता लीलासौ मोहनी नार्थं साधनी ॥

One who wants to act according to the impulse of his mind, and not according to the teachings of the scriptures, he plays for delusion and not for success. Cf. Gita, XVI-23.

Yogavashistha, II-9-33.

समता सांत्वनेनाशु द्रागित शनैः शनैः ।
पौरुषेणैव यत्ने न पालयेच्चित्तबालकम् ॥

In this way disengaging the child-like mind from the evil of desires and anger let it be gradually fixed in self-steadiness with strong exertion. Cf. Gita, VI-25.

Yogavashistha, II-10-21.

निर्वाणं नाम परमं सुखं ये न पुनर्जनः ।
न जायते न म्रियते तज्ज्ञानादेव लभ्यते ॥

That Supreme is called *Nirvana* by which the being is freed from rebirth and death for ever. It is attainable by knowledge alone and from nothing else. Cf. Gita, II-72 and V-24.

Yogavashistha, II-13-4.

विवेक मात्र साध्यं तद्विचरैकान्तनिश्चयम् ।
त्यजता दुःखजालानि नरेणैतदवाप्यते ॥

Knowing the body and sense-organs as separate from the Self, meditating in solitude, abandoning the net of objects which are the root of all pain a man attains to *Brahma*. Cf. Gita, XVIII-52.

Yogavashistha, III-13-52.

शमेनासाध्येत श्रेयः समोहि परमं पदं ।

शमः शिवः शमः शान्तिः शमो भ्रान्तिनिवारणम् ॥

Calmness of mind leads to liberation; calmness is supreme goal: calmness is the root of peace and calmness destroys delusion. Cf. Gita, VI-27.

Yogavashistha II-13-57.

त्रैलोक्योदरवर्त्तिन्यो नानंदाय तथाश्रियः ।

साम्राज्य संपत्प्रतिमा यथा शमविभूतयः ॥

The bliss-giving power of tranquillity exceeds the happiness of all things of the three worlds. Cf. Gita, VI-27.

Yogavashistha, II-14-5.

न विचारं बिना कश्चिदुपायोऽस्तिविपञ्चिताम् ।

विचारादशुभं त्यक्त्वा शुभमायातिधीः सताम् ॥

The wise have no better means than the reasoning (intellect) through which one avoids the evil things and grasps the good ones. Cf. Gita, XVIII-30.

Yogavashistha, II-15-17.

आत्मनैवात्मनि स्वस्थे सन्तुष्टे पुरुषेस्थिते ।

प्रशाम्यन्त्याधयः सर्वे प्रावृषी वाशुपांशवः ॥

When a man satisfied with himself is established in self, then all his mental pain is as quickly quitted as dust in rain. Cf. Gita, XVI-18.

Yogavashistha, III-7-38

नासतो विद्यतेभावो नाभावो विद्यते सतः ।

यतु नास्ति स्वभावेन क क्लेशस्तस्य मार्जने ॥

The untrue has no reality and the true has no unreality. The world that does not exist from nature,

what grief there can be in its renunciation. Cf. Gita, II-16.

Yogavashistha, III-9-5.

बोधैकनिष्ठतां यातो जाग्रत्येव सुषुप्तवत् ।
य आस्ते व्यग्रहर्तव्यं जीवन्मुक्तः स उच्यते ॥

The man who performing all actions believes that he does nothing, and who in waking state dwells in the changeless self as in deep sleep he is *Jiwan Mukta* (or life-liberated). Cf. Gita, V-9.

Yogavashistha, IV-33-15.

लोभ मोहरुषां यस्य तनुतानुदिनं भवेत् ।
यथा शास्त्रं विहरति स्वस्यकर्म सु सज्जनः ॥

He is blessed whose greed, delusion and anger decline every day and who ever performs his actions according to the *Shastras* (or Scriptures). Cf. Gita, XVI-22.

Yogavashistha, VI/1-12-26.

अहो न भगवन्ननं सम्यग्जातमलक्षयः ।
त्वत्प्रसादात्प्रबुद्धौऽस्मि सूर्यसंगादि वाम्बुजम् ॥

O Lord ! my delusion has been fully destroyed and by your grace I have attained to such enlightenment as lotus by the sun. Cf. Gita, XVIII-73

Yogavashistha, VI/1-53-2.

यस्य नाहंकृतोभावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि इमाल्लोकाभ्राहृति न निबध्यते ॥

Who is not of egoistic nature at the time of being killed of the body and whose intellect is not deluded with grief and pleasure, etc., at the last time, he is not affected by sins even after killing all these worlds,

and thus he neither kills nor is killed by anyone. Cf. Gita, XVIII-17.

Yogavashistha, VI/1-54-2.

मात्रा स्पर्शाहि कौन्तेय शीतोष्ण सुखदुःखदः।

O *Arjuna*! senses and their objects through experience of cold and heat, etc., are the giver of pleasure and pain—they are subject to birth and death. Therefore, you should renounce them Cf. Gita, II-14.

Yogavashistha, VI/1-54-25.

कर्मण्यकर्मयः पश्यत्यकर्मणि च कर्मयः।

स बुद्धिमान्मनुष्येषु चोक्ता कृत्स्न कर्मकृतः॥

Who sees inaction in action as described above and so sees all the actions that should be performed in *Brahma*; he is the wise among men and also the performer of actions. Cf. Gita, IV-18.

Yogavashistha, VI/2-199-4.

ज्ञस्यनार्थः कर्मत्यागेनार्थः कर्म समाश्रये।

तेनस्थितं यथायद्यत्तत्तथैव करोत्यसौ॥

The wise has no object in performing or renouncing action. He does whatever is to be done. Cf. Gita, III-18.

Yogavashistha, VI/2-216-14.

मम नास्ति कृतेनार्थो नाकृतेनेह कश्चन।

यथा प्राप्तेन तिष्ठामि ह्यकर्मणिक आग्रहः॥

I have no advantage in performing action and not in not performing it. Whatever is obtained with that I am content. What is there in not performing it. Cf. Gita, III-18.

Manusmriti

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Manu. 1-21.

सर्वेषां तु नामानि कर्माणि च प्रथक् प्रथक् ।
वेदशब्देभ्य एवादौ पृथक्संस्थाश्च निष्ममे ॥

The Lord created the separate names, forms and actions of the beings from the Vedic word. Cf. B. S., I-3-28.

Manu. X-4.

ब्राह्मणः क्षत्रियो वैश्यस्यो वर्णद्विजातयः ।
चतुर्थ एक जातिस्त शूद्रो नास्ति तु पञ्चमः ॥

Brahmanus, *Kshatryas* and *Vaishyas* are called twice-born on account of their purificatory rites and the fourth caste is the *Shudra* as once-born and he is not entitled to any purificatory rite. Cf. B. S., I-3-36.

Manu. X-126.

न शूद्रे पातकं किञ्चिन्न न संस्कारमर्हति ।
नास्याधिकारो धर्मोऽस्ति न धर्मात्प्रतिषेधनम् ॥

The *Shudras* are not qualified for meditation and they also incur sin by doing it. They also have no title to perform good action and there is also no prohibition against them. Cf. B. S., I-3-38.

